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THE

# Variorum Teacher's Edition

OF

# THE HOLY BIBLE,

CONTAINING THE

## OLD AND NEW TESTAMENTS:

TRANSLATED OUT OF THE ORIGINAL TONGUES; AND WITH THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED, BY HIS MAJESTY'S SPECIAL COMMAND.

## With Various Renderings and Readings from the best Authorities,

AND THE

## AIDS TO THE STUDENT OF THE HOLY BIBLE.

EYRE AND SPOTTISWOODE,
Printers to the Queen's most Excellent Majesty.
LONDON—GREAT NEW STREET, FLEET STREET, E.C.
EDINBURGH, GLASGOW, MELBOURNE, AND SYDNEY.
NEW YORK—COOPER UNION, FOURTH AVENUE.

AUTHORISED VERSION.
Variorum Reference Edition.

1892

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# PREFACE.

*In the present Edition of the* VARIORUM TEACHER'S BIBLE, *the development of the* TEACHER'S BIBLE, *which we have steadily pursued for nearly* 20 *years, reaches a climax.*

*The success in Great Britain and America of the* SUNDAY SCHOOL TEACHER'S BIBLE* *published in May* 1875, *proved that our project had anticipated a public need.*

*The cordial approval of its principle and contents by eminent Biblical Scholars, and by representatives of all classes of Bible Teachers, encouraged us to enlarge and improve each successive issue of its* AIDS TO BIBLE STUDENTS, *so as to meet the wants not only of Teachers in Schools, but also of Parents at Home and of Bible Students in general.*

*In particular, we obtained concise but exhaustive articles from the most eminent authorities on leading Biblical Subjects; articles found to summarize information possessed by few, or only obtainable by those who had access to a good Library and leisure for special study.*

*Some of the more interesting and important of these articles*—viz., *on* 'Hebrew Poetry,' *by one of the most eminent of modern Hebrew Scholars, and* 'The Music of the Bible,' *by Sir J. Stainer; on* 'Bible Ethnology,' *by the Rev. A. H. Sayce,* 'Bible Plants,' *by Sir J. Hooker, F.R.S.,* 'Animal Creation in the Bible,' *by the Rev. Dr. Tristram, F.R.S.,* 'Money and Weights of the Bible,' *by Mr. Madden, M.R.A.S., and on* 'Jewish Sects' *and* 'Bible Chronology,' *by the Rev. Dr. S. G. Green—were published separately in an* **Appendix** *in November* 1877.

*This* **Appendix**—*the importance and high quality of which was at once recognized and abundantly acknowledged—was shortly afterwards incorporated with the original work, to the great extension of its scope and usefulness.*

*Besides further improvements in the original work, including new and more elaborate sections of the Historical Epitome—esp.,* 'Between the Testaments' *and the* 'Apostolic History' *by the Rev. Peter Thomson and the Editor—additions were made in* 1878 *and* 1879 *in pursuance of the original design, notably a* 'Glossary of Bible Words,' *by the*

* Comprising the 'Index of Persons, Places, and Subjects' compiled for H.M. Printers in 1847, which has been closely imitated in recent publications both in the U.S. of America and in Great Britain.



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*Rev. Professor Lumby, D.D., and a novel and complete article entitled* 'The Bible and the Monuments; or, The Hebrews in their Relations with the Oriental Monarchies,' *by the Rev. Professor Sayce.*

*Finally, on the occasion of the Sunday School Centenary,* 1880, *these* AIDS *were republished with the new* VARIORUM REFERENCE BIBLE, *the combined work being entitled the* VARIORUM TEACHER'S BIBLE.

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## The Variorum Reference Bible.

*In the* VARIORUM REFERENCE BIBLE, 1880, *the familiar* Reference Bible *was combined with a revised and enlarged Edition of the Queen's Printers'* "VARIORUM BIBLE or the Authorised Version edited with various Renderings and Readings from the best Authorities, 1876," *our object being—within the compass of a single portable volume of moderate cost—to associate with the Authorised Version the surest results of the study of the Sacred Text or of its Translation, and thus to enable the average English reader to ascertain without labour the original import of the Sacred Writings, and to estimate the* authority *by which proposed changes in the Authorised Version are supported.*

*In the Variorum foot-notes, which distinguish this Edition from all other Reference Bibles, the method of the notes in the A.V. margin has been adopted but extended until a digest of the best accredited Various Readings and Renderings of the Texts, or, in other words, a* conspectus *of the really tenable opinions upon difficult or imperfectly translated passages in the Authorised Version—whether attributable to incorrectness in the Hebrew or Greek Text used, or to inaccurate translation of a text correct in itself—was the result. The Authorised Version and the chief materials for its revision being thus presented at one view comparison is made easy, but moreover the degree of* authority *attaching to each of the selected Various Readings and Renderings is discriminated and (except where a general consent can be alleged) authenticated by the names of the authorities by which it is supported. So that even if compared with the Westminster Revision published in* 1885, *which work our Variorum Notes will be found to have largely assisted and anticipated, the* VARIORUM REFERENCE BIBLE *is of general and permanent use; for while that Revision gives results only, this work indicates the places of the Authorised Version in which the important changes are to be found, gives briefly and concisely the authority for the changes adopted, and calls attention to the balance of opinion upon disputed points.*

*To the general reader, the Variorum Notes will often render other note or comment needless, and suggest the full meaning of a familiar passage.*

*To the clergyman, the teacher, and even the private student, who frequently cannot consult an elaborate commentary, this summary of the results of an extensive literature will shew at a glance the passages about which no question arises, and an outline of the authorities that support each construction of the passages which are capable of different interpretation.*

*The professed student will find his attention called to the lesser or greater deviations from accuracy, while he is provided with a carefully sifted digest of opinions, and, particularly in the Old Testament, with a more convenient and complete selection of critical data and authorities than is elsewhere accessible.*

*In* 1890 *a larger Edition of the* VARIORUM REFERENCE BIBLE, *in Bourgeois 8vo., was issued which presented, in addition to the largeness of its type, the following special features:—*

1. *All recent critical Editions and Translations, including the Westminster Revision, were, in the Variorum Notes, collated to date.*
2. *The brief Explanatory Notes were once more increased, especially in the New Testament.*
3. *The poetical portions of the text were set out as in a Paragraph Bible, without, however, interference with the familiar and convenient verse-system of the Authorised Version.*

*In* 1892, *the Edition of* 1890 *was completed by the addition of the* 'Books called Apocrypha, with Variorum and Explanatory Notes,' *by the Rev. C. J. Ball, M.A.*

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## The Variorum Aids to Bible Students.

*For the* VARIORUM REFERENCE BIBLE, completed *as aforesaid, we have prepared a Special Edition of our* AIDS TO BIBLE STUDENTS.

*In this Edition reference is made to the Variorum Notes. The work of the Westminster Revisers has also been duly collated, and their identifications of words relating to the* 'Animal Creation in the Bible' *and* 'Plants of the Holy Land,' *have been criticised by the Rev. Dr. Tristram, F.R.S. In a new* 'Glossary of Bible Words and Names' *designed for use with this Edition, brief summaries of what is known, or of the chief opinions current (including those adopted in the text or margin of the Revised Version), as to words and names which do not need extended comment or do not in the present state of knowledge admit of it, have been added to matter derived from the larger Glossary compiled for our* TEACHER'S BIBLE, 1890, *by the Rev. A. L. Mayhew, M.A., of Wadham College, Oxford.*

*The articles adopted from our current* AIDS TO BIBLE STUDENTS *have been thoroughly revised to date.* 'The Summary and Analysis of the Books of the Old Testament' *have been revised and extended by the Rev. Canon R. B. Girdlestone and* 'The References in the New Testament to Passages in the Old' *by the Rev. Dr. H. B. Swete.*

*The following new articles have been added:—*

1. NOTES ON THE BOOKS CALLED APOCRYPHA. *By the Rev. Dr. C. H. H. Wright.*

2. HEBREW POETRY. *By the Rev. Canon R. B. Girdlestone.*

3. THE TESTIMONY OF THE MONUMENTS TO THE OLD TESTAMENT HISTORY. *By W. St. Chad Boscawen, Esq.*

4. AN EPITOME OF BIBLE HISTORY, *upon the basis of the progressive Steps of Revelation and comprising the contemporary links which connect the History of the Chosen Nation with General History. By the Editor.*

5. THE BIBLE: ITS HISTORY: *a comprehensive article by the Rev. Dr. H. B. Swete, Regius Professor of Divinity at the University of Cambridge.*

*The united works which form the* VARIORUM TEACHER'S BIBLE, 1893, *will, we believe, at least deserve the praise bestowed in* 1880 *upon the first Edition of this work by the Very Rev. R. W. Church, D.C.L., Dean of St. Paul's—*

> "A wonderful digest of learning. The names of the various scholars are, of course, "warrant of care and accuracy, and certainly nothing so complete and comprehensive, in "such a compass, has ever before been attempted"—

*but, so far as we are aware, it may claim to be the most complete Edition of the Authorised Version of the Bible hitherto published within the limits of a single volume.*

EYRE AND SPOTTISWOODE.

HER MAJESTY'S PRINTING OFFICE,
LONDON, E.C., *May* 1893.

# PREFACE.

THE object of the notes in the present edition of the Bible (which appeared originally in 1876, and afterwards, in an improved form, in 1880) is to put the reader in possession of the main facts relative to the text of the Authorised Version. They are designed not merely to correct some of the more important mistranslations, but to supply the means of estimating the authority by which the proposed corrections are supported. They appeal at once to the ordinary Bible reader, whose chief difficulties they endeavour to meet, and to the special or professional student, who will find, it is hoped, particularly in the Old Testament, a more careful selection of critical data and authorities than is elsewhere accessible. It is this twofold character which constitutes the special feature of the present work, and distinguishes it from the more complete revision undertaken by the Company of scholars appointed by Convocation in 1870, and brought to a successful close in 1885. The need of such a book has been sufficiently proved by experience; and it is now re-issued after a careful and comprehensive revision. Among the new features which will at once strike the reader is the arrangement of the more obviously poetical portions in lines, in order to show the parallelism (or "thought-rhythm" as it has been called) which is characteristic of Hebrew poetry, and throws great light on the meaning. This applies both to the Old and to the New Testament. In the former part it will be observed that a few notes have been omitted, which, however, have been more than compensated for by the incorporation of new matter. The Revised Version has supplied some excellent renderings, the number of which might easily have been increased, had it been designed to offer more than select specimens of its method and principles in their application (mostly) to passages of some special interest. Many other new works bearing on Old Testament interpretation have also appeared since the previous edition of 1880, which have enriched the notes with not a little fresh material; and since the most accurate renderings are sometimes obscure without comment, very brief explanatory notes have from time to time been introduced.

The notes range themselves under two heads, Variations of *Rendering*, and Variations of *Reading*. The former are those cases where the Authorised Version has been thought not to represent the original fairly—these are indicated by *figures* consecutive through the *chapter* as reference-marks; the latter, where the text which the Authorised Version translates has been supposed to be either incorrect or doubtful—these are specified by the earlier letters of the Greek alphabet in each *verse*. The reference-marks are placed before the words of the text that are referred to, but where it might be doubtful how many words were referred to they have also been repeated *after* them. The names of authorities stand immediately after the words in whose support they are quoted. No new rendering is introduced on the private authority of the editors; where the names of the editors themselves are quoted, their own *published* writings are referred to. As a rule, if a Various Rendering has no name appended to it, or is cited simply with R, it is to be understood that it has the general verdict of scholars in its favour. With regard to the English of the notes, it has been the endeavour of the editors to keep it as far as possible in harmony with that of our present Bible. An exception must, of course, be made in the case of matter introduced as paraphrase or explanation, where the language of the Authorised Version has become antiquated, or where (especially in the New Testament) it has seemed liable to be misunderstood. Completeness in the explanation of archaisms has, however, not been aimed at. It should likewise be mentioned that, where several authorities substantially agree, the editors have ventured to combine them by selecting some one English word which seemed fairly to express their meaning.

(1) With regard to the Various Renderings, it was obviously necessary to limit them to those (or some of those) which appeared sensibly to affect the meaning. A very slight change in the English has sometimes been found sufficient. Where, for instance, the thought, or the colouring of the thought, was perceptibly modified by the presence or absence of the definite article, or

where the distinctions of tenses seemed of great importance to the sense or consecutiveness of a passage, such points have been noticed. But, though the claims of exact scholarship have not been disregarded, alterations in these respects have not generally been made in the interest of mere grammatical accuracy. A great source of obscurity in the Authorised Version is the use of different English words for one word of the original, even in the same context. In such cases, one uniform rendering has frequently been adopted, with the result, not merely of clearing up the context, but of suggesting an unexpected parallelism between different parts of the Bible.

(2) With regard to the Various Readings, it is necessary to remind the reader that the text from which the Authorised Version of the New Testament is translated is substantially identical with that of the first edition of the Greek text published by Erasmus in 1516, an edition based upon not more than five MSS., and those chosen almost at random without any regard to their intrinsic value. The discovery of some of the most ancient and valuable MSS. of the New Testament, and the systematic use of others, both ancient and valuable, which, though known in Western Europe in the 16th century, were scarcely used, and, in general, a more comprehensive study of MSS. and ancient Versions, has shewn that this "Received Text," as it is called, labours under manifold corruptions. A succession of scholars has now been at work, partly collecting materials, and partly digesting and utilising the materials collected. Prominent among them are the names of Lachmann, Tischendorf, Tregelles, and Westcott and Hort, who have made the whole New Testament the subject of elaborate reconstructive criticism. Some other scholars have paid special attention to the text of particular books, as Dr. B. Weiss in Germany to that of the Gospels and the Epistle to the Romans, and Bishops Lightfoot and Ellicott in our own country to some of the Pauline Epistles. Besides these, it was thought well in 1880 to note the readings adopted in a carefully revised translation of the Gospels by the Rev. J. B. M$^{c}$Clellan. As Mr. M$^{c}$Clellan represents principles of criticism which were not entirely those of the dominant school, it was thought that additional confidence would be felt where he was in agreement with the other editors.

The Hebrew text of the Old Testament stands upon a somewhat different footing. The form in which it appears in the printed Bibles is that in which it has been fixed by the Jews themselves for centuries. But a close examination reveals the fact that, jealously guarded as it thus has been, there must have been an earlier period in its transmission, during which errors and alterations crept in. The existence of such errors may be easily shewn, without passing beyond the limits of the Hebrew text itself, by a comparison of the corresponding chapters in the Books of Samuel and Kings on the one hand, and in the Chronicles on the other. Of the MSS. which have as yet been examined, but few date back as far as the 10th century A.D., and these few contain only portions of the Bible. But the ancient Versions at once carry us back to a period from 500 to 1000 years anterior to this: they thus reflect, with more or less exactness, a text far older than that represented by the earliest Hebrew MSS. Certainly, to classify and account for *all* the divergences which they exhibit is a problem of extreme complexity, and perhaps insoluble: but, if used with tact and sobriety, the ancient Versions afford invaluable aid in restoring order and sequence where the Hebrew, as we possess it, appears involved in much confusion. A comparison of the present edition with that of 1880, and indeed with the earlier Commentaries generally, will, it is believed, make it probable that the gain from this source is still far from exhausted.

Cases, however, occur in which a suspicion of corruption attaches to the text, which even a comparison of the Versions does not avail to remove. Here, then, nothing remains but to make a temperate use of critical emendation. However reluctant we may be to admit the principle of conjecture, an exceptional application of it is justified in the case of the Old Testament (1) by the long interval which elapsed between the composition of most of the books and the earliest date to which we can trace them, and (2) by the nature of the Hebrew characters, which, in every phase through which the alphabet has passed, are very liable to be confounded. Purely arbitrary emendations are, of course, inadmissible; but there are many passages which become at once intelligible on a slight alteration in the form of one or two of the letters. Changes of the vowel-points are also occasionally of service, but these do not in the same sense fall under the head of conjecture, for the vowel-points merely represent a valuable, but still

post-Christian, *exegetical* tradition. It should perhaps be added with regard to the Various Readings generally, that none have been admitted which do not appear, in the editors' judgment, to be either actually preferable to the Hebrew text, or to possess a claim to consideration beside it.

The editors of the New Testament cannot forget the special obligation which they were under to Drs. Westcott and Hort, who allowed them to make use of their revised text—the fruit of thirty years of labour—before its publication, which took place in 1881. They would also wish to repeat their acknowledgments for helpful criticism when the work first appeared to Mr. S. Bloxsidge, formerly of Exeter College, and others. In the present edition their task has consisted chiefly in the addition of new collations, of the Revised Version throughout, of Godet on St. Luke, St. John, and Romans, of some of the most valuable parts of the *Speaker's Commentary*, such as Gifford on Romans, Evans on 1 Corinthians (and on isolated passages in other books), Waite on 2 Corinthians, Scott on St. James, of Holtzmann and Weiss on the Pastoral Epistles, and Westcott on the Epistles of St. John. A few notes have been introduced occasionally from other sources, especially from the late Dr. Field's *Otium Norvicense*, Part IV. It would have been easy to increase the number of these additions, but the editors were unwilling to do this where the notes were already heavily weighted with references. The Various Readings introduced for the first time are those of the Revised Version, and of Weiss on St. John and Romans. It has also been sought to make the notes more useful to the general reader by omitting some which turned on minor details of scholarship, and by the extended use of brief explanations.

The editors of the Old Testament, Drs. Cheyne and Driver, have remained the same throughout. The New Testament was originally entrusted to the Rev. R. L. Clarke, Fellow of Queen's College, and Mr. Alfred Goodwin, at that time Fellow of Balliol College, and now Professor of Greek in University College, London. In the revision of 1880 Dr. Sanday, then Principal of Bishop Hatfield's Hall, Durham, and now Dean Ireland's Professor at Oxford, was associated with Mr. Clarke; and the same two editors undertook the revision of the present year. This had been completed and the sheets sent to press, when, on June 13th, Mr. Clarke, who had been for some time in a precarious state of health, died. His career at Oxford had been that of a distinguished scholar, and his modest and self-depreciating character could not hide his real abilities. His loss is deeply felt by his colleagues.

*September* 1888.

T. K. CHEYNE.
S. R. DRIVER.
W. SANDAY.

# PREFACE TO THE APOCRYPHA.

IN preparing the present edition of the books called Apocrypha, the annotator has endeavoured to keep steadily in view the general aim of the work of which this volume constitutes the closing section. He has done, or attempted to do, whatever appeared necessary to enable the average reader to ascertain without labour the original import of the ancient scriptures with which he has been called upon to deal. Stumblingblocks presented by faulty readings and defective renderings have been carefully removed by diligent use of the best modern critical editions of texts, and by comparison of the views of various commentators, old and new. The poetical books and portions of books have had justice done to their rhythmical form by arrangement in *stichi* or lines, after the precedent of the previous editors. This adjustment of the form will be found to conduce in no small degree to the clearer understanding of the matter of the writings concerned. In cases where the sense seemed to demand it, concise remarks have been added to the various renderings, in further elucidation of difficulties.

At the same time, the writer has not scrupled to exercise his own judgment freely, as well in the preference of particular readings and renderings as in the endeavour to restore the lost original text of books, which, for the most part, probably or certainly once existed in the Hebrew tongue. In pursuit of the latter end, the usual methods have been followed. The old versions have been examined and compared with the principal text and with one another. Sometimes it has been inferred from internal evidence that a translator has misunderstood a Hebrew idiom. Sometimes also the mere assumption of different vowel points, or of similar though different letters from those implied by the translation, has been justified by the clear emergence of a meaning agreeable to the context. A few examples may serve better than any description to illustrate the practical utility of these and kindred methods of textual divination.

To begin with a book professedly translated from the Hebrew, ECCLESIASTICUS, or the Proverbs of Jesus ben Sirach. The Greek text is very unsatisfactory in a multitude of places, but, happily, the Syriac version not seldom gives a clue to the Hebrew original, or at least to something approaching it. For instance, the most conservative of critics and of readers must feel that there is something decidedly wrong in the following:—

> "*As is a house that is destroyed*, so is wisdom to a fool:
> And the knowledge of the unwise is as talk without sense" (Ecclus. 21. 18).

By help of the Syriac we restore—

> "As a house of ward (*i.e.* a prison) so is wisdom to a fool;
> And knowledge to a dullard is as sparks of flaming fire."

Utterly unlike as the two couplets are, their differences depend mainly on confusions of similar Hebrew letters.

A clear instance in which the Greek translator has misunderstood, or mechanically misrendered, a Hebrew idiom or syntactical usage is seen in the unintelligible simile of *ch.* 6. 2:—

"That thy soul be not torn in pieces *as a bull.*"

The same Hebrew expression may signify either "as a bull" or "as by a bull," according to context. The latter is evidently preferable in this instance.

In Hebrew manuscripts there are no vowel signs, only the consonants are written. Consequently, it is not surprising to find that the old translators of Hebrew books sometimes supplied the wrong vowels to a word, and so got a wrong sense. In the following instance the Greek translator of Ecclesiasticus appears to have read QeReB, "belly," instead of QeRāB, "battle," with the result of spoiling both sense and symmetry:—

"There is a companion which helpeth his friend *for the belly*,
And taketh up the buckler against the enemy" (*ch.* 37. 5).

The original Hebrew distich, according to the indications of the context and the Syriac version, may have been:—

"A comrade helpeth his friend in battle;
Against the foe he holdeth the shield."

Errors due to confusion of similar Hebrew letters are very frequent. Such letters as *daleth* and *resh*, *beth* and *caph*, have often been interchanged. And sometimes an *ayin* seems to have accidentally united with a following letter in the translator's MS., so that the two together looked like a *shin*. This would account for the enigmatical statement (*ch.* 6. 22):—

"For wisdom is *according to her name*,
And she is not manifest unto many."

Here the Hebrew word NG̱LMH, "hidden" (Job. 28. 21), has been misread KS'MH, "according to her name," chiefly owing to the conjunction of *ayin* and *lamed*.

As a last instance of the great value of the Syriac for restoring the text of ben Sirach, we may take Ecclus. 17. 30, which runs in the A.V.—

"For all things cannot be in men,
For the son of man is not immortal":

a marvellous and inconsequent proposition, in place of which the Syriac guides us to read—

"For God is not as man,
For his thoughts are not as (those of) the son of man":

a sentiment in perfect harmony with the context.

Sometimes the Greek translators of the Apocryphal books appear to have confounded Hebrew words of the same sound, but of diverse meanings, or to have chosen an inappropriate sense of the same word. When we read in the Greek of Baruch 6. 72, "And ye shall know them to be no gods, by the purple *and the marble* that rotteth upon them," it is natural to conclude that the Greek translator mistook *shēsh*, "linen," for *shēsh*, "marble."

Occasionally, though rarely, the editor has ventured on an emendation of the Greek text. In the Psalm of Judith (*ch.* 16. 3) the couplet—

"For into the camps in the midst of the people
He delivered me out of the hands of them that pursued me"

is obviously incoherent and inharmonious. But following the Syriac and the Latin versions, and restoring *ho titheis* for *hoti eis* in the Greek, we get a satisfactory distich:—

"That putteth his camp in the midst of his people,
To deliver us out of the hand of our pursuers."

Many a reader must have felt something strange in the lament of Mattathias (1 Macc. 2. 8),—

"Her temple is become *as a man without glory*."

There is no apparent ground of comparison between a temple and a man with or without glory. The reading *as a man of glory* (Syriac and some Greek MSS.), though it does not improve the sense, indicates what may well have been the original Hebrew, viz.,—

"Her temple became *as Ichabod*";

a touching reference to the complete ruin of the older sanctuary of Shiloh in the days of Eli (1 Sam. 4. 21; Jer. 7. 14). It is needless to multiply examples of what is a principal feature of the book. Nor does the writer think it necessary on the present occasion to review objections, and so to revive the memory of past attacks upon these venerable scriptures. The progress of research, the growth and diffusion of special knowledge, the modern sense of religious continuity, the wider views now prevailing or tending to prevail in the departments of sacred history and criticism, may seem to render apology for the Apocrypha superfluous if not unmeaning. Whether sheltered within the Canon, or suspiciously segregated outside the Canon, or suspended between heaven and earth by controversial subtleties, a collection of books which has survived the changes and chances of two thousand years may safely claim to be valued on its merits, and received as its own sufficient apology.

C. J. BALL.

# LIST OF ABBREVIATIONS.

## I.—Old Testament.

### 1. NAMES OF COMMENTATORS, ETC.

*AE.*—Aben Ezra, Rabbi (died about 1175).
*AW.*—Abu'l Walid, Jewish lexicographer (born 985).
*Ba.*—Bachmann, Dr. J. (died 1888).
*Bä.*—Bähr, Dr. K. C. (died 1874).
*Be.*—Bertheau, Dr. Ernst (died 1888).
*Bi.*—Bickell, Dr. Gustav.
*Bl.*—Bleek, Dr. Friedrich (died 1859).
*Bo.*—Bochart, Samuel (died 1667).
*Bö.*—Böttcher, Dr. J. F. (died 1863).
*Br.*—Bredenkamp, Dr. C. J.
*Ca.*—Caspari, Dr. C. P.
*Ch.*—Cheyne, Rev. Dr. T. K.
*Cl.*—Clark, Rev. Samuel (died 1875).
*Co.*—Cornill, Dr. Carl Heinrich.
*Da.*—Davidson, Rev. Dr. A. B.
*De.*—Delitzsch, Dr. Franz.
*De W.*—De Wette, Dr. W. M. L. (died 1849).
*Di.*—Dillmann, Dr. August.
*Door.*—Doorninck, Dr. A. van.
*Dr.*—Driver, Rev. Dr. S. R.
*Dy.*—Dyserinck, Dr. Joh.
*Ew.*—Ewald, Dr. Heinrich (died 1875).
*FD.*—Delitzsch, Dr. Friedrich. [(died 1888).
*Fl.*—Fleischer, Dr. H. L. (quoted from Delitzsch)
*Ge.*—Gesenius, Dr. W. (died 1842).
*Gei.*—Geiger, Dr. Abraham (died 1875).
*Gi.*—Ginsburg, Rev. Dr. C. D.
*Gr.*—Grätz, Dr. H.
*Hä.*—Hävernick, Dr. H. A. C. (died 1845).
*He.*—Hengstenberg, Dr. E. W. (died 1869).
*Her.*—Herzfeld, Dr. L.
*Hi.*—Hitzig, Dr. F. (died 1875).
*Hoff.*—Hoffmann, Dr. G.
*Houb.*—Houbigant, C. F. (died 1783).
*Hu.*—Hupfeld, Dr. H. (died 1866).
*Jer.*—Jerome, St. (died 420).
*Ka.*—Kalisch, Dr. M. M. (died 1885).
*Kamp.*—Kamphausen, Dr. A. H. H.
*Ke.*—Keil, Dr. C. F. (died 1888).
*Kenn.*—Kennicott, Rev. Dr. B. (died 1783).
*Ki.*—Kimchi, Rabbi David (died about 1240).
*Kl.*—Kleinert, Dr. Paul.
*Klie.*—Kliefoth, Dr. Th.
*Klo.*—Klostermann, Dr. August.
*Kn.*—Knobel, Dr. A. (died 1863).
*Kö.*—Köhler, Dr. August.
*Kp.*—Kirkpatrick, Rev. Prof. A. F.
*Ku.*—Kurtz, Dr. J. H.
*Kue.*—Kuenen, Dr. A.
*La.*—Lagarde, Dr. Paul de.
*Lo.*—Lowth, Right Rev. Dr. R. (died 1787).
*Loe.*—Loewenstein, L. H.
*Luz.*—Luzzatto, Samuel David (died 1865).
*Me.*—Merx, Dr. Adalbert.
*Mich.*—Michaelis, Dr. J. D. (died 1791).
*Mo.*—Movers, Dr. F. E. (died 1856).
*Naeg.*—Naegelsbach, Dr. C. W. E. (died 1880).
*Nö.*—Nöldeke, Dr. Theodor.
*Now.*—Nowack, Dr. Wilhelm.
*Oeh.*—Oehler, Dr. G. F. (died 1872).
*Ol.*—Olshausen, Dr. Justus (died 1882).
*PS.*—Payne Smith, Very Rev. Dr. R.
*Pe.*—Perowne, Very Rev. Dr. J. J. S.
*Pu.*—Pusey, Rev. Dr. E. B. (died 1882).
*Ra.*—Rashi, Jewish commentator (died 1105).
*Re.*—Renan, M. Ernest.
*Rei.*—Reinke, Dr. Laurenz.
*Rie.*—Riehm, Dr. Eduard (died 1888).
*Rö.*—Rödiger, Dr. Emil (died 1874).
*Roo.*—Roorda, Dr. T.
*RS.*—Robertson Smith, Dr. W.
*Ry.*—Ryssel, Dr. Victor.
*Sch.*—Schultz, Dr. F. W. (died 1888).
*Schl.*—Schlottmann, Dr. Const. (died 1887).
*Schr.*—Schrader, Dr. Eberhard.
*Schrö.*—Schröder, Dr. F. W. J.
*Schu.*—Schultens, Dr. Albert (died 1750).
*Si.*—Simson, Dr. August.
*Sm.*—Smend, Dr. Rudolf.
*Sta.*—Stade, Dr. Bernhard.
*St.*—Stanley, Very Rev. Dr. A. P. (died 1881).
*Th.*—Thenius, Dr. Otto.
*Thr.*—Thrupp, Rev. J. F. (died 1867).
*Tu.*—Tuch, Dr. Friedrich (died 1867).
*Vaih.*—Vaihinger, Dr. J. G.
*Vo.*—Volck, Dr. Wilhelm.
*We.*—Wellhausen, Dr. Julius.
*Wr.*—Wright, Dr. Charles Henry Hamilton.
*Wü.*—Wünsche, Dr. August.
*Zö.*—Zöckler, Dr. Otto.

In addition to the above, a certain number of critics (principally those cited but rarely) are referred to under their full surnames, for example, *Baur, Gust.*, *Briggs, Rev. Dr. C. A.*, *Budde, Dr. Karl*, *Clarke, Rev. Dr. A.* (died 1832), *Dathe, Dr. J. A.* (died 1791), *Graf, K. H.* (died 1869), *Hunt, Rev. Dr. T.* (died 1774), *Kay, Rev. Dr. W.* (died 1886), *Secker, Most Rev. Dr. T.* (died 1768), *Weir, Rev. Dr.* (died 1876), *Wright, W. A.* The names of authorities are usually cited in chronological order. For explanations of the method of reference, see p. xviii.

## 2. NAMES OF TRANSLATORS, ETC.

*Aq.*—Aquila, a Jewish proselyte of Sinope in Pontus; his work, which is in Greek and painfully literal, is only extant in the fragments of Origen's Hexapla. Date, about middle of second century A.D.

*Jer.*—St. Jerome's Latin translation of the Psalms, made directly from the Hebrew. The Vulgate version of the Psalms is St. Jerome's revision of the Old Latin Psalter, which was based upon the Septuagint.

*Jerus., Ps.-Jon.*—The Jerusalem Targum (*i.e. interpretation, translation*, viz. in Chaldee or West Aramaic) of the Pentateuch. Extant in two recensions; the one, sometimes called the Targum of Pseudo-Jonathan, entire, and belonging to the seventh century A.D.; the other fragmentary, and considerably earlier.

*Jos.*—Josephus, Jewish historian (died A.D. 95).

*Onk.*—The Chaldee (rather, West Aramaic) Targum or translation of the Pentateuch, ascribed to Onkelos. Thrown into its present form about end of third century A.D. on the basis of an ancient Palestinian Targum, by learned men at Babylon. Very literal, except in poetical passages.

*Pesh.*—The Peshitto, *i.e.* 'simple' or faithful; a Syriac (rather, East Aramaic) version, made for Christian readers from the Hebrew, though influenced frequently by Jewish exegesis, and in parts (*e.g.* in the Psalms) by the Septuagint. Date, not later than second or third century.

R.—Revised Version of 1885.

R *marg.*—Margin of do.

*Saad.*—Rabbi Saadyah Gaon (died 942 A.D.). Arabic translation of most of the Old Testament, of which, however, only the Pentateuch, Song of Songs, Isaiah, and parts of Job, Psalms, and Proverbs, have been published.

*Sam.*—The Hebrew Pentateuch as read by the Samaritans. In character, its text agrees with that used by the Septuagint.

*Sept.*—The Septuagint. An aggregate of Greek translations made in Egypt by Hellenistic Jews. The oldest and best is that of the Pentateuch (third century B.C.); the latest, those of the Hagiographa (mostly finished before 130 B.C.). More valuable for criticism of the text than for interpretation.

*Symm.*—Symmachus, probably a Hellenistic Jew. Date, close of second century A.D. More elegant in style than Aquila; fragmentary.

*Targ.*—Various Targums, or Chaldee versions, particularly that of the books of Joshua, Judges, Samuel, Kings, and the Prophets (except Daniel), ascribed to Jonathan ben Uzziel. Thrown into its present form in Babylon—probably some time after the Targum of the Pentateuch (see '*Onk.*'). In style, paraphrastic. The Targums of the other books are of late and uncertain date, and of inferior value.

*Theod.*—Theodotion, a Jewish proselyte of Ephesus. His Greek version of Daniel was (according to a common opinion) substituted by the Christians for that given by the Septuagint, as being more accurate. The rest of his translation (which seems to have been based on the Septuagint) is only extant in the fragments of Origen's Hexapla. Date, probably not later than Aquila.

*Vulg.*—The Vulgate, or Latin translation of the Bible by St. Jerome. The Old Testament was done in the main from the Hebrew; date of its completion, 405 A.D.

NOTE 1. Notes of the form *Vulg.* (*MSS.*), *Sept.* (*Cod. Al.*), mean that the reading or rendering is not found in the ordinary texts of the Vulgate or Septuagint, but is supported by particular MSS., or by the MS. cited. The abbreviation *MSS.* is sometimes used to indicate a small number of MSS.

2. (On notes of the form *Heb. marg.*) There is a certain number of places in the Old Testament in which Jewish tradition itself has introduced what may be termed an 'authorised correction' of the text, noting the alteration in the margin, and directing the reader to substitute it for what he finds in the text. These marginal corrections are found in all MSS. and Hebrew Bibles. They are by no means always critically preferable; sometimes they merely attempt to obviate an unusual, but quite defensible, grammatical form.

3. When (*l.*) is appended to a Various Reading, it means that the proposed correction differs from the ordinary reading only in the form of one or two letters, which may have been mistaken by the scribe. On the contrary, (*pt.*) or (*pts.*) signifies that the correction does not differ in the letters, but only in one or more of the vowel-points attached to them.

4. The readings of the Hebrew MSS. are as a rule cited from De Rossi's *Variae Lectiones Veteris Testamenti* (Parma, 1784—1788), and his *Scholia Critica* (Parma, 1798); those of the St. Petersburg MS. of A.D. 916 (containing Isaiah, Jeremiah, Ezekiel, and the 12 Minor Prophets) from the facsimile published by Dr. Hermann Strack in 1876.

5. The Septuagint is cited, except where stated otherwise, from Tischendorf's edition; Dr. Swete's edition (vol. I. as far as 2 Kings) arriving too late to be generally used: the variations which it exhibits from Tischendorf's text, however, are rarely of a character to affect quotations such as those in the present volume. Lucian's recension of the Septuagint, published (as far as Esther) by Lagarde (Göttingen, 1883), is referred to as *Sept.* (*Luc.*). The Peshitto is cited from the edition of Dr. Lee, the Targums from Walton, Berliner, and Lagarde, the Vulgate partly from Heyse's edition of the Codex Amiatinus, partly from the Clementine text, and *Aq. Symm. Theod.* from Dr. Field's Oxford edition of the Hexapla.

# Apocrypha.

## 1. NAMES OF COMMENTATORS, ETC.

*Arn.*—Arnald, R.
*Athan.*—Athanasius, St.
*Ba.*—Badwell, C. (in "Critici Sacri").
*Be.*—Bensly, Prof. R. L.
*Bi.*—Bissell, Dr. E. C.
*Bö.*—Böttcher, Dr. J. F.
*Br.*—Bretschneider, Dr. C. G.
*Ch.*—Churton, Rev. W. R.
*Clem. Alex.*—Clement of Alexandria, St.
*Cyril. Alex.*—Cyrillus of Alexandria, St.
*De.*—Deane, Rev. W. J.
*De W.*—De Wette, Dr. W. M. L.
*Dr.*—Dereser, Dr. T. A.
*Dru.*—Drusius (in "Critici Sacri").
*Ed.*—Edersheim, Dr. Alfred.
*Ei.*—Eichhorn, Dr. J. G.
*Euseb.*—Eusebius.
*Ew.*—Ewald, Dr. Heinrich.
*Fa.*—Farrar, Ven. Dr. F. W.
*Fri.*—Fritzsche, Dr. O. F.
*Fu.*—Fuller, Prof. J. M.
*Ga.*—Gaab, Dr. J. F.
*Gb.*—Gutberlet, Dr. C.
*Ge.*—Gesenius, Dr. W.
*Gei.*—Geiger, Dr. Abraham.
*Gi.*—Gifford, Ven. Dr. E. H.
*Gm.*—Grimm, Dr. C. L. W.
*Gr.*—Grätz, Dr. H.
*Gro.*—Grotius, Hugo (in "Critici Sacri").
*Gt.*—Gutmann, Dr. M.
*Her.*—Herzfeld, Dr. L.
*Hg.*—Hilgenfeld, Dr. A.
*Hi.*—Hitzig, Dr. F.
*Ho.*—Holtzmann, Dr. J. H.
*Kn.*—Kneucker, Pastor J. J.
*Li.*—Linde, Dr. J. G.
*Lp.*—Lupton, Rev. J. H.
*Mg.*—Margoliouth, Prof. D. S.
*Mo.*—Movers, Dr. F. E.
*Orig.*—Origen.
*Reu.*—Reusch, Dr. F. H.
*Rn.*—Rawlinson, Rev. G.
*Rö.*—Rönsch, Dr. H.
*Sw.*—Swete, Prof. H. B. (Cambridge Sept.).
*Ti.*—Tischendorf, Dr. Const. von.
*Vk.*—Volkmar, Dr. G.
*Vl.*—Van der Vlis, Dr. C. J.
*Wa.*—Wahl, Dr. C. A.
*We.*—Welte, Dr. B.

## 2. VERSIONS.

*Ald.*—Aldine Edit. of Greek Bible (Sept.).
*Ar.*—Arabic Version.
*Arm.*—Armenian Version.
*Compl.*—Complutensian Edit. of Greek Bible (Sept.).
*Constit. Apost.*—The Apostolical Constitutions.
*Copt.*—Coptic Version.
*Eth.*—Ethiopic Version.
*Heb.*1, *Heb.*2—Walton's two Hebrew Versions of Tobit.
*It.*—Itala or Old Latin Version.
*OL.*—Old Latin Version.
*Sept.*—Septuagint Version.
*Symm.*—Symmachus.
*Syr.*—Syriac Version.
*Syr. Hex.*—Hexaplar Syriac.
*Syr. W.*—Walton's Syriac Text.
*Syr. W.*1, *Syr. W.*2—Walton's two Syriac Versions of Susanna.
*Theod.*—Theodotion.
*Vulg.*—Vulgate.

## 3. MANUSCRIPTS, ETC.

A B D I S T V.—Latin MSS. of 2 Esdras.
א.—Codex Sinaiticus.
*Roman Figs.*—Uncial MSS.
*Arab. Figs.*—Cursive MSS. collated by Holmes and Parsons.
A or *Cod. Al.*—Codex Alexandrinus.
B or *Cod. Vat.*—Codex Vaticanus.
*Cod. Am.*—Amiens MS., containing 2 Esdr. (=A).
*Cod. Chis.*—Codex Chisianus.
*Cod. Corb.*—Codex Corbiensis.
*Cod. Sang.*—Codex Sangermanensis.
*Ven.*—Codex Venetus Marcianus.
*Chald.*—Chaldee.
*Heb.*—Hebrew.
E. I. H.—India House Inscription of Nebuchadnezzar.
1 R.—Vol. I. of the Cuneiform Inscriptions of Western Asia.

*** The names of rarely cited authorities are not abbreviated, *e.g. Ilgen, von Gutschmid, Schiller-Szinessy, Schürer, Neubauer, Bauermeister, Wordsworth.*

# II.—New Testament.

## *AUTHORITIES CITED FOR VARIOUS RENDERINGS AND READINGS.*

### 1. NAMES OF MODERN COMMENTATORS.

*Al.*—Alford, Very Rev. Dr. H. (died 1870).
Baur, Dr. F. Ch. (died 1860).
Beet, Rev. J. A.
*Be.*—Bengel, Dr. J. A. (died 1752).
Bentley, Dr. R. (died 1742).
*Bl.*—Bleek, Dr. Friedrich (died 1859).
*Bou.*—Bouman, Dr. H.
Brückner, Dr. B.
*Bu.*—Buttmann, Dr. Alexander.
Calvin, John (died 1564).
*Co.*—Conybeare, Rev. W. J. (died 1875), and Howson, Very Rev. Dr. J. S. (died 1885).
*Da.*—Davidson, Rev. Dr. Samuel.
*Del.*—Delitzsch, Dr. Franz.
*De W.*—De Wette, Dr. W. M. L. (died 1849).
*Dü.*—Düsterdieck, Dr. Friedrich.
*Eb.*—Ebrard, Dr. J. H. A.
*El.* or *Ell.*—Ellicott, Right Rev. Dr. C. J.
Erasmus, Desiderius (died 1536).
*Ev.*—Evans, Rev. Dr. T. S.
*Ew.*—Ewald, Dr. Heinrich (died 1875).
Farrar, Rev. Dr. F. W.
Field, Rev. Dr. F. (died 1885).
*Fri.*—Fritzsche, Dr. C. F. A.
*Gi.*—Gifford, Ven. Dr. E. H.
*Go.*—Godet, Dr. F.
Grimm, Dr. C. L. W.
*Ha.*—Harless, Dr. J. C. A. von.
Heinrich, Dr. J. H.
Hitzig, Dr. F. (died 1875).
*Ho.*—Holtzmann, Dr. J. H.
*Hu.*—Huther, Dr. J. E.
*Je.*—Jelf, Rev. W. E. (died 1875).
*Jo.*—Jowett, Rev. B.
*Ke.*—Kern, Dr. F. H.
*Lan.*—Lange, Dr. J. P. (died 1884).
*Li.*—Lightfoot, Right Rev. Dr. J. B.
*Lü.*—Lünemann, Dr. G.
Luther, Martin (died 1546).
Mack, Dr. Martin.
*Mcl.*—M^c^Clellan, Rev. J. B.
*Me.*—Meyer, Dr. H. A. W. (died 1873).
*Mou.*—Moulton, Rev. Dr. W. F.
*Ol.* or *Ols.*—Olshausen, Dr. Hermann (died 1839).
Paley, Dr. F. A.
Renan, M. Ernest.
Reuss, Dr. E.
*Rü.*—Rückert, Dr. L. J. (died 1871).
Schürer, Dr. Emil.
*Sc.*—Scott, Very Rev. Dr. R. (died 1887).
*St.*—Stier, Dr. Rudolph (died 1862).
*Sta.*—Stanley, Very Rev. Dr. A. P. (died 1881).
*Tho.*—Tholuck, Dr. August (died 1877).
Trench, Most Rev. Dr. R. C. (died 1886).
*Va.*—Vaughan, Very Rev. Dr. C. J.
*VH.*—Van Hengel, Dr. W. A. (died 1870).
*Wa.*—Waite, Rev. Dr. Joseph.
*We.* or *Weiss.*—Weiss, Dr. Bernhard.
*W.*—Westcott, Rev. Dr. B. F.
Wetstein, Dr. J. J. (died 1754).
*Wi.*—Winer, Dr. G. B. (died 1858).
*Wie.*—Wiesinger, Dr. A.
*Wo.*—Wordsworth, Right Rev. Dr. Chr. (died 1885).
*Zü.*—Züllig, Dr. F. J.

### 2. NAMES OF ANCIENT COMMENTATORS OCCASIONALLY QUOTED.

*Aug.*—Augustine, Bishop of Hippo, 395—430.
*Bas.*—Basil, Bishop of Cæsarea in Cappadocia, 370—379.
*Chrys.*—Chrysostom, Bishop of Constantinople, 397—407.
*Clem. Alex.*—Clement of Alexandria, flourished 194.
*Cypr.*—Cyprian, Bishop of Carthage, 248—258.
*Eus.*—Eusebius, Bishop of Cæsarea, 315—339 or 40.
*Hil.*—Hilary, Bishop of Poictiers, 353—368.
*Hipp.*—Hippolytus, Bishop of Rome (?), 200—236 or 7.
*Iren.*—Irenæus, Bishop of Lyons, 178.
*Jer.*—Jerome, flourished 378—420.
*Orig.*—Origen (died 254).
*Orig^int.*—The same as represented by an ancient Latin translation.
*Tert.*—Tertullian, flourished 200—230.
*Theod. Mops.*—Theodore, Bishop of Mopsuestia, 399—428.
*Theod.* (in 1 Timothy—Titus).—Theodoret, Bishop of Cyrus (died 457).

### 3. VERSIONS.

*Latin.*

*OL.*—The Old Latin Translation, made in the 2nd century A.D., and existing in various forms; the oldest MSS. belong to the 4th and 5th centuries.
*Vulg.*—The Old Latin as revised by Jerome with the help of Greek MSS., A.D. 383—5; the oldest MS. was written before 546 A.D.

*Syriac.*

*Cur.*—The Curetonian Syriac. Probably an old form of the Syriac Version made in the 2nd century; considerable fragments exist in a MS. of the 5th century.

*Syriac*—continued.

*Pesh.*—The Peshitto Syriac. Apparently a revised form of the above; exists in many old MSS., the oldest of the 5th century.

*Egyptian.*

*Memph.*—The Memphitic Version. In the dialect of Lower Egypt; made probably not later than the 3rd century.
*Theb.*—The Thebaic Version. In the dialect of Upper Egypt; about the same date as the Memphitic; some MSS. attributed to the 4th century, but probably somewhat later.

# APOCRYPHA.

## 1 ESDRAS.

### CHAPTER 1.

1 *Josias his charge to the priests and Levites.* 7 *A great passover is kept.* 32 *His death is much lamented.* 34 *His successors.* 53 *The temple, city, and people are destroyed.* 56 *The rest are carried unto Babylon.*

Before CHRIST cir. 623.

AND Josias [1] held the [a] feast of the passover in Jerusalem unto his Lord, and offered the passover [1] the fourteenth [β] day of the first month;

[a] 2 Kings 23. 21. 2 Chron. 35. 1, &c.

2 Having set the priests according to their daily courses, being arrayed in [2] long garments, in the temple of the Lord.

3 And he spake unto the Levites, [β] [3] the holy ministers of Israel [β], [γ] that they should hallow themselves [γ] unto the Lord, [δ] [4] to set the holy ark of the Lord in the house that king Solomon the son of David had built:

4 *And said,* Ye shall no more bear [β] the ark upon your shoulders: now therefore serve the Lord your God, and [γ] minister unto [γ] his people Israel, and [δ] [5] prepare you [5] after your [6] families and kindreds [δ],

5 [7] According as David the king of Israel prescribed, and [β] according to the magnificence of Solomon his son: and standing in the temple [γ] according to the [8] several dignity of the families [8] of you the Levites, [9] who minister [9] in the presence of your brethren the children of Israel,

6 Offer the passover [10] in order [γ], and make ready the sacrifices for your brethren, and [11] keep [β] the passover [β] according to the commandment of the Lord, which was given unto Moses.

7 And unto the people that [12] was found there [12] Josias gave thirty thousand lambs and kids, and three thousand calves: these things were given [13] of the king's allowance, according as he promised, to the people, to the priests, and to the Levites.

8 And Helkias, [14] Zacharias, and [β] || Syelus, the governors of the temple, gave to the priests for the [γ] passover two thousand and six hundred sheep, and three hundred calves.

|| Or, *Jehiel*, 2 Chron. 35. 8.

9 And Jeconias, and Samaias, and Nathanael his [β] brother, and Assabias, and Ochiel, and Joram, [15] captains over thousands [β], gave to the Levites for the [γ] passover five thousand sheep, and || seven hundred calves.

|| Or, *five hundred calves*, 2 Chron. 35. 9.

10 And when these things were done, the priests and Levites, having the unleavened bread, stood in

Before CHRIST cir. 623.

VAR. REND.—CHAP. I. [1] *Vs.* 1, 19, 21, kept passover . . . sacrificed the passover (*i.e. the paschal lamb*): *so v.* 6.——[2] *V.* 2. vestments, *as at chs.* 5. 59; 7. 9.——[3] *V.* 3. as temple-servants: *ch.* 5. 29, 35. *But see Var. Read.* ——[4] *Lit.* in the placing of. ——[5] *V.* 4. *Or*, make ready, *scil. the victims*, *v.* 6 (Matt. 26. 17, 19).——[6] *Vs.* 4, 10. houses and clans (*i.e. smaller and larger subdivisions of the tribe*). ——[7] *V.* 5. *Lit.* After the writing of David, king of Israel.

VAR. READ.—CHAP. I. *V.* 1. β moon, *Vulg.*—— *V.* 3. β that taught all Israel (2 Chron. 35. 3); *but Sept.* the mighty in all Israel; *Syr.* the priests, the men of Israel. —— γ *So Sept.; but Heb.* which were holy; *Syr.* Sanctify yourselves! —— δ put ye, *Heb.*; and they put, *Sept.*——*V.* 4. β any thing, *Sept.*——γ *Added by writer, who thought* serve the Lord and his people *unseemly.*——δ prepare the house, according to your clans, according to your daily ministration, *Syr.* —— *V.* 5. β by the writing, *Heb.* (2 Chron. 35. 4); by the hand, *Sept.*; by hand (*i.e. means*) of the hand, *Syr.*

VAR. REND.—[8] *Vs.* 8, 11. *Or*, distribution of offices among the houses (*chs.* 5. 4; 8. 28); according to your paternal share of the precedence, *Vulg.*——[9] *Omit.*—— [10] *V.* 6. *Belongs to the last clause of v.* 5: *so Syr.* ——[11] *Lit.* do (Luke 22. 19).——[12] *V.* 7. were present, *as v.* 19.—— [13] out of the royal estate, according to promise, to the people, and to the priests and Levites. ——[14] *V.* 8. and Zacharias and Syelus, the masters (Luke 5. 5); *cp.* 2 Macc. 3. 4.——[15] *V.* 9. *i.e. chiefs of clans* (Josh. 22. 14).

VAR. READ.—*Vs.* 5, 6. γ for the sections of the houses of your brethren the sons of the people; even a part of a house of the Levites (for each); and kill ye the passover, *Heb.* (2 Chron. 35. 5); according to the division of the houses of the clans of you, that is, of the Levites, who are in front of your brethren the sons of Israel, and a part of a house of a clan of the Levites, in order, *Syr.* —— *V.* 6. β *Omit*, Chron. *l. c.*, *Heb. Sept.*——*V.* 8. β Esuelus, *cod. Al.*; Esuel, *codd.* XI. 55; *a corruption of Heb.* Jechiel. ——*Vs.* 8, 9. γ passovers, *i.e. passover victims*, *Heb.* ——*V.* 9. β brothers, and Hashabiah and Jeiel and Jozabad, chiefs of the Levites, *Heb.*

Before CHRIST cir. 623.

very comely order according to the [6] kindreds,

11 And according to the [8] several dignities of the fathers[8], before the people, to offer to the Lord, as it is written in the book of Moses: [16] *b* and thus did they in the morning[16].

12 And they *c* roasted the passover with fire, [17] as appertaineth: as for the sacrifices, they sod them in [18] brass pots and pans *β* || with a good savour *β*,

13 And set them before all the people: and afterward they prepared for themselves, and for the priests their brethren, the sons of Aaron.

14 For the priests [19] offered the fat until night[19]: and the Levites prepared for themselves, and the priests their brethren, the sons of Aaron.

15 The [20] holy singers also, the sons of Asaph, were [21] in their order, [22] according to the appointment *d* of David, to wit, Asaph, *β* Zacharias, and Jeduthun, who *γ* was *e* of the *δ* king's retinue[22].

16 Moreover the porters were at every gate; it was not lawful for any to go from his [23] ordinary service: for their brethren the Levites prepared for them.

17 Thus were the things that belonged to the sacrifices of the Lord accomplished in that day, that [24] they might hold the passover,

18 And offer sacrifices [24] upon the altar of the Lord, according to the commandment of king Josias.

19 So the children of Israel which were present [1] held the passover at that time, and the feast of [25] sweet bread seven days.

20 And such a passover was not kept in Israel since the time of the prophet Samuel.

21 Yea, all the kings of Israel [1] held not such a passover as Josias, and the priests, and the Levites, and the Jews, held with all Israel that were found dwelling at Jerusalem.

22 In the eighteenth year of the reign of Josias was this passover kept.

23 [26] And the works of Josias were upright before his Lord with an heart full of godliness.

24 [27] As for the things that came to pass in his time, they were written in former times, concerning those that sinned, and || did wickedly against the Lord above all people and kingdoms, and how they grieved him || exceedingly, so that the words of the Lord rose up against Israel[27]. [26]

25 [28] *f* Now after all these acts [28] of Josias it came to pass, that Pharaoh the king of Egypt came to raise war at [29] Carchamis upon Euphrates: and Josias went out against him.

26 But the king of Egypt sent to him, saying, What have I to do with thee, O king of Judea?

27 I am not sent out from the Lord God against thee; for my war is upon Euphrates: and now the Lord is with me, [30] yea, the Lord is with me hasting me forward [30]: depart from me, and [31] be not against [31] the Lord.

28 Howbeit Josias did not [32] turn back his chariot from him[32], but undertook to fight with him, not regarding the words of *β* the prophet Jeremy *β* [33] spoken by [33] the mouth of the Lord:

29 But joined battle with him in the plain of Magiddo, and the *β* [34] princes came [34] against *β* king Josias.

30 Then said the king unto his servants, Carry me away out of the

Before CHRIST cir. 623.

*b* 2 Chron. 35. 12, *and so of the bullocks.*

*c* Exod. 12. 8.

|| Or. *with good speed, or, willingly,* 2 Chron. 35.

*d* 2 Chron. 35. 15, *of David and Asaph.*

*e* 2 Chron. 35. 15, *the king's seer.*

|| Or, *were ungodly.*

|| Or, *sensibly.*

*f* 2 Chron. 35. 20, &c.

cir. 610.

VAR. REND.—[16] *V.* 11. *Lit.* and thus was the morning sacrifice: *cp. ch.* 5. 50; Ex. 29. 41. *So Sept.* 2 Chron. 35. 12; *but Heb. as marg. here* (*different points*).——[17] *V.* 12. as is proper, *or* duly (Lev. 5. 10). ——[18] the brazen vessels (Mark 7. 4) and caldrons. ——[19] *V.* 14. were offering the fat portions until midnight (*or simply*, until late. *The Greek term denotes* the time before dawn, *in* Ps. 119. 147).——[20] *V.* 15. temple singers: *so ch.* 8. 5, *Jos. Ant.* 12, 3. 3; the singers, the priests, *Syr.*——[21] at their post.——[22] according to the things appointed by David; and Asaph and Zacharias . . . retinue, *scil. were at their post.*—— [23] *V.* 16. daily course, *as v.* 2. —— [24] *Vs.* 17, 18. the passover might be kept, and the sacrifices brought.——[25] *V.* 19. unleavened, *as v.* 10.

VAR. READ. — *V.* 12. *β* and in the pans, *Heb. The Sept. read* and they sped well (2 Chron. 14. 7) *instead of* and in the pans; *an easy corruption. The writer of* 1 Esdras *has confused the Greek term for* 'good *speed*' *with a similar one denoting* 'good *smell*' (*so Lp.*).——*V.* 15. *β* Heman, *Heb. Sept. The writer's Heb. text differed in some respects from the Masoretic recension: cp.* 1 Chron. 15. 18. —— *γ* were, *codd. Vat.* 44. 55. *etc.*——*δ* king's seer (seers: 2 Chron. 35. 15, *Sept. and* 2 *Heb. MSS. rightly: cp.* 1 Chron. 25. 1).

VAR. REND.—[26] *Vs.* 23, 24. *Added, by way of accounting for Josiah's end.* —— [27] *V.* 24. *Rather,* But the things pertaining to him had been written down in the former times (*i.e. had been foretold: see* 1 Kings 13. 2; 2 Kings 23. 16 *seq.*), on account of those who (before his time) had sinned and dealt ungodly toward the Lord, beyond every nation and kingdom, and grieved him bitterly (Judith 16. 17: *lit.* in feeling=at heart); and the words of the Lord (*i.e. prophecies of coming woe*) were confirmed upon Israel (*lit.* stood up upon: *cp.* Jer. 44. 29, *Heb.*).——[28] *V.* 25. And after all this conduct.——[29] Charkamus (waw *for* yod *in final syllable*). —— [30] *V.* 27. and the Lord with me is hasting onward. —— [31] oppose not. —— [32] *V.* 28. turn him back unto his chariot. —— [33] from: *so Heb.* —— [34] *V.* 29. captains came down.

VAR. READ. — *V.* 28. *β* Necho, *Heb. Sept.* —— *V.* 29. *β* shooters (archers) shot at, *Heb. Sept.* (*The reading of* 1 Esdras *depends on very slight changes of the Heb. letters:* shot *is* w-y-r-u; came down *is* w-y-r-d-u.)

battle; for I am [35] very weak. And immediately his servants took him away out of the [36] battle.

31 Then gat he up upon his second chariot; and being brought back to Jerusalem died, and was buried in his father's sepulchre.

32 And in all Jewry they mourned for Josias, yea, Jeremy the prophet lamented for Josias, and the β [37] chief men with the women made lamentation for him unto this day: and this was given out for an ordinance to be done continually in all the nation of Israel.

33 These things are written in the book of the stories of the kings of [39] Judah, and [38] every one of the acts that Josias did, and his glory, and his β understanding [38] in the law of the Lord β, and the things that he had done before, and the things now recited, are reported in the book of the kings of Israel and [39] Judea.

cir. 610. 34 [g] And the people took β Joachaz the son of Josias, and made him king instead of Josias his father, when he was twenty and three years old.

35 And he reigned in β Judea and in Jerusalem three months: and then the king of Egypt deposed him from reigning in Jerusalem.

36 And he set a tax upon the land of an hundred talents of silver and one talent of gold.

37 The king of Egypt also [40] made king Joacim his brother king of Judea and Jerusalem.

38 β [41] And he bound Joacim and the nobles: but γ Zaraces his brother he apprehended, and brought him out of Egypt [41] γ.

cir. 610. 39 Five and twenty years old was [h] Joacim when he was made king in the land of Judea and Jerusalem; and he did evil before the Lord.

40 Wherefore against him Nabuchodonosor the king of Babylon came up, and bound him with a chain of brass, and β carried him into Babylon.

41 Nabuchodonosor also took of the holy vessels of the Lord, and carried them away, and [42] set them in his own temple at Babylon.

42 But those things that are recorded of him, and of his [43] uncleanness and impiety, are written in the chronicles of the kings.

cir. 599. 43 And β Joacim his son reigned in his stead: he was [40] made king being γ eighteen years old;

44 And reigned but three months and ten days in Jerusalem; and did evil before the Lord.

45 So after a year Nabuchodonosor sent and caused him to be brought into Babylon with the holy vessels of the Lord;

599. 46 And [40] made Zedechias β king of Judea and Jerusalem, when he was one and twenty years old; and he reigned eleven years:

[i] Jer. 52. 2, &c. 47 And [i] he did evil also in the sight of the Lord, and [44] cared not for the words that were spoken unto him by the prophet Jeremy from the mouth of the Lord.

593. 48 And after that king Nabuchodonosor had made him to swear by the name of the Lord, he forswore himself, and rebelled; and hardening his neck, and his heart, he trans-

[g] 2 Kings 23. 30. 2 Chron. 36. 1.

[h] 2 Chron. 36. 4, 5. *Jehoiakim*, or, *Eliakim*.

VAR. REND.—[35] *V.* 30. *Or*, sore hurt (*cp.* Dan. 11. 33). *The Heb. verb is the same as* wounded, 1 Kings 22. 34. —[36] array *or* line; war-chariot, *Heb.* —[37] *V.* 32. *Lit.* presiding, *chs.* 5. 63; 9. 4, 45, *only.* —[38] *V.* 33. the particulars of the action of Josiah, and of his glory, and of his understanding. —[39] *Transpose.* —[40] *V.* 37. proclaimed (*so vs.* 43, 46) Joacim his brother king (*cp. v.* 32), to wit, king of Judea, *etc.* —[41] *V.* 38. And Joacim bound the nobles (who had opposed his succession); but Zaraces his brother he (Joacim) apprehended and brought up out of Egypt. *But see Var. Read.*

VAR. READ.—*V.* 32. β *So* 14 *Heb. MSS. of* 2 Chron., *and Sept.* The singing men and the singing women, *ordinary Heb. text rightly* (*difference depends on a single point*). —*V.* 33. β pious deeds, according to that which is written in the law of the Lord, *Heb.*; (and the remaining accounts of Josiah and) his hope were written in the law of the Lord, *Sept.*—*V.* 34. β *So* 2 Chron. 36. 1, *Heb. Sept. and cod. Al.*, 1 Esdras. *But cod. Vat. Vulg.*, Matt. 1. 11, *read* Jechonias (=Jehoiachin).—*V.* 35. β *So cod. Al. etc.*; Israel, *Fri.*—*V.* 38. β *A transformation of the Heb.* and he turned his name to Joacim, 2 Chron. 36. 4 (w-y-'-s-r 'th s-r-y=w-y-s-b'th s-m-w). [*As Sept. has it rightly, this again points to the use of a Heb. MS. by the writer of Esdras, and that a badly written one.*]

VAR. REND.—[42] *V.* 41. *Or*, deposited (Dan. 1. 2, *cod. Chis.*). *The same Greek term, chs.* 2. 10; 6. 18, *only.* —[43] *V.* 42. *Rendering of Heb.* abominations, *which Sept. omits.* —[44] *V.* 47. stood not in awe of (*Lp.*). *Heb.* humbled not himself before, *i. e. submitted not unto. The same Heb. verb is so rendered in Greek*, Judg. 8. 28; 11. 33; 2 Chron. 7. 14.

VAR. READ.—*V.* 38. γ Zaraces: *corruption of* Joahaz, *Sept. Heb.* (*The order of the words in Sept. and Heb. of* 2 Chron. *l. c. is the same as here*); brought him up out of Egypt *is an arbitrary change of* brought him into Egypt (*Sept.*), *made by the writer, for the sake of conformity with his reading of the beginning of the verse. The acts of Necho are in both clauses ascribed to Joacim.* And Jojakim bound the nobles; but Zeharyon his brother, when taken, he bound out of Egypt, *Syr.* —*V.* 40. β *So Sept.* 2 Chron. 36. 6. *and Syr. here. But Heb.* to bring him.—*V.* 43. β Jehoiachin, *Heb.*; Jechonias, *Sept.*—γ eight, 2 Chron. 36. 9, *and cod. Vat. and Syr. here*; eighteen, 2 Kings 24. 8 (*more probable*), *and Fri. here* (*after codd. Al.* XI. 44. 52. *etc.*). —*V.* 46. β 2 Chron. 36. 10 *adds* his brother (*really*, his *father's* brother, *as Sept. there reads*).

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gressed the laws of the Lord God of Israel.

49 The governors also of the people and of the priests did many [45] things against the laws, β and passed [45] all the pollutions of all nations, and defiled the temple of the Lord, which was sanctified in Jerusalem.

50 Nevertheless the God of their fathers sent by his messenger to call them back, because he spared them and his β [46] tabernacle also.

51 But they had his messengers in derision; and, look, when the Lord spake unto them, they made a sport of his prophets:

52 So far forth, that he, being wroth with his people for their [47] great ungodliness [47], commanded [48] the β kings of the Chaldees to come up against them;

53 Who slew their young men with the sword, yea, even [49] within the compass of [49] their holy temple, and spared neither young man nor maid, old man nor child, among them; for β he delivered all into their hands.

54 And they took all the holy vessels of the Lord, both great and small, with β the vessels of the ark β of God, and the king's treasures, and carried them away into Babylon.

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55 As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, and set fire upon her towers:

56 β [50] And as for her glorious things, they never ceased till they had consumed and brought them all to nought [50] β: and γ [51] the people that were not slain with the sword he carried [51] γ unto Babylon:

57 Who became servants to him and his children, till the Persians reigned, to fulfil the [k] word of the Lord [52] spoken by [52] the mouth of Jeremy:

k Jer. 25. 11. & 29. 10.

58 Until the land [53] had [54] enjoyed her sabbaths, the whole time of her desolation shall she || rest, until the full term of seventy years.

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|| Or, *keep sabbath.*

## CHAPTER 2.

1 *Cyrus is moved by God to build the temple,* 5 *and giveth leave to the Jews to return, and contribute to it.* 11 *He delivereth again the vessels which had been taken thence.* 25 *Artaxerxes forbiddeth the Jews to build any more.*

IN the [a] first year of Cyrus king of the Persians, [1] that the word of the Lord might be accomplished, that he had promised by [1] the mouth of Jeremy;

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a 2 Chron. 36. 22, 23. Ezra 1. 1, &c.

2 β The Lord raised up the spirit of Cyrus the king of the Persians, and he made proclamation through all his kingdom, and also by [2] writing,

3 Saying, Thus saith Cyrus king of the Persians; The Lord of Israel, the most high Lord, hath [3] made me king of the [4] whole world,

4 And commanded me to build him an house at Jerusalem in Jewry.

5 If therefore there be any of you that are of his people, let [5] the Lord, even [5] his Lord, be with him, and let him go up to Jerusalem that is in Judea, and build the house of the Lord of Israel: [6] for || he is the Lord that dwelleth in Jerusalem.

|| Or, *this.*

6 [7] Whosoever then β dwell in the places about, let them help him, those, I say, that are his neighbours [7], with gold, and with silver,

7 With gifts, with β horses, and with cattle, [8] and other things, which have been set forth by vow [8], for the temple of the Lord at Jerusalem.

8 ¶ Then the [9] chief of the families of Judea [9] and of the tribe of Ben-

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VAR. REND.—[45] *V.* 49. ungodly things, even beyond: *so Fr.*——[46] *V.* 50. *Lit.* tent (Ps. 26. 8, *Sept.*).——[47] *V.* 52. impieties. ——[48] to bring up against them the kings of the Chaldeans.——[49] *V.* 53. round about, *as* 1 Chron. 9. 27. *A softening of the Heb.*, in the house of their sanctuary.——[50] *V.* 56. *Lit.* And they finished marring all her glorious things (*a Heb. idiom: as* Gen. 43. 2). —— [51] *Lit.* them that were left he led away, sword in hand. —— [52] *V.* 57. in: *so Heb.*

VAR. READ.—*V.* 49. β and dealt lawlessly, beyond, *cod. Vat. codd.* 55. 44. *etc.*——*V.* 50. β dwelling place (Ps. 90. 1), *Heb.;* sanctuary, *Sept.*——*V.* 52. β *Heb. Sept.* king; *for plur., cp.* 2 Chron. 30. 6; 32. 4. —— *V.* 53. β *So cod. Al. codd.* XI. 248. *and Syr.;* they, *Fri. But Heb. Sept.* he (*i.e. God*).——*V.* 54. β *So cod. Al. codd.* XI. 52. *etc., Syr.; but the right reading is* the arks (*Fri.*) *or* chests; the treasures of the house, *Heb. Sept.* —— *V.* 56. β And all her delightful vessels (were) for destroying, *Heb.* (2 Chron. 36. 19).——γ *So Syr.; but Heb.* he carried away the remnant from the sword (2 Chron. 36. 20).

VAR. REND.—[53] *V.* 58. have. (*The author takes the words of* 2 Chron. 36. 21 *as a direct quotation, which the Heb. allows.*) ——[54] accepted; *so Sept.; but the Heb. term means rather* paid *or* made good, Lev. 26. 34, 41.——CHAP. 2. [1] *V.* 1. *Lit.* for the consummation of the word of the Lord in.——[2] *V.* 2. letters; 2 Macc. 11. 15; 2 Chron. 36. 22 (*Sept.*).——[3] *V.* 3. proclaimed *or* declared, *ch.* 1. 37, *etc.* ——[4] *Omit: cp.* Luke 2. 1; 2 Sam. 22. 16.——[5] *V.* 5. *Omit.* —— [6] *Omit.* ——[7] *V.* 6. *Lit.* All, then, that dwell in the pashaliks (Dan. 3. 2, 28 toparch=pasha; Dan. 3. 3 =satrap), let them that are in his pashalik help him. ——[8] *V.* 7. along with the other things which were added in accordance with vows; *a paraphrase of* with the free-will offering, *Heb.* (Ezra 1. 4).——[9] *V.* 8. *Or*, heads of the clans of Judah.

VAR. READ.—CHAP. 2. *V.* 2. β Until that the Lord stirred up, *Syr.*——*V.* 6. β remain (Ezra 1. 4), *Heb. Sept.*——*V.* 7. β goods, *Heb. Sept.;* 1 Esdras *read* rekesh 'horse' (Mic. 1. 13), *the Syriac* raksha, *here and in v.* 9 *for* rekush 'goods': *cp. also* Neh. 7. 68.

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jamin $\beta$ [10] stood up; the priests also, and the Levites, and all they whose mind the Lord had moved to go up, [11] and to build an house for the Lord at Jerusalem,

9 And they that dwelt round about them, and helped them $\beta$ in all things $\beta$ with silver and gold, with † horses and cattle, and with very many [12] free gifts [12] of a great number whose minds were stirred up thereto.

10 King Cyrus also brought forth the holy vessels, which Nabuchodonosor had carried away from Jerusalem, and had set up in his temple of idols.

11 Now when Cyrus king of the Persians had brought them forth, he delivered them to Mithridates his [13] treasurer:

12 And by him they were delivered to $\beta$ † Sanabassar the governor of Judea.

13 And this was the number of them; A $\beta$ thousand golden [14] cups, and a thousand of silver, [15] † censers of silver twenty nine, [16] vials of gold thirty, and of silver $\gamma$ [b] two thousand $\gamma$ four hundred and ten, and a thousand other vessels.

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14 So all the vessels of gold and of silver, which were carried away, were [c] five thousand four hundred threescore and nine.

15 These were brought back by Sanabassar, together with them of the captivity, from Babylon to Jerusalem.

16 [d] But in the time of Artaxerxes king of the Persians [17] Belemus, and Mithridates, and [18] Tabellius, and [19] † Rathumus, and Beeltethmus [19], and [20] † Semellius the secretary, with others that were in commission with them, dwelling in Samaria and other places, wrote unto him against them that dwelt in Judea and Jerusalem these letters following;

17 To king Artaxerxes, our lord, Thy servants, Rathumus [21] the story-writer, and Semellius the scribe, and the rest of their council, [22] and the judges [22] that are in Celosyria and Phenice.

18 Be it now known to the lord the king, that the Jews that are come up from you to us, being come into Jerusalem, [23] that rebellious and wicked city, do build $\beta$ the market-places $\beta$, and repair the walls of it, and $\gamma$ do lay the foundation of the temple $\gamma$.

19 Now if this [24] city and the walls thereof be [25] made up again, they will not [26] only refuse to give tribute, but also [26] rebel against kings.

20 And forasmuch as $\beta$ the things pertaining to the temple [27] are now in hand $\beta$, we think it meet not to neglect such a matter,

21 But to speak unto our lord the king, to the intent that, if it be thy

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*d* Ezra 4. 7.

† *Bahumus, and the name which followeth is but an epithet to the former,* Ezra 4. 9.

† *Shimshai,* Ezra 4. 8.

† Heb. *substance,* Ezra 1. 6.

† Gr. *Shashbazar: the first part of the word is corruptly joined to the word going before.* Ezra 1. 8.

† Heb. *knives,* Ezra 1. 9.

*b* Ezra 1. 10, *but four hundred and ten.*

*c* Ezra 1. 11, *but five thousand four hundred.*

VAR. REND.—[10] *V.* 9. standing up. (*The Greek sentence is incomplete.*) *See Var. Read.*——[11] *Omit.* ——[12] *V.* 9. *Lit.* vows, *i.e. votive offerings: cp. v.* 7. ——[13] *V.* 11. *The author has rightly understood the Heb.* gizbar, *which Sept.* (Ezra 1. 8) *misrenders* the Gasbarene, *and Vulg.* son of Gazabar. Keeper of his treasure, *Syr.*——[14] *V.* 13. chalices (for libations): *so Syr.*; wine-coolers, *Sept.*——[15] *The Heb.* machalaph *may rather mean* sacrificial knife: *cp. the Syriac word* chalapha, 'knife,' *and marg. The Sept. has* plaited work; *perhaps by confusion with* machlaphoth, 'plaits of hair,' Judg. 16. 13, 19. *The Syr. here renders* dishes. ——[16] bowls; *Heb.* tankards, *i.e. lidded cups.*

VAR. READ.—*V.* 8. $\beta$ *Fri. edits* setting up *or* settling, deciding (*the transitive form of the verb*). *As Sept. has* stood up, *this, if original, implies a difference of one letter in the writer's Heb. MS. But the sense requires the intrans. form; so that the reading of cod. Al. is to be preferred;* stood up, *Syr.* —— *V.* 9. $\beta$ *Reading* b-k-l *for* b-k-l-y *of the common Heb. text* (with vessels).——*V.* 12. $\beta$ Sheshbassar, *Heb.*; Sasabas(s)ar, *Sept.*; Sanabassar *looks genuine. As a Babylonian name, it would mean* Sin protect the son! (Sin-abil-usur); *the same as* Sheshbassar (=Shish-abil-usur); Shish, 'brother,' *was a title of Sin, the moon-god.*——*V.* 13. $\beta$ thirty, *Heb. Sept.* —— $\gamma$ *See marg.* double, *Sept., which supports the Heb.* mishnim, 'of the second class.' *But the total in* Ezra 1. 11 *shews that the numbers in the preceding verses may be corrupt.* 1 Esdras *seems to have read* sh'nayim (eleph), 'two thousand.' *The latter word may have fallen out before* arba, 'four.'

VAR. REND.—[17] *V.* 16. Bishlam, Ezra 4. 7. *Heb.; which is probably a corruption of the common Babylonian name* Belibus ('Bel made'). b *and* m *are easily confused in Heb.*——[18] Tabeel (=Tabeal, *in pause,* Isa. 7. 6), *an Aramean name.*——[19] *Rather,* Rechum, the news-master, Ezra 4. 9, *Rechūm be'ēl te'ēm. The Chaldee* te'ēm *answers to the Assyrio-Babylonian* tēmu, 'news,' 'message.' *The author read* Rethum *for* Rechum, *and misunderstood the epithet: see marg.* —— [20] *In Heb. writing,* Semelli *and* Shimshai *would differ only in one letter. But perhaps* Shimshai *is an Aramean rendering of a Babylonian name* (Samullu).——[21] *V.* 17. that (writeth) the news. *The participle* (*see v.* 22) *has fallen out of the Greek text.* —— [22] *A misunderstanding of* Dinaye, *the first of the gentilic names in* Ezra 4. 9, *which consists of the same letters as the Chaldee word for* the judges. ——[23] *V.* 18. *Lit.* the rebellious and wicked city are building, and her market-places and walls are repairing (*the order of the original Chaldee, which the Greek follows*). ——[24] *V.* 19. *Add* be built *after this word.* ——[25] finished. ——[26] abide . . . but will even. ——[27] *V.* 20. are being pushed on.

VAR. READ.—*V.* 18. $\beta$ *So Syr.; omit, Chald. Sept. The word may have fallen out of the text, owing to its likeness to* walls (*shukayya, shurayya*). —— $\gamma$ the foundations they mend, *Chald.*; her foundations they have exalted, *Sept.* (Ezra 4. 12). (*The allusion to the Temple is a mistake of the writer's; see v.* 20.) —— *V.* 20. $\beta$ the salt of the palace we have eaten, *Chald.* (Ezra 4. 14); *Sept. omits.* (*The writer of* 1 Esdras *may have read* m-l-th, 'the matter,' *for* m-l-ch, 'salt.' *The word rendered* temple *also means* palace. *Hence his mistake.*)

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pleasure, [28] it may be sought out in the books of [28] thy fathers:

22 And thou shalt find in the chronicles what is written concerning these things, and shalt understand that that city was rebellious, troubling both kings and cities:

23 And that the Jews were rebellious, and [29] raised always wars therein; [29] for the which cause even this city was made desolate.

24 Wherefore now we do declare unto thee, O lord the king, that if this city be built again, and the walls thereof set up anew, thou shalt from henceforth have no [30] passage into [31] Celosyria and Phenice [31].

25 Then the king wrote back again to β Rathumus the [21] storywriter, [19] to Beeltethmus [19] β, to Semellius the scribe, and to the rest that were in commission, and dwellers in Samaria and [31] Syria and Phenice [31], after this manner;

26 [32] I have read the epistle which ye have sent unto me [32]: therefore I commanded to make diligent search, and it hath been found that that city was [33] from the beginning practising [33] against kings;

27 [34] And the men therein were given to rebellion and war [34]: and that mighty kings and fierce were in Jerusalem, who reigned and exacted tributes in [31] Celosyria and Phenice.[31]

28 Now therefore I have commanded to hinder those men from building the city, and heed to be taken [35] that there be no more done in it [35];

29 And that [36] those wicked workers [36] proceed no further to the annoyance of kings.

30 Then king Artaxerxes his letters being read, Rathumus, and Semellius the scribe, and the rest that were in commission with them, [37] removing in haste toward Jerusalem [38] with a troop of horsemen and || a multitude of people in battle array, [38] began to hinder the builders; and the building of the temple in Jerusalem ceased until the second year of the reign of Darius king of the Persians.

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|| Or, *a great number of soldiers.*

cir. 520.

## CHAPTER 3.

*4 Three strive to excel each other in wise speeches. 9 They refer themselves to the judgment of the king. 18 The first declareth the strength of wine.*

1 NOW when Darius reigned, he made [1] a great feast unto all his subjects, and unto all his [2] household, and unto all the princes of Media and Persia,

2 And to all the [3] governors and [4] captains and [5] lieutenants that were under him, from India unto Ethiopia, [6] of an [6] hundred twenty and seven provinces.

3 And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked.

4 Then [7] three young men, that were of the guard [7] that kept the king's body, spake one to another;

5 [8] Let every one of us speak a sentence: he that shall overcome, [8] and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great [9] things in token of victory [9]:

6 As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck:

7 And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin.

8 And then [10] every one wrote his [10] sentence, sealed it, and laid it under king Darius his pillow;

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VAR. REND.—[28] *V.* 21. search may be made in the books (which have come down) from, *Lp.*——[29] *V.* 23. still contriving sieges therein from of old. 'Sieges' *stands for an obscure Chaldee word, meaning* 'effort,' 'sedition': *rendered by Sept.* 'flights of slaves.' *The Syr. has:* by siege of battle shut up therein still from of old.——[30] *V.* 24. way down: *so Syr.*——[31] *Vs.* 24, 25, 27. *The writer's own gloss on* 'the other side of the river,' *Chald. Sept.*——[32] *V.* 26. *An improvement on the Sept., which misrenders,* The collector of tribute whom ye sent unto us, was called before me; *see also v.* 30.——[33] from of old arraying itself.——[34] *V.* 27. And the people were bringing about rebellions and wars therein. 'Wars' *is the term rendered* 'sieges,' *v.* 23; *Sept. again,* 'flights'.——[35] *V.* 28. that nothing be done contrary to these (orders). *This is better than the Sept.,* to make abatement concerning this thing. *Cp. Chald.,* And be ye careful of offence, to do according to this, Ezra 4. 22.——[36] *V.* 29. the misdoings; *Chald. simply,* the wrong; *Sept. unintelligently,* destruction.

VAR. READ.—*V.* 25. β Rehum Baltam (=Beltem, 'news-master'), *Sept. The reading of* 1 Esdras *is conflate.*

VAR. REND.—[37] *V.* 30. *A military term,* 1 Macc. 11. 22; Judg. 7. 1.——[38] *Neither Sept. nor the author understood the Chaldee,* Ezra 4. 23, 'stopped them by arm and strength,' *i.e. by main force.*——CHAP. 3. [1] *V.* 1. And king Darius made. *See Josephus* (*Antiq.* 11. 3) *for the story.*——[2] homeborn (slaves), Gen. 15. 3; Jer. 2. 14.——[3] *Vs.* 2, 21. satraps.——[4] *V.* 2. generals.——[5] district-governors *or* pashas.——[6] in the.——[7] *V.* 4. the three young men (2 Chron. 11. 1, *Sept.;* chosen men, *A.V.*), the body-guards.——[8] *V.* 5. Let each of us propound a thesis, that shall prevail, *Wa. Lp.;* Let us say, each one of us, one word (*or,* thing)—that which is strongest, *Syr. This appears to be the sense: cp. v.* 10. *We can hardly press the difference between the Greek terms* logos *and* rhema, *which are used indifferently to render the Heb.* dabar, 'word' *and* 'thing.'——[9] prizes.——[10] *V.* 8. they wrote each his own.

9 And said that, when the king is risen, some will give him the [11] writings; and of whose side the king and *the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed.

10 The first wrote, Wine is the strongest.

11 The second wrote, The king is strongest.

12 The third wrote, Women are strongest: but above all things Truth beareth away the victory.

13 ¶ Now when the king was risen up, they took their [11] writings, and delivered them unto him, and so he read them:

14 And sending forth he called all the princes of Persia and Media, [12] and the governors, and the captains, and the lieutenants, and the chief officers; [12]

‖ Or, *council.*

15 And sat him down in the [13] ‖ royal seat of judgment; and the [11] writings were read before them.

16 And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in.

17 And [14] he said unto them, Declare unto us your mind concerning the [15] writings. Then began the first, who had spoken of the strength of wine;

18 And he said thus, [16] O ye men, how exceeding strong is wine! [16] it causeth all men to err [17] that drink it:

19 It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich:

20 It turneth also every [18] thought into jollity and mirth, [19] so that a man remembereth neither sorrow nor debt [19]:

21 And it maketh every heart rich, [19] so that a man [19] remembereth neither king nor [3] governor; and it maketh [20] to speak all things by talents:

22 And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords:

* Ezra 7. 14. Esth. 1. 14.

23 But when they are [21] from the wine, they remember not what they have done.

24 O ye men, is not wine the strongest, [22] that enforceth to do thus? And when he had so spoken, he held his peace.

## CHAPTER 4.

1 *The second declareth the power of a king.* 13 *The third, the force of women,* 33 *and of truth.* 41 *The third is judged to be wisest,* 47 *and obtaineth letters of the king to build Jerusalem.* 58 *He praiseth God, and sheweth his brethren what he had done.*

THEN the second, that had spoken of the strength of the king, began to say,

2 O ye men, do not men excel in strength, that ‖ bear rule over sea and land, and all things in them?

‖ Or, *have the command.*

3 [1] But yet the king is more mighty: for he is lord of [β] all these things, [β] and hath dominion over them; [1] and whatsoever he commandeth them they [2] do.

4 If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and [3] break down mountains, walls, and towers.

5 They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, [β] [4] as well the spoil, as all things else. [4 β]

6 Likewise for those that [5] are no soldiers, and have not to do with wars, [5] but [6] use husbandry [6], when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king.

7 And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare;

8 [7] If he command to smite, they smite; [7] if he command to make desolate, they make desolate; [7] if he command to build, they build;

VAR. REND.—[11] *V.* 9. writing: *so throughout.*—[12] *V.* 14. both satraps, and generals, and pashas and deputies.—[13] *V.* 15. council-chamber (*here only in Apocr.*); *Syr.* oracle (*Aquila has the Greek word,* Ps. 28. 2).—[14] *V.* 17. they.—[15] things written.—[16] *V.* 18. Sirs! (*so v.* 24; *ch.* 4. 2, 12, 14) How is wine the strongest?—[17] *Insert* in mind.—[18] *V.* 20. mind.—[19] and he (*or* it; *so v.* 21) remembereth not any grief nor any debt (*Hebraism*).—[20] *V.* 21. *i.e. to talk as if one possessed millions, Wa.* (*The talent was the highest denomination of money.*)

VAR. REND.—[21] *V.* 23. *Insert* roused *or* awakened. *Syr.* when they rise up.—[22] *V.* 24. because it.—CHAP. 4. [1] *V.* 3. But the king is stronger than they, and lordeth it over them (Luke 22. 25), and is master of them.—[2] listen therein (*v.* 10; Nah. 1. 12), *i.e. obey.*—[3] *V.* 4. level, *Jos. Ant.* 11. 3, 4.—[4] *V.* 5. *Insert semicolon, and render,* and if they plunder (Num. 31. 9, 32, 53; 1 Macc. 1. 61; 8. 10), all the other things also (*scil.* they bring to the king). *Or, insert the semicolon after* plunder, *and render,* and all else (in like manner), *Lp.*—[5] *V.* 6. go not a warfare (Luke 3. 14) nor do battle.—[6] till the ground.—[7] *V.* 8. He commandeth to smite; they strike: he commandeth, *etc.* (*The construction is the same to the end of v.* 9: *cp.* Pss. 33. 9; 148. 5; Matt. 8. 9.)

VAR. READ.—CHAP. 4. *V.* 3. β *So wrongly codd.* A, XI. 52. 64. *etc. and ed. Ald.*—*V.* 5. β and if they perish; and those other things all of them, *Syr.*

9 If he command to cut down, they cut down; if he command to plant, they plant.

10 So all his people and his armies obey him: furthermore [8] he lieth down [8], he eateth and drinketh, and taketh his rest:

11 And these keep watch round about him, neither || may any one depart, and do his own business, neither disobey they him in any thing.

12 O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

13 ¶ [9] Then the third, who had spoken of women, and of the truth, (this [10] was Zorobabel β) began to speak.

14 [11] O ye men, it is not the great king, nor the multitude of men, neither is it wine, that † excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? [11]

15 [12] Women have borne [12] the king and all the people that [13] bear rule by sea and land.

16 Even of them came they: and they nourished them up [13] that planted the vineyards, from whence the wine cometh.

17 [14] These also make garments for men; these bring glory unto men [14]; and without women cannot men be.

18 Yea, and if men have gathered together gold and silver, [15] or any other [15] goodly thing, β do they not love a woman which is comely in favour and beauty [16]?

19 And [16] letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? β

20 α A man leaveth his own father that brought him up, and his [17] own country, and cleaveth unto his [18] wife.

21 [19] He sticketh not to spend his life with his wife [19], and remembereth neither father, nor mother, nor country.

22 By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the [20] woman?

23 Yea, a man taketh his sword, and β goeth [21] his way [21] to rob and to steal, to sail upon the sea and upon rivers;

24 *And [22] looketh upon a [22] lion, and goeth in the darkness; and when he hath stolen, spoiled, and [23] robbed, he bringeth it to his love.

25 [24] Wherefore a man loveth his [18] wife better than father or mother.

26 [25] Yea, many there be that have || run out of their wits for women [25], and become servants for their sakes.

27 Many also have perished, have erred, and sinned, for women.

28 And now do ye not believe me? is not the king great in his power? [26] do not all regions fear to touch him?

29 Yet did I see him and Apame the king's concubine, the daughter of β the admirable || Bartacus β, sitting at the right hand of the king,

30 And taking the crown from the king's head, and setting it upon her own head; [27] she also struck the king with her left hand.

31 And [28] yet || for all this the king gaped and gazed [28] upon her with

* Judg. 14. 5. Prov. 22. 13.

α Gen. 2. 24.

|| Or, *can.*

† Heb. *is of force.*

|| Or, *grown desperate.*

|| Joseph. Antiq. lib. 11. cap. 3. *Rabsaces Themasus.*

|| Or, *hereat.*

VAR. REND.—[8] *V.* 10. himself lieth at table (Matt. 26. 20).——[9] *V.* 13. But.——[10] is.——[11] *V.* 14. Sirs! is not the king great, and are not mankind many, and is not wine strong? Who, then, is it that is master of them, or who that lordeth it over them? (*so Syr.*) Is it not the women? —— [12] *V.* 15. The women bare.——[13] *Vs.* 15, 16. lord it over the sea and the land, and from them they were born. And these nurtured (*v.* 20) the very men.——[14] *V.* 17. And these make the robes of the men, and these make glory (Matt. 6. 29=glorious apparel) for the men: *cp. also* Ecclus. 6. 31, 'robe of glory'; Prov. 31. 22, 24. —— [15] *V.* 18. and every. —— [16] *Vs.* 18, 19. *Omit the note of interrogation, and the following conjunction. The two verses are continuous. See Var. Read.*

VAR. READ.—*V.* 13. β *Insert* son of Salathiel, of the tribe of Judah, *Syr.*——*Vs.* 18, 19. β *So codd. Al.* 58. 64. *etc. and Ald. But the best reading is* and they see one woman, comely . . . letting even those things all go, at her they gape, and with open mouth gaze on her; and they all choose her rather than the gold and the silver and every goodly thing. *So Sw.*

VAR. REND.—[17] *V.* 20. proper country.——[18] *Vs.* 20, 25, proper woman (*see v.* 22).——[19] *V.* 21. *Lit.* And in the woman's company he giveth up the ghost (Gen. 35. 18, *Sept.*)——[20] *V.* 22. women.——[21] *V.* 23. forth to make out-roads (*or* raids; 1 Macc. 15. 41); forth to waylay, *It. Colb.*; to travel, *Syr.* ——[22] *V.* 24. faceth the——[23] *Or*, played the footpad.——[24] *Vs.* 25, 35, 49, 60. And.——[25] *V.* 26. And many have grown desperate (*Thucyd.* 7. 81; 2 Macc. 13. 23) in their proper minds on account of the women (*i.e. have lost all sense of fear*). *But Syr.* have gone mad (*cp.* 1 Sam. 21. 14).——[26] *V.* 28. are not all the countries (*i.e. the nations*) careful of touching him? (*They respect 'the Divinity that doth hedge a king,' and keep their distance.*)——[27] *V.* 30. and she was slapping *or* kept slapping.——[28] *V.* 31. moreover the king, open-mouthed, was gazing.

VAR. READ.—*V.* 23. β goeth forth upon an expedition (Deut. 16. 3): *so codd. Al.* XI. 58. *Ald. etc.* ——*V.* 29. β Aphûma, daughter of the admired lord Artak (rabba Artak. Bartak-es *may be a corruption of this; cp.* Rabezakes, *the true reading in Josephus, who also gives* Themasios, 'the Themasian,' *for* thaumastos, 'admirable.'), *Syr.*

open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might || be reconciled to him again.

|| Or, *be friends with him.*

32 O ye men, how can it be but women should be strong, seeing they do thus?

33 Then the king and the [29] princes looked one upon another: so he began to speak of the truth.

34 O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he [30] compasseth the heavens round about, and fetcheth his course [30] again to his own place in one day.

35 Is he not great that maketh these things? [24] therefore great is the [31] truth, and stronger than all things.

|| Or, *praiseth the truth,* Athanasius.

36 All the earth || calleth upon the truth, and the heaven blesseth it: all [32] works shake and tremble at it, and with β it is no unrighteous thing.

37 β Wine is [33] wicked β, the king is wicked, women are wicked, all the children of men are wicked, and [34] such are all their wicked works [34]; and there is no truth in them; in their unrighteousness also they shall perish.

38 As for the truth, it endureth, and is always strong; β it liveth β and conquereth for evermore.

39 With her there is no [35] accepting of persons [36] or rewards [36]; but she doeth the things that are just, [37] β and refraineth β from all [33] unjust and wicked things [37]; and all men [38] do well like of her works.

40 Neither in her judgment is any unrighteousness; and β she is the strength, kingdom, power, and majesty, of all ages β. Blessed be the God of truth.

41 And with that he held his peace. And all the people then shouted, and said, [39] Great is Truth, and mighty above all things [39].

42 Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin.

43 Then said he unto the king, Remember thy vow, which thou [40] hast vowed to build Jerusalem, in the day when thou camest to thy kingdom,

44 And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither.

45 Thou also [40] hast vowed to build up the temple, [b] which the Edomites burned when Judea was made desolate by the Chaldees.

[b] Ps. 137. 7. Ezek. 25. 12.

46 And now, O lord the king, this is that which I require, and which I [41] desire of thee, and this is the [42] princely liberality proceeding from thyself [42]: I [43] desire therefore that thou make good the vow, the performance whereof with thine own mouth thou [40] hast vowed to the King of heaven.

47 Then Darius the king stood up, and kissed him, and wrote [44] letters for him unto all the [45] treasurers and [46] lieutenants and captains and governors [46], that they should safely convey on their way both him, and all those that [47] go up with him to build Jerusalem.

48 He wrote letters also unto the [46] lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him.

49 [24] Moreover he wrote for all the Jews that [47] went out of his realm up into Jewry, concerning their freedom, that no officer, no [48] ruler, no [46] lieutenant, nor || treasurer, should [49] forcibly enter into [49] their doors;

|| Or, *steward.*

50 And that all the country which they hold should be free without tribute; and that the Edomites should

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VAR. REND.—[29] *V.* 33. grandees: *so throughout* (3. 1, 9; Mark 6. 21).——[30] *V.* 34. goeth round in the circle of heaven, and runneth back, Ps. 19. 6.——[31] *V.* 35. *God is the ultimate or highest Truth; the prime source of the reality and stability of the world: cp.* Ps. 57. 10; John 14. 6.——[32] *V.* 36. the works, *scil. of creation; Goethe's* 'unbegreiflich hohen Werke.' Pss. 96. 11, *sqq.*; 97. 1; 145. 10; 104. 32.——[33] *V.* 37. *Rather,* unrighteous: *so throughout.*——[34] all their works are unrighteous, all such things (*scil. as I have spoken of, e.g. dallying with women*): *so Syr.*——[35] *V.* 39. *Cp.* Acts 10. 34; Rom. 2. 11.——[36] *Rather,* nor difference.——[37] *Perhaps,* rather than (*Heb. and Chald.* min: *so Syr.*) all the unrighteous and wicked things. *Or, in close connexion with what precedes,* by (*Heb. be* in, by) all the unrighteous and wicked (*so Syr.*): *cp.* Job 35. 6; Isa. 5. 4, *for the construction.*——[38] are well pleased with, Matt. 3. 17.

VAR. READ.—*V.* 36. β him, *i.e. God, codd. Vat. Al.* XI.——*V.* 37. β *Syr. omits.*——*V.* 38. β *Syr. omits.*——*V.* 39. β *Supplied by Ald. without MS. authority.*——*V.* 40. β hers . . . peoples, *Syr.*

VAR. REND.—[39] *V.* 41. Magna est veritas, et prævalet, *Vulg., whence the well-known saying,* '*Truth is great, and will prevail.*'——[40] *Vs.* 43, 45, 46. didst vow.——[41] *V.* 46. beg.——[42] bounty from thee, 1 Chron. 17. 19.——[43] beseech.——[44] *V.* 47. *Insert* the.——[45] stewards, *v.* 49, *marg.*; Rom. 16. 23; 1 Cor. 4. 1, *Lp. The term renders* 'satraps,' Esth. 8. 9; *but usually* 'over the household,' 1 Kings 4. 6.——[46] *Vs.* 47, 48, 49. pashas and generals and satraps.——[47] *Vs.* 47, 49. were going.——[48] *V.* 49. satrap.——[49] assault.

give over the villages of the Jews which then they held:

51 Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built;

52 β [50] And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen [50] β:

53 And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away.

54 He wrote also concerning the [51] charges, and the priests' vestments wherein they minister;

55 [52] And likewise for the [51] charges of the Levites, to be given them [52] until the day that the house were finished, and Jerusalem builded up.

56 And he commanded to give to all that [53] kept the city [54] || pensions and [55] wages.

57 He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem.

58 Now when this young man was gone forth, he lifted up his face to heaven [56] toward Jerusalem, and praised the King of heaven,

59 And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant.

60 Blessed art thou, who hast given me wisdom: [24] for to thee I give thanks, O Lord of our fathers.

61 And so he took the letters, and went out, and came unto Babylon, and told it all his brethren.

62 And they praised the God of their fathers, because he had given them [57] freedom and liberty

63 To go up, and to build Jerusalem, and the temple [58] which is called by his name: and they [59] feasted with [60] instruments of musick and gladness seven days.

|| Or, *portions of land.*

VAR. REND.—[50] *V.* 52. *Rather,* And to the intent that the altar should receive (*or* enjoy) burnt offerings day by day, as they have a commandment to offer seventeen, other ten talents yearly, *Lp.* —— [51] *Vs.* 54, 55. contribution (*scil. for the maintenance of the priests*); *Greek choregia: cp.* 1 Macc. 14. 10; giving *or* supplying of need, *Syr.* —— [52] *V.* 55. *Lit.* And to the Levites he wrote that they should give the contribution. —— [53] *V.* 56. guarded. —— [54] *See marg.*, a lot *or* portion (Acts 1. 17); *so Syr.* —— [55] rations (Luke 3. 14). —— [56] *V.* 58. before (*cp.* Dan. 6. 10).—— [57] *V.* 62. Acts 24. 23; Ecclus. 15. 20, 'license.'

VAR. READ.—*V.* 52. β *Josephus omits.* And that upon the altar they might sacrifice burnt offerings every day, and other ten talents every year, *Syr.*

## CHAPTER 5.

*4 The names and number of the Jews that returned home. 50 The altar is set up in his place. 57 The foundation of the temple is laid. 73 The work is hindered for a time.*

AFTER this were the [1] principal men of the families [1] chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. cir. 536.

2 And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem [2] safely, and [3] with musical [instruments] tabrets and flutes [3].

3 And all their brethren [4] played, and he made them go up together with them.

4 And these are the names of the men which [4] went up, according to their families [5] among their tribes, [6] after their several heads.

5 The priests, the sons of Phinees the [7] son of Aaron: [8] Jesus the son of Josedec, the son of Saraias, β and || Joacim the son of [9] Zorobabel β, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah;

6 [a] Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month [10] Nisan, which is the first month.

7 And these are they of [11] Jewry

|| *Joachim and Zorobabel:* This place is corrupt: for Joachim was the son of Josedech, Neh. 12. 10, and not Zorobabel, who was of the tribe of Judah.

*a Zorobabel.*

VAR. REND. — [58] *V.* 63. *Lit.* whose name was called after him (*i.e. God*). *But Syr.* upon which his name was named (called), *following the common Heb. construction.*——[59] were carousing *or* revelling, Esth. 3. 15; were drinking, *Syr.*——[60] Dan. 3. 5, 7, 10; 1 Macc. 9. 39.——CHAP. 5. [1] *V.* 1. heads of houses. (*The Greek represents this Heb. phrase as in* 1 Chron. 5. 24, *and elsewhere.*)——[2] *V.* 2. *Lit.* with peace (*Heb.* beshālōm).——[3] *Cp.* Gen. 31. 27; 1 Chron. 13. 8.—— [4] *Vs.* 3, 4. were playing; were going. —— [5] *V.* 4. *Strictly,* according to (*Heb.* 'for,' *as in* Num. 4. 29, *and elsewhere*).——[6] *See note on ch.* 1. 5; *lit.* after their share of office *or* precedence; *but probably a rendering of the Heb.* after the divisions of their houses. *Syr.* after their headship.——[7] *V.* 5. sons. —— [8] *Heb.* Jeshua, Ezra 2. 2; Zech. 3. 1. —— [9] *Joacim was the son of Jeshua the son of Josedech (not of Josedech, as the margin states, perhaps by a printer's omission;)* Neh. 12. 10, 26. *All that follows the name Zorobabel, to the end of v.* 6, *applies to Zorobabel, not to Joacim, ch.* 4. 13.—— [10] *V.* 6. *Insert* of: *so Heb.* Neh. 2. 1; Esth. 3. 7. *Syr.* in Nisan, the first month.——[11] *V.* 7. the land of Judea='the Province': *see* Ezra 2. 1; Neh. 7. 6. (*The text sometimes agrees with one, sometimes with neither of the parallel lists there given.*)

VAR. READ.—CHAP. 5. *V.* 5. β the son of Joacim; and Zorobabel, *Her. Two words may have fallen out of the Greek after* Joacim the son of . . . *Supply* Jesus; with (*cp.* Neh. 12. 1, *and v.* 8).

Before CHRIST cir. 536.

that came up from the captivity, [12] where they dwelt as strangers [12], whom Nabuchodonosor the king of Babylon had carried away unto Babylon.

cir. 536.

8 And they returned unto Jerusalem, and to the other parts of Jewry, every man to his own city, who came with Zorobabel, with Jesus, Nehemias, and β [b] Zacharias, and γ Reesaias, δ Enenius, Mardocheus, ζ Beelsarus, ββ [c] Aspharasus, γγ [d] Reelius, δδ Roimus, and Baana, their [13] guides.

9 [14] The number of them of the nation, and their governors [14], sons of [15] [e] Phoros, two thousand an hundred seventy and two; the sons of [f] Saphat, [g] four hundred seventy and two:

10 The sons of β Ares, seven hundred fifty and six:

11 The sons of [16] Phaath Moab, [17] two thousand eight hundred and twelve:

12 The sons of Elam, a thousand two hundred fifty and four: the sons of β [h] Zathui, nine hundred forty and five: the sons of γ [i] Corbe, seven hundred and five: the sons of δ Bani, six hundred forty and ζ eight:

13 The sons of [18] Bebai, six hundred twenty and β three: the sons of [19] [k] Sadas, γ [20] three thousand two [20] hundred γ twenty and two:

14 The sons of Adonikam, [21] six hundred sixty [21] and β seven: the sons of [l] Bagoi, two thousand sixty and six: the sons of [22] Adin, γ four hundred fifty and four:

15 The sons of [23] [m] Aterezias, ninety and β two: γ the sons of Ceilan and Azetas, threescore and seven: the sons of [24] Azuran, four hundred thirty and two:

16 The sons of [25] Ananias, an hundred and one: the sons of Arom γ, thirty two: and the sons of [26] [n] Bassa, three hundred twenty and three: the sons of [27] Azephurith, an hundred and two:

17 β The sons of [28] Meterus, three thousand and five β: the sons of [o] Bethlomon, an hundred twenty and three:

18 They of Netophah, fifty and β five: they of Anathoth, an hundred γ fifty and eight: they of δ [29] [p] Bethsamos, forty and two:

19 They of [q] Kiriathiarius, β twenty and five: [30] they of β Caphira and Beroth, seven hundred forty and three: they of Pira, seven hundred [30]:

20 [31] They of Chadias and Ammidoi, four hundred twenty and two [31]: they of [32] [r] Cirama and [s] Gabdes [32], six hundred twenty and β one:

21 They of [t] Macalon, an hundred

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*b Saraiah.*

*c* Or, *Mispar.*

*d* Or, *Reelaiah.*

*e Parosh,* Ezra 2. 3. Neh. 7. 8, where for brevity look for the true numbers of the particulars following: for here they vary much, and the names much more.

*f Shephatiah.*

*g* Or, *three hundred seventy two.*

*h Zattu.*

*i Zacchai.*

*k Asgar.*

*l Bigui.*

*m Aterhezekiah.*

*n Bezai.*

*o Bethlehem.*

*p Azmaveth.*

*q Kiriathjarim.*

*r Rama.*

*s Gaba.*

*t Michmas.*

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VAR. REND.—[12] *V.* 7. *Lit.* of the sojourning, Acts 13. 17; 1 Pet. 1. 17.——[13] *V.* 8. leaders, *or* governors, *as v.* 9 (*a gloss of the writer's*).——[14] *V.* 9. *The heading of the list of names that follows. There should be a full stop after* 'governors.' *In* Ezra, Neh. *Heb. it is:* The number of the men of the people of Israel. *The writer adds* 'and their governors,' *because he understands by* 'the people' *the common people.*——[15] Parosh ('flea'), *not the same as* Phares (=Peres *or* Pharez, 'breach'), *v.* 5.——[16] *V.* 11. the Pasha of (*Heb.* pachath).——[17] *Insert,* pertaining to the sons of Jeshua and Joab, *Greek text;* Ezra, Neh. *Heb. Sept.*——[18] *V.* 13. *So Heb.; but Sept.* (Ezra), Babai (*a Persian name;* Baba, Babaeus).——[19] Argai; Azgad, *Heb.;* Asgad, *Sept.;* Argu, *Syr., which omits vs.* 15–39 *inclusive.*

VAR. READ.—*V.* 8. β Zaraias, *Sw.; a trace of* Azarias, Neh. 7. 7; Saraias, Ezra 2. 2.——γ Rhesaias, *Edd.; probably a corruption of* Raamiah, Neh. 7. 7 (=Reeliah, Ezra 2. 2).——δ *Or,* Enenis, *i.e.* Eneni, *corrupt form of* Nahamani, Neh.; Emmanius, *Vulg.; but Syr.* Hananiah. *Not in* Ezra.—— ζ Bilshan, Ezra, Neh. *But* Belsar, 'Bel is king,' *may be right.*—— ββ Mispereth, Neh.; Maspharath, *Sept.*—— γγ *Or,* Borolias; Bigvai (=Bagoas), Ezra, Neh. *Spelled* Bagoi, *v.* 14.——δδ Roim-us=Rehum, *Heb.* Ezra. *The Syr. inserts* 'son of' *before* Nehemias, *and each of the following names.*——*V.* 10. β Arah (Arach), Ezra, Neh. *Heb.;* Era, *Sept. The number given does not agree with Heb. or Sept. of either passage.*—— *V.* 12. β *So* A; Zaton, *Sw.* (Zathoua, *Sept.* Ezra, *due to sounding the final aleph of the Heb.*)——γ *So Syr.* Corba *or* Curbo; *Greek* Chorbĕ.—— δ *So* Ezra, *Heb.;* Binnui, Neh.—— ζ *So* Neh.; two, Ezra.——*V.* 13. β *So* Ezra; eight, Neh.

VAR. REND.—[20] *V.* 13. one thousand three.—— [21] *V.* 14. thirty.—— [22] *Or,* Adeilias.—— [23] *V.* 15. *Rather,* Azer, of (*Heb.* belonging to) Ezekias: *cp.* [17] *v.* 11.—— [24] Azaru (*Heb.* Ezri ?).——[25] *V.* 16. Annis.——[26] Bassai (*Heb.* Besai).——[27] Arsiphurith; Hariph, Neh.; Jorah (*or* Joram, *or* Jedah), Ezra. (*Arziphuroth,* '*land of wine-presses,*' *looks genuine.*)——[28] *V.* 17. Baitērous. *Perhaps corrupted from* Gibbar, Ezra 2. 20, *which is itself a corruption of* Gibeon, Neh. *The rest of the verse agrees with* Ezra 2. 21.——[29] *V.* 18. Baitasmon Zammoth (*corrupt*).—— [30] *V.* 19. they of Pira (=Chephirah, Ezra 2. 25) and Berog, seven hundred.——[31] *V.* 20. *Wanting in* Ezra, Neh. The Chadiasai and Ammidioi, *Greek. Perhaps,* the men of Chadashah and Migdal-gad; *or* Middin, Josh. 15. 37, 61 (Hammigdal *or* Hammiddin, *with the Heb. article*).—— [32] *Corrupted from* Ha-Ramah and Geba, Ezra, Neh.

VAR. READ.—*V.* 13. γ two thousand, three hundred, Neh.—— *V.* 14. β *So* Neh.; six, Ezra. (*Altered, because* 666 *is* '*the number of the Beast*').——γ *So* Ezra; 655, Neh.——*V.* 15. β eight, Ezra, Neh. (*The Heb. terms resemble each other, and are confused here, as in v.* 12.)——*Vs.* 15, 16. γ *Wanting in* Ezra *and* Neh.; *another proof that the writer had a different Heb. text before him.*——*V.* 17. β *Wanting in* Ezra, Neh. The sons of Hashum, two hundred twenty and three, Ezra. The sons of Hashum, three hundred twenty and eight, Neh. 7. 22, *before the sons of Besai.*—— *V.* 18. β six, Ezra.—— γ twenty, Ezra, Neh.—— δ Baithasmoth, A, *i.e.* Beth-azmaveth, Neh. = Azmaveth, Ezra.——*V.* 19. β *Wanting in* Ezra, Neh., *but prob. genuine.*——*V.* 20. β *So* Ezra; *omit,* Neh.

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twenty and two: they of β [u] Betolius, fifty and two β: [33] the sons of [x] Nephis, an hundred fifty and six [33]:

22 β The sons of γ [y] Calamolalus and Onus γ, seven hundred twenty and δ five: the sons of [34] Jerechus, ζ two hundred forty and five:

23 The sons of [35] [z] Annaas, three thousand β three hundred and thirty.

24 The priests: the sons of [a] Jeddu, β the son of Jesus, among the sons of Sanasib β, nine hundred seventy and γ two: the sons of [36] [b] Meruth, a thousand fifty and two:

25 The sons of [37] [c] Phassaron, a thousand [37] forty and seven: the sons of [38] [d] Carme, [e] a thousand and seventeen.

26 The Levites: the sons of [39] [f] Jessue, and Cadmiel, β and Banuas, and Sudias β, seventy and four.

27 The holy singers: the sons of Asaph, an hundred [40] twenty and eight.

28 The porters: the sons of [g] Salum, the sons of [41] [h] Jatal, the sons of Talmon, the sons of [i] Dacobi, the sons of [k] Teta, the sons of [l] Sami [41], in all an hundred thirty and β nine.

29 The servants of the temple: the sons of [m] Esau, the sons of [n] Asipha, the sons of Tabaoth, the sons of [o] Ceras, the sons of [42] [p] Sud, the sons of [q] Phaleas, the sons of Labana, the sons of [43] [r] Graba,

30 The sons of [44] [s] Acua, β the sons of Uta, the sons of [t] Cetab β, the sons of [45] Agaba, the sons of [u] Subai, the sons of Anan, the sons of [x] Cathua, the sons of [y] Geddur,

31 The sons of [46] [z] Airus, the sons of [a] Daisan, the sons of [b] Noeba, β the sons of Chaseba β, the sons of [47] [c] Gazera, the sons of [d] Azia, the sons of [e] Phinees, β the sons of Azara β, the sons of [f] Bastai, the sons of [g] Asana, the sons of [h] Meani, the sons of [i] Naphisi, the sons of [k] Acub, the sons of [l] Acipha, the sons of [m] Assur, β the sons of Pharacim β, the sons of [n] Basaloth,

32 The sons of [o] Meeda, β the sons of Coutha β, the sons of [p] Charea, the sons of [q] Charcus, the sons of [r] Aserer, the sons of [s] Thomoi, the sons of [t] Nasith, the sons of Atipha [47].

33 The sons of the servants of Solomon: β the sons of [48] [u] Azaphion, the sons of [x] Pharira, the sons of [y] Jeeli, the sons of [z] Lozon, the sons of [a] Isdael, the sons of [b] Sapheth [48],

34 The sons of [c] Hagia, the sons of β [d] Phacareth, the sons of Sabi β, the sons of [49] Sarothie, the sons of Masias, the sons of Gar, the sons of Addus, the sons of Suba, the sons of Apherra, the sons of Barodis, the sons of Sabat, the sons of Allom [49].

35 All the ministers of the temple, and the sons of the servants of Solomon, were three hundred β seventy and two.

36 [50] These came up from Therme-

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*u Bethel.*
*x Maghbis.*
*y Lodhadid.*
*z Senaah.*
*a Jedaiah.*
*b Immar.*
*c Pashur.*
*d Harim.*
*e* Or, *two hundred and seventeen*, according to some copies.
*f* Thus it is read, Ezra 2. 40, *the sons of Jeshua, and Cadmiel, of the sons of Hodaviah.*
*g Shallum.*
*h Ater.*
*i Akkub.*
*k Hatita.*
*l Shobai.*
*m Zich.*
*n Hasupha.*
*o Keros.*
*p Siaha.*
*q Padon.*
*r Agaba.*
*s Akkub.*
*t Hagab.*
*u Shamlai.*
*x Giddel.*
*y Gahar.*
*z Reaiah.*
*a Rezin.*
*b Necodah.*
*c Gazam.*
*d Huzza.*
*e Paseah.*
*f Besai.*
*g Asnah.*
*h Meunim.*
*i Nephusin.*
*k Bakbuk.*
*l Hacupa.*
*m Harhur.*
*n Bazluth.*
*o Mehida.*
*p Harsha.*
*q Barcos.*
*r Sisera.*
*s Thamai.*
*t Neziah.*
*u Sophereth.*
*x Peruda.*
*y Jaalah.*
*z Darcon.*
*a Giddel.*
*b Shephatiah.*
*c Hatti.*
*d Phocereth, Hazzebaim,* Ezra 2. 57.

VAR. REND.—[33] *V.* 21. *So* Ezra (Nephis=Maghbis, *with loss of the* m); Neh. *omits.* —— [34] *V.* 22. Jericho; *cp. Lat.* Hierichus.——[35] *V.* 23. Sanaa, *Fri.* ——[36] *V.* 24. Emmeruth (=*Heb.* Immer).——[37] *V.* 25. Phassurus, a thousand two hundred. *So* Ezra, Neh. ——[38] Charmi (=*Heb.* Charim). —— [39] *V.* 26. Jesus. —— [40] *V.* 27. *So* Ezra. —— [41] *V.* 28. Atar, Tolman, Dakub, Ateta, Tobis, *Fri.*——[42] *V.* 29. Sua.——[43] Aggaba.

VAR. READ.—*V.* 21. β Bethel and ha-Ai, two (one, Neh.) hundred twenty and three, Ezra, Neh. *There is a lacuna in the text; for* Ezra, Neh. *continue thus:* The sons of Nebo (the men of the other Nebo, Neh.) fifty and two.——*V.* 22. β *Insert*, The sons of the other Elam, a thousand two hundred fifty and four; The sons of Harim, three hundred and twenty, Ezra, Neh.—— γ Lod, Hadid, and Ono, Ezra, Neh. Cal-molal *has arisen out of* Lod-hadid, *by easy confusion of Heb. letters. In* 'Cal' daleth *was first taken for final* caph, *and then transposed; in* 'molal,' heth *has been read* mem, *and* daleth lamed, *as often. Many other changes in the list may be explained in like manner. The fact is important, as shewing that the writer followed a Heb. text, and was not dependent on the Sept. of* Ezra, Neh.——δ *So* Ezra; one, Neh. —— ζ three, Ezra, Neh.——*V.* 23. β six, Ezra; nine, Neh.——*V.* 24. β of the house of Jeshua, *omitting the latter part of the clause*, Ezra, Neh. *For* Sanashib, *a name like* Sanabassar, *Vulg. has* Eliasib. —— γ three, Ezra, Neh.——*V.* 26. β *Rather*, and Bannus and Sudius. *This is obviously a corruption of* belonging to the sons of Hodaviah, Ezra 2. 40 (Neh. 7. 43, *Heb., exhibits the beginning of corruption*).——*V.* 28. β *So* Ezra; eight, Neh.

VAR. REND.—[44] *V.* 30. Akud. —— [45] Akkaba. —— [46] *V.* 31. Jairus.——[47] *Vs.* 31, 32. Kazera, Ozias, Phinoe, Basthai, Assana, Mani, Akuph, Achiba, Asur, Pharacem, Meëdda, Barchuë, Serar, Nasi, Atepha, *Fri.* —— [48] *V.* 33. Assaphioth (=has-sophereth, 'the female scribe,' Ezra), Jeieli (*cp.* 1 Chron. 26. 21), Saphui (*cod. Al.* Saphuthi). —— [49] *V.* 34. Sarothi, Misaias (*cod. Al.* Masias), Gas (*ed. Ald.* Gar), Saphag (*cod. Al.* Saphat), *Fri.* —— [50] *V.* 36. These are they that (*so* Ezra, *Heb. Sept.*) came up. *The local names are slightly altered from* Tel-Melach and Tel-Charsha (*Heb.*), *which appear in Sept. as* Thelmelech, *or* Thelmeleth, and Thelaresa. *The* and *is wanting in the Heb. and Sept. of* Ezra, Neh., *but seems necessary.*

VAR. READ.—*V.* 30. β *Wanting in* Ezra, Neh. (*The marg. ref. belongs to* Agaba, *not to* Cetab.) ——*Vs.* 31, 32. β *The families of* Chaseba, Azara, Pharacim, Cutha (*cp.* 2 Kings 17. 24), *are wanting in* Ezra, Neh.——*V.* 33. β *Insert* the sons of Sotai, Ezra, Neh.——*V.* 34. β *A misunderstanding of Heb.* Pochereth has-Sebaïm ('she that trappeth the gazelles'). *The names that follow have all disappeared from the text of* Ezra, Neh., *except perhaps the last*, Allom *or* Allon, *which may be recognized in the* Amon *of* Neh., *of which* Ami *in* Ezra *is a slightly mutilated form.*——*V.* 35. β ninety, Ezra, Neh.

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leth and Thelersas [50], β Charaathalar leading them, and Aalar β;

37 [51] Neither could they shew their families, nor their stock, how they were of Israel: the sons of [52] *e* Ladan, the β son of *f* Ban [52], the sons of *g* Necodan, six hundred γ fifty and two.

38 β [53] And of the priests that usurped the office of the priesthood [53], and were not found β: the sons of *h* Obdia, the sons of [54] *i* Accoz, γ the sons of [55] *k* Addus, who married Augia one of the daughters of [56] Berzelus, and was named after his name γ.

39 And when the description of the kindred of these men was sought β in the register, and was not found, they were removed from executing the office of the priesthood:

40 For unto them said [57] ‖ Nehemias β and Atharias β [57], that they should not be partakers of the holy things, till there arose up [58] an high priest [59] clothed with † doctrine and truth [59].

41 So of Israel, from them of twelve years old β and upward β, they were all in number forty thousand, beside menservants and womenservants [60] two thousand three hundred and sixty [60].

42 Their *l* menservants and handmaids were seven thousand three hundred β forty and seven: the [61] singing men and singing women [61], two hundred γ forty and five γ:

43 *m* Four hundred thirty and five camels, seven β thousand thirty and six horses, two hundred forty and five mules, γ five thousand five hundred twenty and five ‖ beasts used to the yoke γ.

44 And certain of the [62] chief of their families, when they came to the temple of God that is in Jerusalem, β vowed to set up the house again in his own place according to their ability,

45 And to give into the holy treasury of the works β a thousand [63] pounds β of gold, five thousand [63] of silver, and an hundred priestly vestments.

46 And so dwelt the priests and the Levites and [64] the people in [65] Jerusalem, and in the [66] country, the singers also and the porters; and all Israel in their villages.

47 But when the seventh month was at hand, and when the children of Israel were every man [67] in his own place [67], they came altogether with one consent β into the open place of [68] the first ‖ gate which is toward the east [68] β.

48 Then stood up Jesus the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and β made ready the altar of the God of Israel,

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*e Delajah.* *f Tobiah.* *g Necodah.* *h Hobajah.* *i Cos.* *k Barzelai.* ‖ *Nehemias, who also is Atharias:* two of one: Ezra 2. 63. Neh. 8. 9. & 10. 1. † Heb. *Urim and Thummim.* *l* See Neh. 7. 67. *m* Ezra 2. 67. ‖ *asses.* ‖ Or, *before the east gate.*

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VAR. READ.—[51] *V.* 37. And they could not declare. ——[52] Dalan . . . Baenan. ——[53] *V.* 38. And of the priests: they that made claim of priesthood. (*The Greek verb is unusual in this sense: see* Ex. 9. 17, *Sept.*)——[54] *Equivalent to* Hak-kos, Ezra, Neh. ('The thorn'; Kos *with the Heb. article. Marg.* Cos *should be corrected; cp.* Ammidioi, *v.* 20.)——[55] Jaddu.——[56] Berzellaius, *i.e.* Barzillai. ——[57] *V.* 40. *See marg.* Atharias *stands for* hat-Tirshatha, 'the Tirshatha,' *Zorobabel and Nehemiah's Persian title. In ch.* 9. 49 *it is* Attharates. *The term was not understood by the Sept.*——[58] *So* Neh. ('the priest'); a priest, Ezra. ——[59] wearing the illumination and the truth. *Sept. thus renders Heb.* Urim and Tummim, Ex. 28. 26; Lev. 8. 8.——[60] *V.* 41. *Should follow* forty thousand, *being part of the total.*

VAR. READ.—*V.* 36. β Charaathalan, *in which the two Heb. names* Cherub, Addan, *are run together, three letters being misread, and one transposed;* 'and Aalar' *represents Heb.* 'and Immer,' *a change of one letter only.* (*The* and *of the Heb. is not in the present text of* Ezra 2. 59, *but occurs in six MSS., and in* Neh. 7. 61.) *It is quite possible that the writer is correct in taking* Cherub, Addan (Neh. Addon) *and* Immer *as personal rather than as local names; but* 'leading them' *is his own gloss, as in vs.* 8, 9.—— *V.* 37. β sons, *Heb.* (*Sept.*, Ezra, *inserts* 'the sons of Bua' *before* 'the sons of Tobias').——γ *So* Ezra; forty, Neh. —— *V.* 38. β And of the sons of the priests, Ezra; And of the priests, Neh.——γ the sons of Barzillai, who took one of the daughters of Barzillai the Gileadite to wife, and was called after their name, *Heb.* Ezra, Neh. *The writer has added the names* Jaddua (*or* Iddo, Ezra 8. 17) *and* Hogiah *from another Heb. source.*——*V.* 39. β *Indicates the true reading in* Ezra 2. 62.——*V.* 40. β *Omit, Syr.*——*V.* 41. β *Omit, codd. Vat. Al. etc., OL. Syr.*

VAR. READ.—[61] *V.* 42. *So* Ezra, Neh. *Heb. Sept. and so writer intended; but he has written* harpers and psalm-singers (2 Chron. 5. 12), *both masc.*—— [62] *Vs.* 44, 68, 70. chiefs (*lit.* leaders).—— [63] *V.* 45. manehs, *or* minae. *The term is repeated.*——[64] *V.* 46. they of the people itself (*or* there).——[65] *Prob. correct.* Ezra *has:* And the priests and the Levites and some of the people, and the singers and the warders and the temple-servants dwelt in their cities, and all Israel in their cities. *The scribe's eye wandered to the next line, so that he wrote* 'in their cities' *for* 'in Jerusalem.' *In* Neh. *the two tautologous statements are run together* (Neh. 7. 73). —— [66] *The country round Jerusalem is meant.*——[67] *V.* 47. *Or,* in their own houses (*ch.* 6. 32; Esth. 5. 10; 6. 12; John 1. 11).——[68] *A gloss on* 'which is before the water gate,' Neh. 8. 1; *cp.* Neh. 3. 26; 12. 37. *Perhaps* 'first' *is due to a misunderstanding of the Heb. term for* 'before.'

VAR. READ. — *V.* 42. β thirty, Ezra, Neh. —— γ *So* Neh.; *omit,* Ezra.——*V.* 43. β hundred, *Fri.* (*codd.* XI. *etc.*); *so* Neh. Ezra. ——γ six thousand seven hundred and twenty he-asses, Ezra, Neh. (*The marg. is correct. The Greek term occurs over twenty times in Sept. for* 'he-ass,' *and at least once for* 'she-ass.') *So Syr.* —— *V.* 44. β offered freely, Ezra (*a similar Heb. root*). —— *V.* 45. β threescore and one thousand darics, Ezra 2. 69, *where cod. Vat. gives* minae, *cod. Al.* drachmae; *the latter because of its likeness to the Heb.* darkemon, 'a daric.'——*V.* 47. β unto Jerusalem, Ezra 3. 1.——*V.* 48. β built, *i.e. rebuilt,* Ezra 3. 2.

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49 To offer burnt sacrifices upon it, according as it is expressly commanded [69] in the book of Moses [69] the man of God.

50 β And there were gathered unto them out of the other nations of the land β, and they erected the altar upon γ his own place, [70] because all the nations of the land were at enmity with them, and oppressed them [70]; and they offered δ sacrifices according to the time, and δ burnt offerings to the Lord [71] both morning and evening.

51 Also they [72] held the [73] feast of tabernacles, as it is commanded in the law, and [72] *offered* sacrifices daily, as was meet:

‖ Or, *daily sacrifice.*

52 And after that, the [74] ‖ continual oblations, and the [75] sacrifice of the sabbaths, and of the new moons, and of all [76] holy feasts [76].

† Gr. *hallowed.*

53 And all they that had [77] † made any vow [77] to God began to offer sacrifices to God from the [78] first day [78] of the seventh month, although the temple of the Lord was not yet built.

54 And they gave unto the masons and carpenters money, [79] meat, and drink, with cheerfulness.

55 Unto them of Zidon also and Tyre they gave carrs [79], that they should bring cedar trees from Libanus, [80] which should be brought by floats [80] to the haven of Joppe, according as it was commanded them by Cyrus king of the Persians.

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56 And in the second year and second month after his coming to the temple of God at Jerusalem began Zorobabel the son of Salathiel, and Jesus the son of Josedec, and their brethren, and the priests, β and the Levites, and all they that were come unto Jerusalem out of the captivity:

57 β And they laid the foundation of the house of God in the [78] first day [78] of the second month, in the second year after they were come to Jewry and Jerusalem β.

58 n And they appointed the Levites from twenty years old over the works of the Lord. Then stood up Jesus, and his sons and brethren, and Cadmiel β his brother, and the sons of Madiabun, [81] with the sons of Joda β γ the sons [81] of Eliadun γ, with their sons and brethren, all [82] Levites, with one accord [83] ‖ setters forward of the business [83], labouring to advance the works in the house of God. So the workmen built the temple of the Lord.

n See Ezra 3. 8, 9, &c.

‖ Or, *overseers*, or, *encouragers of them that wrought in the house of the Lord.*

59 And the priests stood arrayed in their vestments with musical instruments and trumpets; and the Levites the sons of Asaph had cymbals,

60 Singing songs of thanksgiving, and praising the Lord, ‖ according as David the king of Israel had ordained.

‖ Or, *after the manner of David king of Israel.*

61 And they sung *with* loud voices songs to the praise of the Lord, because his mercy and glory is for ever in all Israel.

62 And all the people sounded trumpets, and shouted with a loud voice, singing songs of thanksgiving

VAR. REND.—[69] *V.* 49. Mark 12. 26; *cp.* Josh. 1. 8. ——[70] *V.* 50. because they (*i.e. the Jews*) were at enmity with them: and all the nations that were in the land strengthened (*or*, helped; *ch.* 7. 15) them, *Fri.* Ezra *has only:* for some of the peoples of the lands were at enmity with them: *see* Ezra 3. 3, *Var. Read.* ——[71] *Lit.* the morning and the evening one, Ex. 29. 38.——[72] *V.* 51. *Ch.* 1. 1; *Heb.* made; *cp.* Luke 22. 19.——[73] *Called here* Scenopegia, *as in* John 7. 2; Deut. 16. 16; 1 Macc. 10. 21. ——[74] *V.* 52. Ezra 3. 5, *sing., as in* Num. 28. 3, 6. ——[75] sacrifices. *The clause is wanting in* Ezra; *but see* Num. 28. 9, 10.——[76] hallowed festivals, *or* seasons, Gen. 1. 14; Lev. 23. 2. *The marginal note, v.* 53, *belongs here.* ——[77] *V.* 53. *Lit.* vowed a vow; Ezra 3. 5, every one that freely offered a freewill offering: *see v.* 44. β.——[78] *Vs.* 53, 57. *So* Ezra; *but Greek here*, new moon. ——[79] *Vs.* 54, 55. and drinks and meats and *charra* to the Sidonians and Tyrians. *This coincides with* Ezra 3. 7, *except that the things given there are* meat and drink and oil: *cp.* 1 Kings 5. 11. *The Syr. has* drink and meats and gladness; *otherwise agreeing with* Ezra *and the text. The Vulg., followed by A.V., compounds two readings:* and they gave money to the stonecutters and carpenters, and drink and meats with cheer. And they gave *carra* to the Sidonians, *etc. Prob.* charra (karra, *codd. Al.* 44. *etc.*; carra, *OL.*) *is a corrupt spelling of* charan, 'joy,' 'cheer'; *the usual Sept. rendering of the Heb.* simchah (*e.g. v.* 64), *the first two letters of which in unpointed writing are the same as those of* šemen, 'oil.' *We may suppose that the third letter of the latter word was effaced in the author's Heb. MS., and he conjecturally read the former: see* 1 Chron. 29. 22; Pss. 45. 7 ('oil of gladness'); 104. 15.

VAR. READ.—*V.* 50. β *An explanatory addition, wanting in* Ezra. —— γ *So codd. Al.* XI. 44. *etc. Syr. and Heb.* (Ezra); their place, *Fri. Sw.*——δ *Not in* Ezra. *The writer misunderstood the repetition of* 'burnt-offerings.'

VAR. REND.—[80] *V.* 55. *Not in* Ezra; *cp.* 2 Chron. 2. 16.——[81] *V.* 58. and the sons of Juda the son.——[82] *Insert* the. ——[83] taskmasters, Ex. 3. 7; 5. 6. *In* 1 Chron. 23. 4 = *Heb.* 'to preside over,' *as here* (Ezra, 'to preside over the doers of the work in the house of God').

VAR. READ.—*V.* 56. β *So* Ezra, *and codd.* 44. *etc., OL. Vulg. Syr.*; the priests, the Levites, *i.e. the Levitical priests, Fri. Sw.*——*V.* 57. β *Not in* Ezra. ——*V.* 58. β *Accidental repetition of the preceding* 'his brethren.' (*The same letters in unpointed Heb.*) Ezra, Neh. *have only:* Cadmiel and his sons, the sons of Judah (*rather*, Hodaviah, Ezra 2. 40). Madiabun, *or rather* Emadabun, *which is wanting in* Ezra, *is prob. due to the scribe's eye having wandered back to the word* 'stood up' ('amad; *cp. the Syr.* 'Amadābūn), *and then misreading the Heb. term for* 'and his sons' (ubanau).——γ the sons of Henadad, Ezra.

unto the Lord for the rearing up of the house of the Lord.

63 [o] Also of the priests and Levites, and of the chief of their families, the ancients who had seen the former house came to the building of this with [84] weeping and great crying [84].

64 But many with trumpets and joy [85] shouted [85] with loud voice,

65 Insomuch that the trumpets might not be ||heard for the weeping of the people: [86] yet the multitude sounded marvellously [86], so that it was heard afar off.

66 [p] Wherefore when the enemies of β the tribe of β Judah and Benjamin heard β it, they came to know what that noise of trumpets should mean.

67 And they perceived β that they that were of the captivity did build the temple unto the Lord God of Israel.

68 So they went to Zorobabel β and Jesus β, and to the [62] chief of the families, and said unto them, We will build together with you.

69 For we likewise, as ye, do obey your Lord, and do sacrifice unto him from the days of β [87] ||Azbazareth the king of the Assyrians, who brought us hither.

70 Then Zorobabel and Jesus and the [62] chief of the families of Israel said unto them, It is not for us and you to build together [88] an house unto the Lord our God.

71 We ourselves alone will build unto the Lord of Israel, according as Cyrus the king of the Persians hath commanded us.

72 But the [89] heathen of the land [90] lying heavy upon the inhabitants of Judea, [91] and holding them strait, hindered their [91] building;

73 β And by their secret plots, and popular persuasions and commotions β, they hindered the finishing of the building all the time that king Cyrus lived: [γ] so they were hindered from building for the space of two years γ, ||until the reign of Darius.

Before CHRIST cir. 535.

o Ezra 3. 12, 13.

|| Or, *discerned.*

p Ezra 4. 1, &c.

|| Or, *Esarhaddon,* Ezra 4. 2.

cir. 534.

Before CHRIST cir. 534.

|| Or, *until the second year of Darius,* Ezra 4. 5, 6, 7, 24.

## CHAPTER 6.

1 *The prophets stir up the people to build the temple.* 8 *Darius is solicited to hinder it:* 27 *but he doth further it by all means,* 32 *and threateneth those that shall hinder it.*

NOW [a] in the second year of the reign of Darius Aggeus and Zacharias the [1] son of ||Addo, the prophets, prophesied unto the Jews in Jewry and Jerusalem in the name of the Lord God of Israel, [2] ||which was upon them [2].

2 Then stood up Zorobabel the son of Salathiel, and Jesus the son of Josedec, and began to build the house of the Lord at Jerusalem, the prophets of the Lord being with them, *and* helping them.

3 [b] At the same time came unto them β ||Sisinnes the governor of Syria and Phenice β, with γ ||Sathrabuzanes and his companions, and said unto them,

4 By whose appointment do ye build this house and β this roof, and perform all the other things? β and who are the workmen that perform these things?

5 β Nevertheless the elders of the Jews obtained favour, because the Lord had [3] visited the captivity β;

6 And they were not hindered from building, until such time as signification was given unto Darius concerning them, and an answer received.

7 β [4] The copy of the [5] letters which

cir. 520.

a Ezra 4. 24. & 5. 1, &c.

|| Or, *Iddo.*

|| Or, *which was called on them.*

b Ezra 5. 3.

|| Or, *Tatnai.*

|| Or, *Shethar-boznai.*

cir. 519.

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Var. Rend.—[84] *V.* 63. crying and great weeping. ——[85] *V.* 64. *Italic; the text is not sound, but the writer has at least understood Heb. of* Ezra 3. 12 (=*vs.* 63, 64) *better than Sept.*——[86] *V.* 65. for the multitude it was that was trumpeting loudly. ——[87] *V.* 69. Asbakaphath (Esarchaddōn, Ezra 4. 2, *Heb.* =*the Assyrian* Ašur-ach-iddin).——[88] *V.* 70. the.——[89] *V.* 72. nations.——[90] *Or,* (were) overlying, 1 Kings 3. 19; *cp.* Deut. 21. 23; who were setting upon (*or,* laid upon), *Syr.*——[91] and by besieging them were hindering them from. *The two vs.* 72, 73 *are a paraphrase of* Ezra 4. 4, 5.

Var. Read.—*Vs.* 66, 67. β *Not in the Heb.*, Ezra 4. 1.——*V.* 68. β *Not in* Ezra.——*V.* 69. β *So Vulg.; cp.* Asbasareth, *cod. Al.;* Ashtakphath, *Syr.* —— *V.* 73. β *So codd. Al.* XI. 58. 64. *etc., ed. Ald. Syr.;* And by getting up popular plots (*or,* currying favour with councils), and making gatherings (Gen. 49. 6), *Fri. The Heb. is simply,* And they were hiring counsellors against them, to frustrate their counsel.

Var. Rend.—CHAP. 6. [1] *V.* 1. *Zechariah was grandson of Iddo,* Zech. 1. 1.——[2] *Greek,* unto them; *but see note on* Ezra 5. 1. *The writer understood the last word in the Heb. in the sense of the A.V. there.* ——[3] *V.* 5. Luke 19. 44.——[4] *V.* 7. *The heading to what follows, as in* Ezra 5. 6, *where Sept. wrongly writes* 'interpretation' *for* 'copy.'——[5] letter.

Var. Read.—*V.* 73. γ *Not in* Ezra. *A mistaken inference of the writer's from* Ezra 4. 5, 24.—— CHAP. 6. *V.* 3. β Tattenai, the pasha of the country beyond the river (*i.e. Euphrates*). *Sept. cod. Vat. resolves the assimilation, giving* Thanthanai; *but cod. Al.* Thaththanai. *This name prob. represents the Aramean pronunciation of the Persian* Sisinnes (*cp.* Sisimaces, Sisimithres).——γ *Also Persian; and may be the same name as* Satibarzanes (*Rn.*). *The Syr. has* Sathroburnīs *and* Sathroburzanes; Sathroburzana (*v.* 27), Sathrōbūrzīnōs (*ch.* 7. 1).—— *V.* 4. β finish this wall? Ezra. *Neither Sept. nor the writer understood the unusual Chaldee term for* 'wall.' —— *V.* 5. β Ezra *simply:* And the eye of their God was upon the elders of the Jews. *The writer gives a double version, first reading* s-b-y *as* 'elders,' *and then as* 'captivity' (*a difference of vowel-points only*).——*V.* 7. β *So codd. Al.* XI. 58. *etc. Syr.;* Copy of letter, which he wrote to Darius, and they sent. 'Sisinnes . . . to king Darius, greeting,' *Fri. Vulg.*

Before CHRIST cir. 519.

Sisinnes, governor of Syria and Phenice, and Sathrabuzanes, with their companions, rulers in Syria and Phenice, wrote and said unto Darius[4]; To king Darius, γ greeting β:

8 Let all things be known γ unto our lord the king, that being come into the country of Judea, β and entered into the city of Jerusalem, we found in the city of Jerusalem the ancients of the Jews that were of the captivity β

9 Building an house unto the Lord, great *and* new, of hewn and costly stones, and the timber already laid upon the walls.

10 And those works are [6] done with great speed, and the work goeth on prosperously in their hands, β and with all glory and diligence is [7] it made β.

11 Then asked we these elders, saying, By whose commandment build ye this house, and β lay the foundations of these works? β

12 [8] Therefore to the intent that we might give knowledge unto thee by writing, we demanded of them who were the chief doers, and we required of them the names in writing of their principal men[8].

13 So they gave us this answer, We are the servants of the Lord which made heaven and earth.

14 [9] And as for this house, it was builded[9] many years ago by a king of Israel great and strong, and was finished.

15 [10] But when our fathers provoked God unto wrath, and sinned against the β Lord of Israel[10] which is in heaven β, he gave them over into the [11] power of Nabuchodonosor king of Babylon, [12] of the Chaldees;

16 [13] Who pulled down the house, and burned it, and carried away the people captives unto Babylon.

17 But in the first year that king Cyrus reigned over the country of Babylon Cyrus the king wrote to build up this house.

18 And the holy vessels of gold and of silver, that Nabuchodonosor had carried away out of the house at Jerusalem, and had set them in his own temple, those Cyrus the king brought forth again out of the temple at Babylon, and they were delivered to β || Zorobabel [14] and to Sanabassarus the [15] ruler β,

19 [16] With commandment that he should carry away the same vessels, and put[16] them in the temple at Jerusalem; and that the temple of the Lord should be built in his place.

20 Then the same Sanabassarus, being come hither, laid the foundations of the house of the Lord at Jerusalem; and from that time to this being still a building, [17] it is not yet fully ended[17].

21 Now therefore, if it seem good unto the king, let search be made β [18] among the || records[18] of king Cyrus β:

22 And if it be found that the building of the house of the Lord at Jerusalem hath been done with the consent of king Cyrus, and if our lord the king be so minded, let him signify unto us thereof.

23 c Then commanded king Darius to seek [18] among the records [19] at Babylon: and so at Ecbatana the [20] palace, which is in the country of Media, there was found a β || roll wherein these things were recorded.

24 In the first year of the reign of Cyrus king Cyrus commanded that the house of the Lord at Jerusalem should be built again, where they do sacrifice β with continual fire β:

25 Whose height shall be sixty cubits, and the breadth sixty cubits,

|| Or, *Zorobabel, which is also Sanabassar the ruler*, so as Zorobabel seemeth to be added to the text, Ezra 1. 8.

|| Or, *rolls.*

c Ezra 6. 1, &c.

|| Or, *place.*

VAR. REND.—[6] *V.* 10. *Insert* being. —— [7] being accomplished.——[8] *V.* 12. We inquired of them, therefore, in order to make known to thee and to write to thee, the men that were taking the lead, and we demanded of them the list of names (*ch.* 8. 49) of the ringleaders.——[9] *V.* 14. *Lit.* And the house was built. ——[10] *V.* 15. *Lit.* And when our fathers provoked and sinned toward the heavenly Lord of Israel.—— [11] hands. —— [12] *Insert* king. —— [13] *V.* 16. And they.

VAR. READ.—γ *Vs.* 7, 8. all peace! Be it known, Ezra, *Chald.* (*difference of punctuation*).——*V.* 8. β *Not in* Ezra, *where instead:* to the house of the great God; and it is built of huge stones, and the timber is laid on the walls (*v.* 9).——*V.* 10. β *Not in* Ezra.——*V.* 11. β finish this wall? *Chald.* (*v.* 4 β). ——*V.* 15. β *A characteristic change from* Ezra (The God of Heaven, *only*).

VAR. REND.—[14] *V.* 18. that is, *or* even: *see vs.* 20, 27, 29. Sanabassarus *is the more correct* (*ch.* 2. 12–15), *but* Sabanassarus *the better attested reading.* —— [15] eparch; *same word as* 'governor,' *v.* 3.—— [16] *V.* 19. And it was commanded him, and he carried away . . . to put (*so Syr.*).——[17] *V.* 20. *Rather*, it gat not completion.——[18] *Vs.* 21, 23. in the archives, *i.e. the record chamber.*——[19] *V.* 23. *Insert* which lay. Ezra 6. 1: in the house of the rolls, where they deposit the treasures in Babylon, *Chald.*——[20] castle. *The Greek term* (baris) *answers to Persian* bâru; *cp. also the Chaldee* birta, Ezra 6. 2, *with Assyrian* birtu, 'fortress,' *and ultimately Accadian* bar, 'wall,' 'citadel.'

VAR. READ.—*V.* 18. β one whose name was Sheshbassar, whom he had made pasha, Ezra, *Chald.*—— *V.* 21. β in the royal archives of the lord king which are in Babylon, *Sw.*; in the house of the treasures of the king, Ezra; in the house of the custody of the royal writings of Cyrus, the king, *Syr.*——*V.* 23. β *So cod. Al. and* Ezra 6. 2 (megillah); place, *Fri. Sw.* (*so Syr.*).—— *V.* 24. β and (let) its foundations (be) raised, *or* lifted up, Ezra 6. 3; *cp.* 4. 12; 5. 16 (*so Ge.*). *The writer seems to have read:* and fire-offerings they carry (*or perhaps*, bring); *a difference of points chiefly.*

Before CHRIST cir. 519.

[21] with three rows of hewn stones, and one row of new wood of that country [21]; and the expences thereof to be given out of the house of king Cyrus:

26 And that the holy vessels of the house of the Lord, both of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, and brought to Babylon, should be restored to the house at Jerusalem, and be set in the place where they were before.

27 And also [22] he commanded that Sisinnes the governor of Syria and Phenice, and Sathrabuzanes, and their companions, and those which were appointed rulers in Syria and Phenice, should be careful not to meddle with the place, but suffer Zorobabel, the servant of the Lord, and governor of Judea, and the elders of the Jews, to build the house of the Lord in that place.

28 [23] I have commanded also [23] to have it built up whole again; and that they look diligently to help those that be of the captivity of the Jews, till the house of the Lord be finished:

29 And out of the tribute of Celosyria and Phenice a [24] portion [25] carefully to be given these men for the sacrifices of the Lord, β *that is*, to Zorobabel the governor β, for bullocks, and rams, and lambs;

30 And also corn, salt, wine, and oil, [26] and that continually every year without further question [26], according as the priests that be in Jerusalem shall signify to be daily spent:

|| Or, *drink offerings.*

31 That || offerings may be made to [27] the most high God for the king and for his children, and that they may pray for their lives.

32 β And he commanded that whosoever should transgress, yea, or make light of any thing afore spoken or written, out of [28] his own house [28] should a tree be taken, [29] and he thereon be hanged [29], [30] and all his goods seized for the king [30].

33 The Lord therefore, whose name is there called upon, utterly destroy every king and nation, that stretcheth out his hand to hinder or endamage that house of the Lord in Jerusalem.

34 I Darius the king have ordained that according unto these things it be done [25] with diligence.

## CHAPTER 7.

1 *Sisinnes and others help forward the building.* 5 *The temple is finished, and dedicated.* 10 *The passover is kept.*

THEN α Sisinnes the governor of Celosyria and Phenice, and Sathrabuzanes, with their companions, following the commandments of king Darius,

α Ezra 6. 13.

2 Did [1] very carefully [1] oversee the holy works, assisting the [2] ancients of the Jews and [3] governors of the temple [3].

3 And so the holy works prospered, when Aggeus and Zacharias the prophets prophesied.

4 And they finished these things by the commandment of the Lord God of Israel, and with || the [4] consent of Cyrus, Darius, and Artaxerxes, kings of Persia β.

|| Or, *the decree.*

515.

5 And thus was the β holy house finished in † the γ three and twentieth γ day of the month Adar, in the sixth year of Darius king of the Persians.

† Heb. *the third day*, Ezra 6. 15.

6 And the children of Israel, the priests, and the Levites, and [5] others that were added unto them, β did according to the things written in the book of Moses β.

7 And to the dedication of the

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VAR. REND.—[21] *V.* 25. *Lit.* with three layers (*or* courses) of hewn stone and one layer of new native timber alternately. *For the constr. see Hdt.* 1. 179; 2. 127. ('New' *need not mean unshrunk, but simply timber that had not been used before, and so made unfit for this holy purpose; cp.* 1 Sam. 6. 7; 2 Sam. 6. 3.) Ezra *has:* Rows of huge stone, three; and a row of new timber. *The term rendered* 'row' *is also found in the sense of* 'wall' *in post-Biblical Chaldee.* ——[22] *V.* 27. *i.e. Cyrus. The writer refers to Cyrus orders which in* Ezra 6. 6 *are addressed by Darius himself to these functionaries. The Chald. awkwardly mixes the second and third person:* Now, Tattenai, . . . and *their* associates . . be *ye* far from thence!——[23] *V.* 28. *Rather,* And I (Darius) also have commanded.——[24] *V.* 29. contribution.——[25] *Vs.* 29, 34. *i.e. with exactness,* Ezra 6. 8, *note.*——[26] *V.* 30. Ezra *simply:* day by day without default.——[27] *V.* 31. *Here and elsewhere the writer avoids the phrase* the God of heaven *as heathenish.*

VAR. READ.—*V.* 29. β *Explanatory addition by the writer.*——*V.* 32. β *So codd. Al.* XI. *etc.;* And to command, *Fri. Sw.*

VAR. REND.—[28] *V.* 32. *See note, ch.* 5. 47.——[29] Ezra *has:* and being lifted up, let him be nailed thereon, *i.e. crucified; cp.* John 8. 28; 12. 32.——[30] Ezra: and his house shall be made a dunghill; *Sept. and writer may have thought this coarse, or perhaps did not understand the last term.*——CHAP. 7. [1] *V.* 2. with the more exactness; *ch.* 6. 29, 34. (*The same word in the Chaldee.*)——[2] elders.——[3] *An unusual Greek term, only occurring here* (hierostatai).——[4] *V.* 4. *See marg.; the Chald. term,* Ezra 6. 14, *is the same as that rendered* 'commandment.'——[5] *V.* 6. *Insert* the.

VAR. READ.—CHAP. 7. *V.* 4. β *Add* until the sixth year of Darius king of the Persians, *Fri. from codd. Al.* XI. 52. *etc. OL. Syr.*—— *V.* 5. β *The adjective is omitted by codd. Vat.* 19. 44. *etc. OL. Vulg. but not by Syr.;* this house, Ezra.—— γ *See marg.* (*where* 'Heb.' *should be* 'Chald.')——*V.* 6. β made the dedication of this house of God with joy, Ezra.

temple of the Lord they offered an hundred bullocks, two hundred rams, four hundred lambs;

8 [6]And twelve goats for the β sin of all Israel, according to the number of γ the || chief of γ the tribes of Israel[6].

9 The priests also and the Levites stood β arrayed in their vestments β, according to their † kindreds, in the service of the Lord God of Israel, according to the book of Moses: γ and the porters at every gate γ.

10 And the children β of Israel [7]|| that were β of the captivity held the passover the fourteenth day of the first month, γ [8] after that the priests and the Levites were sanctified.

11 They that were of the captivity were not all sanctified together: but the Levites were all sanctified together[8].

12 And so they [9]offered the passover for all them of the captivity, and for their brethren the priests, and for themselves.

13 And the children of Israel that came out of the captivity did eat, β even all they that had separated themselves from the abominations of the [10]people of the land, and sought the Lord.

14 And they kept the feast of unleavened bread seven days, making merry before the Lord,

15 For that he had turned the [11]|| counsel of the king of Assyria toward them, to strengthen their hands in the works of the Lord God of Israel.

## CHAPTER 8.

1 *Esdras bringeth the king's commission to build.* 8 *The copy of it.* 28 *He declareth the names and number of those that came with him,* 61 *and his journey.* 71 *He lamenteth the sins of his people,* 96 *and sweareth the priests to put away their strange wives.*

AND [1]after these things, when Artaxerxes the king of the Persians reigned, came Esdras the son of β Saraias, the son of [a]Ezerias β, the son of Helchiah, the son of γ Salum,

2 The son of Sadduc, the son of Achitob, the son of Amarias, the son of β [b]Ezias, the son of γ [c]Meremoth, the son of [2]Zaraias, the son of [d]Savias, the son of [3]Boccas, the son of δ Abisum, the son of Phinees, the son of Eleazar, the son of Aaron † the [4]chief priest.

3 This Esdras went up from Babylon, [5]as a scribe, being very ready [5] in the law of Moses, that was given by the God of Israel.

4 And the king did him honour: for he found grace in his sight in all his requests.

5 There went up with him also certain of the children of Israel, [6] of the priests, of the Levites, of the [7]holy singers, porters, and || ministers of the temple[7], unto Jerusalem,

6 In || the seventh year of the reign of Artaxerxes, in the fifth month,[8] this was the king's seventh year; β for they went from Babylon [9] in the first day [9] of the first month,

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VAR. REND.—[6] *V.* 8. He goats for . . . Israel twelve in number, from the twelve tribal chiefs of Israel.——[7] *V.* 10. *Insert* of those.——[8] *Vs.* 10, 11. when the priests and the Levites together and all the children of the captivity had purified themselves: for they had purified themselves; for the Levites together had all purified themselves, *Ti. Sw. The two latter clauses are omitted by Fri. with codd.* 58. 71. *the last being omitted by codd.* 52. 64. 74. *etc. also. V.* 12 *shews that the previous statement must have been that the Levites were ceremonially pure, and therefore ready to officiate; while even Fritzsche's text shews that the writer misunderstood the original passage,* Ezra 6. 20 (*the language changes from Chaldee to Hebrew, v.* 19): For the priests had purified themselves; and the Levites as one man were all of them pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.——[9] *V.* 12. killed (*Heb.* slaughtered).——[10] *V.* 13. peoples.

VAR. READ.—*V.* 8. β sins, *Syr. and so* Ezra, *Chald. text; but marg.* as a sin-offering for.——γ Ezra *omits, so OL. Vulg. and Greek codd.* 19. 108; twelve according to number, out of the substance of the twelve chiefs of the tribes of Israel, *Syr.*——*V.* 9. β in their divisions (Ezra), *for which the writer read a similar word meaning* 'garments' (Ps. 45. 8). *Then, the* 'kindreds' *represent* Ezra's *Levitical* 'courses.'——γ *Not in* Ezra.——*V.* 10. β *Not in* Ezra: *explanatory addition.*——γ for (*or* because), *codd. Al. etc. Syr., which renders v.* 11: and all the children of the captivity had not purified themselves, because the Levites all of them together had purified themselves.——*V.* 13. β *Unwilling to admit any foreign adhesions, the writer has modified the original statement:* and every one that separated himself from the uncleanness of the nations of the land, unto them, to seek Jahvah the God of Israel, Ezra 6. 21, *Heb.*

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VAR. REND.—[11] *V.* 15. *See marg.; Heb.* heart.——CHAP. 8. [1] *V.* 1. *So Heb. The Greek term is an adjective agreeing with* Esdras, *and only found here in Sept.*——[2] *V.* 2. *i.e.* Zerachiah, *Heb.*——[3] *i.e.* Bukki, *Heb.*——[4] *Lit.* first (= *Heb.* head, *i.e. chief*).——[5] *V.* 3. as being a clever scribe.——[6] *V.* 5. *Insert* and.——[7] *Vs.* 5, 22. temple-singers, and door-keepers, and temple-thralls: *see marg. and ch.* 5. 35.——[8] *V.* 6. *Insert a semicolon.*——[9] at the new moon.

VAR. READ.—CHAP. 8. *V.* 1. β *So cod. Al.; but Vat.* Azaraias son of Zechrias.——γ *Codd. Vat. Al. etc.* Salēmus=Shallum, *Heb.; a name still used in Syria as diminutive of* Solomon: *cp.* Akkub *and* Jacob.——*V.* 2. β Ozias, *cod. Vat., i.e. Uzziah, the double of Azariah,* Ezra 7. 3.——γ Mareroth. *See marg.; cod. Vat. omits this and the next pair of names.*——δ Abisuai, *cod. Al. Fri.*=Abishua, *Heb.;* Abisai, *cod. Vat.*——*V.* 6. β for on the first of the first month, that is Nisan (*an obvious correction*), was the going up from Babylon; and on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him, Ezra 7. 9, *Heb.*

Before CHRIST cir. 515.

|| Or, *tribes.*

† Heb. *divisions,* Ezra 6. 18.

|| Or, *with those that,* &c.

Before CHRIST cir. 515.

|| Or, *mind.*

cir. 457.

*a Azarias.*

*b Ozias.*
*c Meraioth.*
*d Uzzi:* Some copies want these three names.

† Heb. *was first,* Ezra 7. 1.

|| Or, *Nethinims.*

|| See Ezra 7. 7, 8, 9.

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and γ came to Jerusalem, according to the || prosperous journey which the Lord gave them β.

|| Or, *success.*

7 For Esdras had β very great skill, so that he omitted nothing of the law and commandments of the Lord, but taught β all Israel the ordinances and judgments.

|| Or, *decree.*

8 [10] Now the copy of the || commission, which was written from Artaxerxes the king, and came to Esdras the priest and reader of the law of the Lord, is this that followeth [10];

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9 King Artaxerxes unto Esdras the priest and reader of the law of the Lord sendeth greeting:

10 [11] Having determined to deal graciously, I have given order, that such of the nation of the Jews, and of the priests and Levites, β being within our realm β, as are willing and desirous, should go with thee unto Jerusalem.

11 As many therefore as have a mind thereunto, let them depart with thee, as it hath seemed good both to me and my seven β [12] friends the counsellors [12] β;

12 That they may look unto the affairs of Judea and Jerusalem, agreeably to that which is in the law of the Lord;

13 And [13] carry the gifts unto the Lord β of Israel β to Jerusalem, which I and my [14] friends have vowed, [15] and all the gold and silver that in the country of Babylon can be || found, to the Lord in Jerusalem,

|| Or, *got.*

14 With that also which is given of the people for the temple of the Lord their God at Jerusalem: and that silver and gold may be collected for bullocks, rams [15], and lambs, and [16] things thereunto appertaining;

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15 To the end that they may offer sacrifices unto the Lord upon the altar of the Lord their God, which is in Jerusalem.

16 And whatsoever thou [17] and thy brethren will do || with the silver and gold, that do [17], according to the will of thy God.

|| Or, *with the rest of,* Ezra 7. 18.

17 And the holy vessels of the Lord, which are given thee for the use of the temple of thy God, β which is in Jerusalem β, thou shalt set before thy God in Jerusalem.

18 And whatsoever thing else [18] thou shalt remember [18] for the use of the temple of thy God, thou shalt give it out of the king's treasury.

19 And I king Artaxerxes have also commanded the keepers of the treasures in Syria and Phenice, that whatsoever Esdras the priest and the reader of the law of the most high God shall β send [19] for [19], they should give it him with [20] speed,

20 To the sum of an hundred talents of silver β, likewise also of wheat even to an hundred || cors, and an hundred [21] pieces of wine, γ and δ other things in abundance.

|| Or, *measures,* or, *salt,* Ezra 7. 22.

21 Let all things be performed after the law of God diligently unto the most high God, that wrath come not upon the kingdom of the king and his sons.

22 I command you also, that ye require no tax, nor any other imposition, of any of the priests, or Levites, or [7] holy singers, or porters, or ministers of the temple [7], or of β [22] any that have doings in β this temple [22], and that no man have authority to impose any thing upon them.

23 And thou, Esdras, according to

VAR. REND.—[10] *V.* 8. *Lit.* Now the written command from Artaxerxes the king having reached Esdras the priest and reader of the law of the Lord, whereof the subjoined is a copy;—*the sentence being left incomplete. The writer has substituted* 'reader of the law' *for* 'scribe,' *in view of* Neh. 8. 3 *sqq. It is peculiar to this book.*——[11] *V.* 10. *Insert* And. *Some words may have fallen out of the Greek text.* ——[12] *V.* 11. beloved counsellors: *cp.* Esth. 1. 13. ——[13] *V.* 13. *Insert* to. ——[14] *i.e. the counsellors of v.* 11. ——[15] *Vs.* 13, 14. *Insert a semicolon and render:* and that all gold and silver which may be found (= obtained) in the land of Babylon for the Lord at Jerusalem, together with what has been given by the nation for the temple of the Lord their God which is in Jerusalem, be collected, both the gold and the silver for (the purchase of) bullocks, rams, *etc. A clumsy reproduction of* Ezra 7. 16, 17, *which see.*

VAR. READ.—*V.* 6. γ *Insert here* on the new-moon of the fifth month, *cod. Al.*—*V.* 7. β directed his heart to seek the law . . . and to teach, *Heb.*—*V.* 10. β *So codd. Al.* XI. 44. *etc. Syr.*; and also of those in our realm (*i.e. any other of our subjects*), *cod. Vat. Fri.*—*V.* 11. β *Some codd. and OL. Syr.* friends and counsellors.—*V.* 13. β *Codd. Vat. etc. Syr. omit.* The Lord of Israel *is not an O. T. phrase.*

VAR. REND.—[16] *V.* 14. *Insert* the. *A paraphrase of* their meat-offerings and their drink-offerings, *Chald.*——[17] *V.* 16. with thy brethren wilt do with gold and silver, accomplish: *but see marg.*——[18] *V.* 18. *Lit.* shall occur to thee: *so Vulg. The writer mistook the Chald.*: and the rest of the need of the house of thy God that it shall fall to thee to give, Ezra 7. 20.——[19] *V.* 19. *Omit.*——[20] exactness.——[21] *V.* 20. baths, *Chald.* (10 *baths*=1 *cor or homer*). *The Semitic* cor *seems to be the Accadian* gur. Piece= *French* pièce de vin, *about a firkin, Lp.*——[22] *V.* 22. *A free rendering of* the servants (*or* worshippers) of this house of God, *Chald.* Ezra.

VAR. READ.—*V.* 17. β *Omit, Fri.*; *Syr. and Vulg. have the clause, but omit the rest of the verse, with codd. Vat. Al. etc.*—*V.* 19. β ask, *Chald.* (*the two words are very similar*).——*V.* 20. β *Vulg. adds* and likewise of gold.——γ *Insert* and to an hundred baths of oil, Ezra, *Chald.*: *cp. ch.* 5. 54.——δ *The common reading* (*Greek* alla). *But some cursives and OL. rightly* salt (*Greek* hala): and salt without prescription, Ezra, *Chald.*——*V.* 22. β the scribes of, *Syr. Vulg. The Greek term occurs here only in Apocr.*

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the wisdom of God ordain judges and justices, that they may judge in all Syria and Phenice [23] † all those that know the law of thy God; and those that know it not thou shalt teach.

24 And [e] whosoever shall transgress the law of thy God, and of the king, shall be punished [24] diligently, whether it be by death, or [25] other punishment, by penalty of money, or by imprisonment [25].

25 ¶ [β] Then said Esdras the scribe [β], [26] Blessed be the only [26] Lord God of my fathers, who hath put these things into the heart of the king, to glorify his house that is in Jerusalem:

26 And hath honoured me in the sight of the king, and his counsellors, and all his friends and nobles.

27 Therefore was I encouraged by the help of the Lord my God, and gathered together men of Israel to go up with me.

28 And these are the [27] chief according to their families and [28] several dignities, that went up with me from Babylon in the reign of king Artaxerxes:

29 Of the sons of Phinees, Gerson: of the sons of Ithamar, [29] [f] Gamael: of the sons of David, [30] [g] Lettus [β] [h] the son of Sechenias:

30 Of the sons of [31] Pharez, Zacharias; and with him were [32] counted an hundred and fifty [33] men:

31 Of the sons of Pahath Moab, Eliaonias, the son of [34] [i] Zaraias, and with him two hundred men:

32 [β] [k] Of the sons of Zathoe, Sechenias the son of Jezelus, and with him three hundred men: of the sons of Adin, [γ] Obeth the son of Jonathan, and with him [δ] † two hundred and fifty men:

33 Of the sons of Elam, [35] Josias son of [l] Gotholias, and with him seventy men:

34 Of the sons of Saphatias, [β] [m] Zaraias son of Michael, and with him [n] threescore and ten men:

35 Of the sons of Joab, [o] Abadias son of [β] [p] Jezelus, and with him two hundred and [γ] [q] twelve men:

36 [r] Of the sons of [β] [36] Banid, Assalimoth [36] son of Josaphias, and with him an hundred and threescore men:

37 Of the sons of [β] Babi, Zacharias [37] son of Bebai, and with him twenty and eight men:

38 Of the sons of [s] Astath, Johannes *son of* [38] [t] Acatan, and with him an hundred and ten men:

39 Of the sons of Adonikam the [39] last, and these are the names of them, Eliphalet, [40] Jeuel, and [u] Samaias, and with them [x] seventy men:

40 Of the sons of [41] † Bago, Uthi the son of [β] Istalcurus, and with him seventy men.

41 And these I gathered together [y] to the river called [β] Theras, where we pitched our tents three days: and then [z] I [42] surveyed them.

42 But when I had found there none of the priests and Levites,

43 Then sent I unto [β] Eleazar, and [a] Iduel, and [43] [b] Masman,

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*f* Or, *Daniel.*
*g* Or, *Chattus.*
*h* Ezra 8. 3, *of the sons of Shechaniah, of the sons of Parosh.*
*i* *Zerachaiah.*
*k* Or, *of the sons of Shechaniah the son of Jahaziel.*
† Heb. *fifty men.*
*l* Or, *Athaliah.*
*m* Or, *Zebadiah.*
*n* Or, *four-score men.*
*o* Or, *Obadiah.*
*p* Or, *Jehiel.*
*q* Or, *eighteen men.*
*r* Or, *of the sons of Shelomith the son of Josiphiah.*
*s* Or, *Azgad.*
*t* Or, *Catan.*
*u* Or, *Shemaia.*
*x* Or, *sixty men.*
† Heb. *Bigvai.*
*y* Or, *to the river called Ahava,* Ezra 8. 15.
*z* Or, *he numbered the people and the priests: but found none of the sons of Levi.*
*a* Or, *Ariel.*
*b* Or, *Shemaiah.*

† Heb. *of those that know,* Ezra 7. 25.
*e* Ezra 7. 26.

VAR. REND.—[23] *V.* 23. *The marg. is wrong.*——[24] *V.* 24. severely=perfectly, *Chald.*——[25] by a penalty, either a money fine, or imprisonment. *The writer misunderstood a Chald. term meaning* rooting out (*scil. from the congregation*), excommunication: *cp.* Ezra 8. 10. *For* imprisonment, *cp. the same Greek term in* Isa. 10. 4; 14. 17 (*Heb.* bound). *In Attic Greek it is* arrest.——[26] *V.* 25. Blessed alone be the. *The original narrative* Ezra 7. 27 *sqq. now returns to Heb.*——[27] *V.* 28. leaders: heads of their houses, *Heb.* Ezra 8. 1.——[28] *See ch.* 1. 5: their genealogy, *Heb.*——[29] *V.* 29. Gamelus: *cp. Syr.* Gamlusi. *But Heb.* Daniel: *cp.* Neh. 10. 6.——[30] Attus, *cod. Al.* (=Hattush, Ezra 8. 2); *omit, cod. Vat.*——[31] *V.* 30. Phoros, *cod. Al. and ch.* 5. 9=Par-osh, *Heb.*——[32] enrolled *or* registered: *cp.* Luke 2. 2.——[33] males, *Heb.: so throughout.*——[34] *V.* 31. Zarachias *would be more correct;* Zerachiah, *Heb. As to* Pahath Moab, *see ch.* 5. 11, *note.*——[35] *V.* 33. Jessias; *Heb.* Isaiah.

VAR. READ.—*V.* 25. β *Omit, codd. Vat.* 55. 108.: *so* Ezra 7. 27.——*V.* 29. β *A correction of* Ezra 8. 3: *cp.* 1 Chron. 3. 22.——*V.* 32. β *So Sept. cod. Al.* Ezra 8. 5 (Zathoe=Zattu).——γ *i.e.* Obed. *Heb.* Ebed (*pts.*).——δ fifty, *Heb.;* two hundred, *one Heb. MS.*

VAR. REND.—[36] *V.* 36. Banias, Salimoth.——[37] *V.* 37. *Italic; but Heb. has the word both here and in v.* 38.——[38] *V.* 38. *The marg. is wrong. Heb.* Hakkatan ('the youngest').——[39] *V.* 39. *i.e. the most recent branches of the house.*——[40] *Insert* son of. (*One Heb. MS. of* Ezra *agrees.*)——[41] *V.* 40. *See ch.* 5. 14, *note.*——[42] *V.* 41. *i.e. reviewed* or *inspected.*——[43] *V.* 43. Maasman *is perhaps* Mishma (1 Chron. 4. 25), *omitted in* Ezra *owing to its likeness to* Shemaiah; *but see Var. Read.*

VAR. READ.—*V.* 34. β *i.e.* Zerachiah, *as in v.* 31. *But Heb.* Zebadiah, *or* Zechariah, *in some MSS., which is also a variant in v.* 31.——*V.* 35. β *i.e.* Jahaziel, *as in v.* 32 (*z may have fallen out of the ordinary Heb. text, whence* Jehiel).——γ *The difference between this number and that in* Ezra *depends on the likeness between the Heb. words for* 2 *and* 8.——*V.* 36. β *So ed. Ald.;* Bani *has fallen out of Heb.* Ezra 8. 10: *see Sept.* Salimoth=Shelomith (*confusion of the Heb. vowel letters* w *and* y).——*V.* 37. β Bebai, Ezra, *Heb.: cp. ch.* 5. 13.——*V.* 40. β *This portentous form appears to be due to a combination of Heb.* we-Zabad ('and Zabad,' *text* Zabud), *misread* Iztal (=Izbad), *with the variant* Zaccur.——*V.* 41. β Thera: Ahava, Ezra 8. 15, *where some Heb. MSS. read* Ahava. *As* ch *and* th *are often confused in Heb. MSS., and sometimes* r *and* v, Thera *may be the reading of the author's Heb. MS. for* Achava, *if we suppose the initial* aleph *to have been effaced or omitted.*——*Vs.* 43, 44. β *The three* Elnathan's + Nathan (=Elnathan) *of* Ezra 8. 16 *are suspicious, and the Heb. MSS. vary, some giving* Jonathan *for the second* Elnathan, *or omitting* and Jarib and Elnathan, *or reading* Enathan, *which accounts for our* Ennatan, *instead of the second* Elnathan, *and* Jorib (Joribas, Esdras) *for* Joiarib. *The writer, or his MS., identified* Jarib *and* Jorib; *but* Maasman (*or,* Maia and Masman, *Fri.*) *may be due to misspellings of* Shemaiah.

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44 And Alnathan, and [44] Mamaias, and [45] [c] Joribas, and Nathan, [46] Eunatan, Zacharias, and [47] Mosollamon, [48] principal men and learned β.

45 And I bade them that they should go unto [49] [d] Saddeus the [48] captain, [e] who was in [50] the place of [f] the treasury [50]:

46 And commanded them that they should speak unto [49] Daddeus, and to [g] his brethren, [50] and to the treasurers in that place [50], to send us such men as might execute the [51] priests' office in the house of the Lord.

47 And by the mighty hand of our Lord they brought unto us β skilful men of the sons of [h] Moli the son of Levi, the son of Israel, γ [i] Asebebia, and his sons, and his brethren, who were eighteen.

48 [k] And Asebia, and β Annuus, and γ Osaias δ his brother, of the sons of Channuneus δ, and their sons, were twenty men.

49 And of the servants of the temple whom David [52] had ordained, and the principal men [52] for the service of the Levites, to wit, the servants of the temple, two hundred and twenty, the catalogue of whose names were shewed.

50 And there I || vowed a fast β [53] unto the young men β before our Lord, to desire of him a prosperous journey both for us and them that were with us, for our children, and for the † cattle:

51 For I was ashamed to ask the king footmen, and horsemen, and conduct for safeguard against our adversaries.

52 For we had said unto the king, that the power of the Lord our God should be with them that seek him, to support them in all ways.

53 And again we besought our Lord as touching these things, and found him favourable unto us.

54 Then I separated twelve of the chief of the priests, [54] [l] Esebrias, and [55] Assanias, and ten men of their brethren with them:

55 And I weighed them the gold, and the silver, and the holy vessels of the house of our Lord, which the king, and his council, and the princes, and all Israel, had given.

56 And when I had weighed it, I delivered unto them six hundred and fifty talents of silver, and silver vessels [56] of an hundred talents, and an hundred talents of gold,

57 And twenty golden vessels β, and γ † twelve vessels of brass, even of [57] fine brass, [58] glittering [59] like gold.

58 And I said unto them, Both ye are holy unto the Lord, β and the vessels are holy, and the gold and the silver is a vow β unto the Lord, the Lord of our fathers.

59 Watch ye, and keep them till ye deliver them to the chief of the priests and Levites, and to the principal men of the families of Israel, in Jerusalem, [60] into the [60] chambers of the house of our God.

60 So the priests and the Levites, who had received the silver and the gold and the vessels [61], brought them unto Jerusalem, [61] into the temple of the Lord.

61 And from the river Theras we departed the twelfth day of the first month, and came to Jerusalem by the mighty hand of our Lord, which

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c Or, *Jarib.* These men's names with their generations are rightly distinguished, Ezra 8. 16.

d Or, *Iddo.*

e Or, *of.*

f Or, *Casiphia.*

g Or, *the Nethinims at the place of Casiphia.*

h Or, *Machli.*

i Or, *Sherebiah,* Ezra 8. 18.

k Or, *Also Hashabiah, and with him Jeshaiah of the sons of Merari with his brethren,* Ezra 8. 19.

|| Or, *proclaimed.*

† Heb. *substance.*

l *Serebias, and Hassibias.*

† Heb. *two vessels,* Ezra 8. 27.

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VAR. REND.—[44] *V.* 44. Samaias, *i.e.* Shemaiah, *Greek. In* Ezra *transposed with* Elnathan.——[45] *i.e.* Jorib= Joiarib, Ezra 8. 16.——[46] *Misprint for* Ennatan=Elnathan, Ezra.——[47] Mosollamus, *i.e.* Meshullam, Ezra.——[48] *Vs.* 44, 45. leaders; leader.——[49] *Vs.* 45, 46. Laadaeus *or* Lodaeus; *a combination of Heb.* 'al-Iddo, 'unto Iddo,' Ezra 8. 17: *cp.* Laadan (La'dan), *Syr.*; 1 Chron. 23. 7.——[50] *Vs.* 45, 46. *A gloss on the obscure Heb.* 'in Cāsiphya the place.' *Like the Sept., the writer thinks of Heb.* keseph 'silver'; *but see on* Ezra 8. 17.——[51] *V.* 46. Ezra *has* ministers, *i.e. temple-servants and Levites.* (*A mistake of the writer's.*)——[52] *V.* 49. and the leaders (*i.e. nobles*) had given (*sing. verb,* Ezra 8. 20; *a common Heb. idiom*): *cp. ch.* 5. 29.——[53] *V.* 50. for. *See* 1 Sam. 21. 4, 5, *and Var. Read.*

VAR. READ.—*V.* 47. β a skilful man, *codd. Vat.* 19. 55.; *see* Ezra 8. 18.——γ *In the Heb.* and Sherebiah. *Text more correct than Sept.*——*V.* 48. β Annunus. *A misreading of Heb.* with him (itto, *like* annu, *in unpointed writing*).——γ *Reading* Hoshaiah (Neh. 12. 32) *for the kindred name* Isaiah, Ezra 8. 19.——δ of the sons of Merari; his brethren, *Heb. The writer read* Hanunai *for* Merari, *by confusion of letters.* (*In unpointed Heb.* his brother *is the same as* his brothers.)——*V.* 50. β *Instead of* upon the river, Esdras *reads* upon the young man ('al-hanna'ar *for* 'al-hannahar. *The name of the river may have been wanting or defaced in his Heb. MS.*).

VAR. REND.—[54] *V.* 54. Eserebias, *i.e.* Sherebiah: *v.* 47; Ezra 8. 24. *The best Greek text has* and Eserebias. *Heb.* for (*i.e. to correspond to*) Sherebiah, *etc., who were Levites.*——[55] Assamias, *misreading for* Assabias *or* Asabias, *i.e.* Hashabiah (*v.* 48. Asebia).——[56] *V.* 56. *i.e. in weight:* a hundred in talents, *Heb.* Ezra.——[57] *V.* 57. *Lit.* good; *a correction of Sept.*——[58] Mark 9. 3; *'shining' is a standing epithet of 'brass' or copper in Assyrio-Babylonian inscriptions.*——[59] *Lit.* gold-like; *Heb.* things desirable like gold.——[60] *V.* 59. in the priests'.——[61] *V.* 60. that were in Jerusalem, brought them: *a mistake, see* Ezra 8. 30.

VAR. READ.—*V.* 57. β *Add* unto a thousand darics, Ezra; *Sept. misunderstood this expression.*——γ two, Ezra; ten *having fallen out of the Heb. text.*——*V.* 58. β *So Heb. and codd. Al. etc.*; and the holy vessels and the silver and the gold, are a vow, *cod. Vat. Fri. Sw.*

was [62] with us: and β [63] from the || beginning of our journey the Lord delivered us from every enemy [63] β, and *so* we came to Jerusalem.

62 And when we had been there three days, [64] the gold and silver that was weighed was [64] delivered in the house of our Lord on the fourth day || unto [65] Marmoth [66] the priest the son of [67] Iri.

63 And with him was Eleazar the son of Phinees, and with them were Josabad the son of [68] Jesu and [69] || Moeth the son of [70] Sabban, Levites: all was *delivered them* by number and weight.

64 And all the weight of them was written up [71] the same hour.

65 Moreover they that were come out of the captivity offered [72] sacrifice unto the Lord God of Israel, even twelve bullocks for all Israel, fourscore and sixteen rams,

66 † Threescore and twelve lambs, goats for a [73] peace offering, twelve; all of them a sacrifice to the Lord.

67 And they delivered the king's commandments unto the king's [74] stewards, and to the governors [74] of Celosyria and Phenice; and they honoured the people and the temple of God.

68 Now when these things were done, the rulers came unto me, and said,

69 The nation of Israel, β the princes β, the priests and Levites, have not put away from them the [75] strange people of the land [75], nor the pollutions of the Gentiles, *to wit*, of the Canaanites, Hittites, Pheresites, Jebusites, and the Moabites, Egyptians, and γ Edomites.

70 [m] For both they and their sons have married with their daughters, and the holy seed is mixed with the [75] strange people of the land [75]; and from the beginning of this matter the rulers and the great men have been partakers of this iniquity.

71 And as soon as I had heard these things, I rent my clothes, and the [76] holy garment, and pulled off [77] the hair from off [77] my head and beard, and sat me down sad and [78] very heavy [78].

72 So all they that were [79] then [79] moved at the word of the Lord God of Israel assembled unto me, whilst I mourned for the iniquity: but I sat still [78] full of heaviness [78] until the evening sacrifice.

73 Then rising up from the fast [80] with my clothes and the [76] holy garment rent, and bowing my knees, and stretching forth my hands unto the Lord,

74 I said, O Lord, I am confounded and ashamed before thy face;

75 For our sins || are multiplied above β our heads, and our ignorances have reached up [81] unto heaven.

76 For ever since the time of our fathers we *have been* and are [81] in great sin, even unto this day.

77 And for our sins and our fathers' we β with our brethren β and our kings and our priests were given up unto the kings of the earth, to the sword, and to captivity, and for a prey with shame, unto this day.

78 And now [82] in some measure [82] hath mercy been shewed unto us from thee, O Lord, that there should be left us β a root and a name β in the place of thy sanctuary;

79 And [83] to discover unto us a light in the house of the Lord our God [83],

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|| Or, *dangers in the way*

|| Or, *unto Merimoth the son of Uriah the priest.*

|| Or, *Noadiah the son of Binnui.*

† Heb. *Seventy seven lambs, twelve he goats for a sin offering,* Ezra 8. 35.

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m Ezra 9. 2.

|| Or, *have abounded.*

VAR. REND.—[62] *V.* 61. upon. —— [63] *Lit.* he (*cod. Al.* the Lord) delivered us from the attack from every foe. *The peculiar Greek* (*cp. v.* 69) *represents the writer's Heb. reading; see Var. Read.*—— [64] *V.* 62. the silver and the gold was weighed and.—— [65] Marmothi.—— [66] *The article is wanting in the Greek, but the Heb. has it, because the high priest is meant,* Ezra 8. 33.—— [67] Uria: *ch.* 9. 43.—— [68] *V.* 63. Jesus=Jeshua, *Heb.* —— [69] *i.e.* Moed, *short for* Moadiah (Neh. 12. 17); *the reading of one MS. in* Ezra 8. 33. —— [70] Sabannus; *a corrupt form, combining the last letter of* ben 'son' (*which resembled* z=s *in Sept.*) *with* b-n-w, *the remains of* Binnui.—— [71] *V.* 64. at that very time=at that time, *Heb.*—— [72] *V.* 65. sacrifices=burnt-offerings, *Heb.*—— [73] *V.* 66. safety-offering, *i.e. a thank-offering for deliverance. The Greek term is the most usual rendering in Sept. of Heb.* shelamim, *A.V.* 'peace-offering': Lev. 3. 1, 6, 9, *etc. For* Ezra's *reading, see marg.*—— [74] *V.* 67. satraps, and to the pashas, *Heb.*—— [75] *Vs.* 69, 70. alien nations of the land.

VAR. READ.—*V.* 61. β he delivered us from hand (*caph*) of foe and lier-in-wait on the way, Ezra 8. 31. *The writer's Heb. MS. being in this place partly illegible, he read* from the coming (*bo'*) from foe and foe. *The Heb. term for* coming *is often rendered by the Greek word used in the text* (*e.g.* 1 Kings 2. 13), *and denotes sudden assault in* Gen. 34. 27; Job 15. 21. ——*V.* 69. β *Not in* Ezra 9. 1. *Variant of Israel* (w-s-r'=y-s-r'); *or repeated from previous line* (rulers, *A.V.*).

VAR. REND.—[76] *Vs.* 71, 73. *Added by the writer; see* Ex. 28. 31; 1 Sam. 28. 14.—— [77] *V.* 71. some of the hair of: *so Heb.* Ezra 9. 3.—— [78] *Vs.* 71, 72. Mark 14. 34.—— [79] *V.* 72. *Omit.* —— [80] *V.* 73. *In* Ezra *the action is repeated; the writer avoids this* (*cp. v.* 71). —— [81] *Vs.* 75, 76. unto heaven, ever since the times of our fathers, and we are: *so Greek. But Heb.* Ezra 9. 7: From the days of our fathers we *are* in great guiltiness unto this day (=*v.* 76).—— [82] *V.* 78. *Or,* for a certain time=*Heb.* for a brief moment, Ezra 9. 8. *Sept. omits: cp.* Isa. 26. 20, *Heb.*—— [83] *V.* 79. *A mistaken paraphrase of the Heb.* that our God might lighten our eyes, *i.e. revive us; see* 1 Sam. 14. 27, 29.

VAR. READ.—*V.* 69. γ Amorites, *Heb. Sept.* (*common confusion of Heb.* d *and* r).—— *V.* 75. β the hairs of our heads, *some codd. and Syr. OL.: cp.* Pss. 38. 4; 40. 12.—— *V.* 77. β *A misreading of Heb.* 'we.'—— *V.* 78. β a remnant and a nail, *Heb.* (*The writer read the two half-effaced words as* shoresh *and* zeker.)

Before CHRIST 457.

and to give us [84]†food in the time of our servitude.

80 Yea, when we were in bondage, we were not forsaken of our Lord; but he made us [85]gracious before the kings of Persia, [86]so that they gave us [84]food;

81 Yea, and honoured the temple of our Lord, and raised up the desolate Sion, that they have given [86] us a sure abiding in Jewry and Jerusalem.

82 And now, O Lord, what shall we say, β having these things? for we have γ transgressed thy commandments, which thou gavest by the hand of thy servants the prophets, saying,

83 [87]That [87] the land, which ye enter into to possess as an heritage, is a land polluted with the pollutions of the strangers of the land, and they [87]have [87] filled it with their uncleanness.

84 Therefore now [88] shall ye not join your daughters unto their sons, neither shall ye take [88] their daughters unto your sons.

85 Moreover ye shall never seek [89] to have peace with them [89], that ye may be strong, and eat the good things of the land, and that ye may leave [90] the inheritance of the land [90] unto your children for evermore.

86 And all that is befallen is done unto us for our wicked works and great sins: for thou, O Lord, β didst make our sins light,

87 And didst give β unto us such a root: [91] but we have turned back again [91] to transgress thy law, and to mingle ourselves with the uncleanness of the nations of the land.

88 [92] || Mightest not thou be [92] angry with us to destroy us, till thou hadst left us neither root, seed, nor name?

89 O Lord of Israel, thou art true: for we are left a root this day.

90 Behold, now are we before thee in our iniquities, for we cannot stand any longer by reason of these things before thee.

91 [n] And as Esdras in his prayer made his confession, weeping, and lying flat upon the ground before the temple, there gathered unto him from β Jerusalem a very great multitude of men and women and [93]children: for there was great weeping among the multitude.

92 Then [94] Jechonias the son of Jeelus, one of the sons of Israel, called out, and said, O Esdras, we have sinned against the Lord God, we have married strange women of the nations of the land, and now β is all Israel [95] || aloft β.

93 Let us make an oath to the Lord, that we will put away all our wives, which we have taken of the heathen, with their children,

94 Like as thou hast decreed, and as many as do obey the law of the Lord.

95 Arise, and put in execution: for to thee doth this matter appertain, and we [96] will be with thee: do valiantly [96].

96 So Esdras arose, and took an oath of the [97] chief of the priests and Levites β † of all Israel to do after these things; and *so* they sware.

Before CHRIST 457.

† Heb. *life*, Ezra 9. 8.

|| Or, *Be not angry, &c.*

*n* Ezra 10. 1.

|| Or, *exalted*, Deut. 28. 13. Baruch 2. 5.

† Heb. *and all Israel*, Ezra 10. 5. cir. 457.

## CHAPTER 9.

3 *Esdras assembleth all the people.* 10 *They promise to put away the strange wives.* 20 *The names and number of them that did so.* 40 *The law of Moses is read and declared before all the people.* 49 *They weep, and are put in mind of the feast day.*

*a* THEN Esdras rising from the court of the temple went to

*a* Ezra 10. 6, &c.

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VAR. REND.—[84] *Vs.* 79, 80. *The Heb. term* (Ezra 9. 8) *has this meaning*, Judg. 6. 4. *But in* Ezra *l. c. it means* reviving *or* quickening (*so Sept.: cp.* Gen. 45. 5).——[85] *V.* 80. *Lit.* in favour.——[86] *Vs.* 80, 81. to give . . . and to honour . . . and to raise the desolate Sion; to give: *cp.* Ezra 9. 9.——[87] *V.* 83. *Omit.* —— [88] *V.* 84. join ye not . . . take ye. ——[89] *V.* 85. *Heb.* their peace and their good, *i.e. their well-being* (Ezra 9. 12).——[90] *Lit.* it as an heritage.——[91] *V.* 87. *Rather*, again did we turn back? *A question* (*as Heb.*).

VAR. READ.—*V.* 82. β after, *Heb.*——γ forsaken, *Heb.* (*In both cases, Heb.* z *and* r *are confused.*)—— *Vs.* 86, 87. β *So codd. Al. etc. Syr. OL. Vulg.*; who madest . . . didst give, *cod. Vat. Fri. The Heb. of vs.* 86–88 *may be thus rendered:* And after all that came upon us through our evil deeds and through our great guiltiness, verily thou, our God, hast punished us less than we deserved (*lit.* hast spared below our sin: *nine Heb. MSS.* hast imputed below our sin); and hast given us a survival like this. Shall we again break thy commandments, and make affinity with these abominable peoples? Wouldst thou not be angry with us unto extermination, without remnant or survival? Ezra 9. 13, 14.

VAR. REND.—[92] *V.* 88. *Lit.* Wert thou not. (*The writer has rendered the Heb. imperfect in vs.* 87, 88, *by the Greek aorist, of which it is often the equivalent; but here it has a future force. But he has seen that the sentence is interrogative; cp. Sept.*) *The marg. is wrong* (*so Sept.*).——[93] *V.* 91. young men: *Heb.* Ezra 10. 1, boys *or* lads (*but the term may also mean* young men, Gen. 4. 23; 1 Kings 12. 8); *Vulg.* juvenes.——[94] *V.* 92. *In* Ezra, Shechaniah son of Jehiel. ——[95] *After this word add* in this thing, *Greek text* (=*Heb.* concerning this, Ezra 10. 2).——[96] *V.* 95. *Lit.* are with thee, to make strength, *i.e. to strengthen thy hands. But see* Ezra 10. 4.——[97] *V.* 96. tribal chiefs.

VAR. READ. — *V.* 91. β Israel, Ezra 10. 1. —— *V.* 92. β there is hope for Israel concerning these things, *Syr. So* Ezra 10. 2. (*The writer read* m-gh-l-h k-l, 'above all,' *for* m-q-w-h l-, 'hope for,' *in his Heb. MS., which was here defective.*)——*V.* 96. β *See marg.: so Vulg., but Syr. as text.* (*The Lat. version in Walton is wrong, as often.*)

Before CHRIST cir. 457.

the chamber of Joanan the son of Eliasib,

2 And [1] remained [1] there, and did eat no meat nor drink water, mourning for the great iniquities of the multitude.

3 And there was a proclamation in all Jewry and Jerusalem to all them that were of the captivity, that they should be gathered together at Jerusalem:

4 And that whosoever met not there within two or three days, according as the elders that bare rule appointed, their cattle should be [2] seized to the use of the temple [2], and himself [3] || cast out from them that were [3] of the captivity.

|| *utterly destroyed,* Josh. 10. 28.

5 And in three days were all they of the tribe of Judah and Benjamin gathered together at Jerusalem [4] the twentieth day of the ninth month.

6 And all the multitude [4] sat trembling in the broad court of the temple because of the present foul weather.

7 So Esdras arose up, and said unto them, Ye have transgressed the law in marrying strange wives, thereby to increase the sins of Israel.

8 And now [5] by confessing give glory [5] unto the Lord God of our fathers,

9 And do his will, and separate yourselves from the heathen of the land, and from the strange women.

10 Then cried the whole multitude, and said with a loud voice, Like as thou hast spoken, so will we do.

11 But [6] forasmuch as [6] the people are many, and [7] it is foul weather, so that we cannot stand without [7], and this is not a work of a day or two, seeing our sin in these things is spread far:

12 Therefore let the rulers of the multitude [8] || stay, and let all them of our [9] habitations that have strange wives come [10] at the time appointed,

|| Or, *stand.*

13 And with them the rulers and judges of every place, till we turn away the wrath of the Lord from us for this matter [10].

14 [11] Then [11] Jonathan the son of β Azael and γ Ezechias the son of δ Theocanus [12] accordingly took this matter upon them [12]: and Mosollam and ζ Levis and Sabbatheus ζ [13] helped [13] them.

15 And they that were of the captivity did according to all these things.

16 β And Esdras the priest chose unto him the principal men β of their families, all by name: and in the first day of the tenth month they sat together to examine the matter.

Before CHRIST cir. 457.

17 So their cause that held strange wives was brought to an end in the first day of the first month. cir. 456.

18 [14] And of the priests that were come together, and had strange wives, there were found;

19 Of the sons of Jesus the son of Josedec, and his brethren; [b] Matthelas [14], and Eleazar, and [c] Joribus, and [15] [d] Joadanus.

[b] Or, *Maasias.*
[c] Or, *Jarib.*
[d] Or, *Gedaliah.*

20 And they [16] gave their hands to put away their wives, and [17] to offer † rams to make reconcilement for their [e] errors [17].

† Heb. *a ram.*
[e] Or, *purification.*

21 And of the sons of Emmer; Ananias, and Zabdeus, and β [18] [f] Eanes, and γ [19] [g] Sameius, and [h] Hiereel, and [i] Azarias.

[f] *Harim.*
[g] *Maasiah.*
[h] *Jehiel.*
[i] *Uzziah.*

22 And of the sons of [k] Phaisur; Elionas, Massias, Ismael, and Nathanael, and β [20] [l] Ocidelus, and [m] Talsas [20] β.

[k] *Pashur.*
[l] *Josabad.*
[m] *Elasah.*

VAR. REND.—CHAP. 9. [1] *V.* 2. *Or,* passed the night (*so* Jos. 6. 11, *and usually in Sept.*; Matt. 21. 17; Luke 21. 37). *A correction of Heb. text,* Ezra 10. 6, he came. (*The two words differ only in the last letter*—w-y-l-n *for* w-y-l-k.) —— [2] *V.* 4. devoted *or* consecrated, Mic. 4. 13. *See* Ezra 10. 8. —— [3] made an alien from the congregation (*so* Ex. 12. 6: *lit.* multitude): *i.e. excommunicated=separated, Heb.* (*as in v.* 9).——[4] *Vs.* 5, 6. *Insert a stop and render:* This month was the ninth, on the twentieth of the month: and all the multitude, *etc.*——[5] *V.* 8. *Lit.* give confession [and, *Syr. Vulg.*] glory. *Fri. omits the last word as a gloss.* —— [6] *V.* 11. *Omit.* —— [7] the season is wintry, and we cannot stand in the open air.—— [8] *V.* 12. *Marg. wrong.* Ezra 10. 14: Let now our rulers stand for all the congregation (*Heb.* to stand=to remain, Ex. 9. 28).——[9] settlements, *Lp.* (*usual Greek in Sept. for Heb.* seat, Ex. 35. 3); cities, *Heb.* Ezra *here and v.* 37.——[10] *Vs.* 12, 13. *Lit.* taking a time, and also *taking* (=*bringing*) the elders and the judges of each locality; until they have loosed from us the Lord's anger at this thing. *But Greek text corrupt.*

VAR. REND.—[11] *V.* 14. *Omit;* But, *Syr. Vulg. Sept.*; Only, *Heb.*—— [12] *Lit.* took on themselves according to these things. *A misunderstanding of Heb.* stood against this, *i.e. stood out against,* or *resisted, the proposal* (*cp.* 1 Chron. 21. 1), Ezra 10. 15.——[13] *Or,* were umpires with. *The Greek verb occurs here only.* ——[14] *Vs.* 18, 19. *The Greek halts. Lit.* And of the priests they that were assembled, having alien wives, were found, of the sons of Jesus, son of Josedec . . . Mathelas.——[15] *V.* 19. *Cp.* Jehoaddan, 2 Chron. 25. 1; Jehoaddah, 1 Chron. 8. 36.——[16] *V.* 20. *So Heb.* Ezra. *But Greek here lit.* laid on: *so Sept.* Ex. 7. 4, *for same Heb.*——[17] *Lit.* for an atonement rams on behalf of their error. *Sept. has* error *for same Heb.* 2 Chron. 28. 13.——[18] *V.* 21. Manes. Eanes *is due to a misprint in ed. Ald.* (*Lp.*).——[19] Samaios = *Sept.* Samaia=*Heb.* Shemaiah (*marg. wrong*).——[20] *V.* 22. *So ed. Ald. These names are obvious corruptions of Heb.* Jozabad and El-asah.

VAR. READ.—CHAP. 9. *V.* 14. β Asahel, *Heb.*—— γ Jahzejah, *Heb. Cp.* Hazja, *Syr.*——δ Tikvah, *Heb.* Theocanus *or rather* Thōcanus, *i.e.* Thōkan, *is due to transposition of Heb.* v *and* k, *and corruption of the final letter.*——ζ Shabbethai the Levite, *Heb.* —— *V.* 16. β *Reading,* and Ezra the priest separated unto him men, *which is prob. correct, in* Ezra 10. 16 (*adding one letter to Heb., which is ungrammatical as it stands*).——*V.* 21. β *Insert* and of the sons of Harim, Ezra 10. 21, *which had fallen out of the writer's Heb. MS.* Manes=Maaseiah, *not* Harim, *as marg.*—— γ *Insert* Elias and, Ezra 10. 21.——*V.* 22. β Ocailedus and Salthas, *cod. Vat.*; Oceidelus and Saloas, *cod. Al.*

Before CHRIST cir. 456.

23 And of the Levites; Jozabad, and [21] Semis, and [n] Colius, [22] who was called [22] [o] Calitas, and [p] Patheus, and Judas, and [β] Jonas.

24 Of the holy singers; [23 q] Eleazurus, [β] Bacchurus.

25 Of the porters; Sallumus, and [r] Tolbanes [β].

26 Of [24] them of [24] Israel, of the sons of [s] Phoros; [25 t] Hiermas, and [26 u] Eddias, and Melchias, and [x] Maelus, and Eleazar, and [β y] Asibias, and [27] Baanias.

27 Of the sons of [28] Ela; Matthanias, Zacharias, and [29 z] Hierielus, [30] and Hieremoth, and [31 a] Aedias.

28 And of the sons of [b] Zamoth; [c] Eliadas, [32 d] Elisimus, [33 e] Othonias, Jarimoth, and [34 f] Sabatus, and [35 g] Sardeus.

29 Of the sons of Bebai; Johannes, and Ananias, and [h] Josabad, and [36 i] Amatheis.

30 Of the sons of [k] Mani; [l] Olamus, [m] Mamuchus, [β n] Jedeus, Jasubus, [o] Jasael, and Hieremoth [β].

31 || And of the sons of [37] Addi; Naathus, and [38] Moosias, Lacunus, and Naidus, and Mathanias, and Sesthel, Balnuus [38], and Manasseas.

32 And of the sons of [39] Annas; [40] Elionas, and Aseas, and Melchias, and [41] Sabbeus, and Simon [β] Chosameus.

33 And of the sons of Asom; [p] Altaneus, and [42 q] Matthias, and [43 r] Bannaia, Eliphalat, [β] and Manasses, and Semei.

34 And of the sons of Maani; Jeremias, [44] Momdis, Omaerus [41], Juel, [45] Mabdai, and [46] Pelias, and Anos [46], [47] Carabasion, and Enasibus [47], and [48] Mamnitanaimus, [49] Eliasis, Bannus, [50] Eliali, [51] Samis, Selemias, Nathanias: [β] and of the sons of Ozora [β]; [γ] Sesis, Esril, Azaelus, Samatus, [52] Zambis, Josephus.

35 And of the sons of [53] Ethma; Mazitias, Zabadaias, Edes, Juel, Banaias [53].

36 All these had taken strange wives, and they [β] put them away with their children [β].

37 [54] And the priests and Levites, and they that were of Israel, dwelt in Jerusalem, and in the country, in the first day of the seventh month: so the children of Israel were in their || habitations.

38 [s] And the whole multitude came together with one accord into the broad place of the holy porch toward the east:

39 And they spake unto Esdras the priest and reader, that he would bring the law of Moses, that was given of the Lord God of Israel.

Before CHRIST cir. 456.

*n Kelaiah.*
*o Kelitah.*
*p Pethahiah.*
*q Eliashib.*
*r Telem.*
*s Parosh.*
*t Ramiah.*
*u Jesiah.*
*x Miamin.*
*y Malchiah.*
*z Jehiel.*
*a Abdi.*
*b Zattu.*
*c Elioenai.*
*d Eliashib.*
*e Mattaniah.*
*f Zabad.*
*g Aziza.*
*h Zabbai.*
*i Athlai.*
*k Bani.*
*l Meshullam.*
*m Malluch.*
*n Adaiah.*
*o Sheal.*
|| Of the names in ver. 31, 32, 34, 35, See Ezra 10. 30, 31, 34, &c.

|| Or, *villages.*

*s* Neh. 8. 1. cir. 445.

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Var. Rend.—[21] *V.* 23. Semeïs = Shimei, Ezra.——[22] that is.——[23] *V.* 24. Eliasibus. Eleazurus *is a misreading of the Aldine* Eleazuphus (*Lp.*). Eliasib, *Vulg. Syr.*——[24] *V.* 26. *Omit.* 'Israel' = *the lay folk.*——[25] *i.e.* Jeramiah, *which may be right in* Ezra *also. So* Hierielus=Jeriel (1 Chron. 7. 2), *perhaps right for* Ezra's Jehiel (*v.* 27) *and* Hieremoth=Jeremoth; *like* Hierusalem=Jerusalem.——[26] *So Ald., but best text* Jezias.——[27] Bannaias.——[28] *V.* 27. *So Greek MSS. here; but ch.* 5. 12, Elam, *as Heb.*——[29] Jezrielus.——[30] *Add* and Oabdius, *Greek text = Heb.* 'and Abdi,' Ezra.——[31] *Corruption of* Ezra's Elijah (*A.V.* Eliah), *Heb.* l *and* d *being confused.*——[32] *V.* 28. Eliasimus; *confusion of Heb.* b *with* m, *as in v.* 25, Tolbanes= *Sept.* Telmen; *v.* 30, Mani=Bani.——[33] *i.e.* Othnijah (=Othni,1 Chron. 26. 7), *which may be right for* Mattaniah. (*In Heb. MS. only the first letter would differ.*)——[34] Sabathus=Sabath=Zabad. (*Heb.* d *was pronounced like* th: Moeth=Moed, *ch.* 8. 63; Na-ath =Adna, *v.* 31.)——[35] Zeralias, *Fri. Sw.*——[36] *V.* 29. Emaththis.——[37] *V.* 31. *The name of* 'the Pasha of Moab,' Ezra 10. 30; *ch.* 5. 11: *not preserved elsewhere. But perhaps* Pachath-Moab *was illegible in the writer's MS., and* Addi Naathus *have both arisen out of* Adna. Naathus *looks like a transposition of* Adna (Athna).——[38] Maaseiah, Celal, Benaiah, Mattaniah, Bezaleel, Binnui (*Sept.* Thanui), *are the corresponding forms in* Ezra 10. 30.——[39] *V.* 32. Annan, *i.e.* Hanan; Harim, Ezra.——[40] Eliezer, Ezra.

Var. Read.—*V.* 23. *β* Elionas, *Vulg.*; Eliezer, *Heb.*——*V.* 24. *β Wanting in* Ezra. *The Syr.* Bekora *may indicate Heb.* 'the firstborn' (bekor), *which may have fallen out of* Ezra: *cp. also* Bechorath, 1 Sam. 9. 1. Zaccarus, *Vulg.*——*V.* 25. *β Add* and Uri, Ezra (*perhaps concealed under* Bacchurus, *v.* 24).——*V.* 26. *β* Asebias=Asabia, *Sept.* = Hashabiah, *which prob. right for the repeated* Malchiah, Ezra 10. 25, *Heb.*——*V.* 30. *β The writer read all these names without any copula; thus,* Jediah, Jashub, Jisheal, Jeremoth. *In three cases, Heb.* v *is confused with* j (y). *So* Juel= Uel, *v.* 34.

Var. Rend.—[41] *V.* 32. Shemaiah, Ezra.——[42] *V.* 33. Mattathias, *Greek;* Mattattah, Ezra (*Heb.*).——[43] Sabannaios, *Greek* (*corrupt form of* Zebadiah = Zabad, Ezra).——[44] *V.* 34. Momdius, Maërus=Maadai, Amram, Ezra.——[45] Benaiah, Ezra.——[46] Pedias, *Greek text* = Bedeiah, Ezra (? Pedaiah). *After this name* Celuhai *or* Celuhu *has fallen out.* Anos = Vaniah, Ezra (*corrupt*).——[47] Meremoth, Eliashib, Ezra.——[48] *A corrupt amalgam of* Mattaniah, Mattenai, Ezra.——[49] and Jassai, *or* Jaasi, Ezra, *Heb. text: cp.* Jaasi-el, 1 Chron. 11. 47. Eliasis *may point to the equivalent* Elasah.——[50] *i.e.* Eliel (?), 1 Chron. 8. 20; *for* Binnui, Ezra.——[51] Someis=Shimei, Ezra.——[52] Zambri.——[53] *V.* 35. Nooma; *corrupted from* Nebo. Jeiel, *which follows in* Ezra, *is here omitted.* Mazitias *should be* Mattithias (*in Heb. a difference of one letter*); Zabadaias *does duty for* Zabad, Zebina; Edes *or* Edaïs *is* Jaddai; Juel *is* Joel; *and* Banaias, Benaiah (Ezra 10. 43).——[54] *V.* 37. *See* Ezra 2. 70; Neh. 7. 73.

Var. Read.—*V.* 32. *β* Benjamin, Malluch, Shemariah; Ezra (*Heb.*). Benjamin Mallu *being effaced in the writer's MS., he read the final* ch *of the second name as the first letter of* Shemaiah, *thus getting* Choshamiah.——*V.* 33. *β Add* and Jeremai, Ezra 10. 33. (*The* 'Jeremias' *of v.* 34.)——*V.* 34. *β i.e.* and of the sons of Azariah. Ezra *has:* and Adaiah (*one MS.* Azariah), Machnadebai. *For the latter, our text reads* mibbenei, 'of the sons of,' *and transposes it with* Azariah.——*γ* Sesis=Shashai, Esril=Sharai, *perhaps a relic of* Asarelah (1 Chron. 25. 2), Azaelus= Azareel, *and,* Ezra's 'and Shelemiah, Shemariah,' *being omitted,* Samatus=Shallum, Zambri=Amariah, Josephus=Joseph (Ezra 10. 39–42).——*V.* 36. *β A correction of* Ezra 10. 44, *where see note.*

Before CHRIST cir. 445.

40 So Esdras [55] the chief priest [55] brought the law unto the whole multitude from man to woman, and to all β the priests, to hear the law β in the first day of the seventh month.

41 And he read in the broad [56] court before the holy porch from morning unto midday, before both men and women; and all the multitude gave heed unto the law.

42 And Esdras the priest and reader of the law stood up upon a pulpit of wood, which was made *for that purpose.*

43 And there stood up by him Mattathias, [57] Sammus, Ananias, Azarias [57], Urias, [t] Ezecias, β [u] Balasamus, upon the right hand:

44 And upon his left hand stood [x] Phaldaius, Misael, Malchias, β [y] Lothasubus, and γ [z] Nabarias.

45 Then took Esdras the book of the law before the multitude: for he sat †honourably in the first place in the sight of them all.

46 And when he [58] opened [58] the law, they stood all straight up. So Esdras blessed the Lord God most High, the God of hosts, Almighty.

47 And all the people answered, Amen; and lifting up their hands they fell to the ground, and worshipped the Lord.

48 Also Jesus, Anus, Sarabias, Adinus, Jacubus, Sabateas, [a] Auteas, Maianeas, and Calitas, Azarias, and Joazabdus, β and Ananias, Biatas β, [59] the Levites [59], taught the law of the Lord, [60] making them withal to understand it [60].

49 ‖ Then spake [61] Attharates [61] unto Esdras [55] the chief priest [55] and reader, and to the Levites that taught the multitude, even to all, saying,

50 This day is holy unto the Lord; (for they all wept when they heard the law:)

51 [b] Go then, and eat the fat, and drink the sweet, and send [62] part [62] to ‖ them that have nothing;

52 For this day is holy unto the Lord: and be not sorrowful; for the Lord will [63] bring you to honour [63].

53 So the Levites β published all things to the people, saying, This day is holy to the Lord; be not sorrowful.

54 Then went they their way, every one to eat and drink, and make merry, and to give [62] part [62] to them that had nothing, and to make great cheer;

55 Because they [64] understood the words wherein they were instructed, and for the which they had been assembled [64].

Before CHRIST cir. 445.

*t* Or, *Hilkiah.*
*u* Or, *Maasiah.*
*x* Or, *Pedaiah.*
*y* Or, *Hashum.*
*z* See Neh. 8. 4.
† Heb. *above them all.*
*a* Or, *Hodijah.*
‖ *Then Nehemiah, and Ezra the priest the scribe, and the Levites that instructed the people, said unto all the people,* Neh. 8. 9.
*b* Neh. 8. 10.
‖ Or, *the poor.*

VAR. REND.—[55] *Vs.* 40, 49. *A mistaken rendering of Heb.* the priest, *which has this meaning elsewhere.*——[56] *V.* 41. place *or* space. —— [57] *V.* 43. Sammu; *reading* Shammua *for* Shema (*pts.*), Neh. 8. 4. Ananiah (Neh. 3. 23): *so Sept., but Heb.* Anaiah. Azarias *omitted in* Neh. 8. 4.——[58] *V.* 46. *i.e. undid the roll* (*cp.* Gen. 42. 27, *Sept.*).

VAR. READ.—*V.* 40. β skilled to hear, *Heb.* Neh. 8. 2. *The writer misread* priest *for* skilled *in his Heb. MS. In v.* 41 *he omits the term.*——*V.* 43. β Baalsamus, *i.e.* Baalsam, *an intelligible corruption of* Maaseiah (*Heb.* b *misread* m; y *misread* l, *and transposed with* s; h *misread* m).——*V.* 44. β Hashum (1 *MS.* Hashub) and Hashbaddanah, *Heb. Loth(h)asub* (*in Heb. letters*) *looks like Hashba-danah transposed.*——γ Nabarias, Zacharias. Nabarias *is due to an easy corruption of* Zechariah. (*The latter may be due to a marg. correction of the former.*) *Add* and Meshullam, Neh. *But the last pair were prob. added by some editor, in order to make seven on each side; although* 7 *on the right* + 5 *on the left corresponded with the number of the* 12 *tribes.*——CHAP. I. *V.* 1. β Sadanias, *Vulg.*; Salame, S.

VAR. REND.—[59] *V.* 48. *A correction of* Neh. 8. 7 (and the Levites). *See note there.*——[60] *Lit.* breathing into *or* on (them) withal the reading; *i.e. inspiring the hearers therewith.* (*A curious misreading of the last words of* Neh. 8. 8, and they gave heed to the reading. *Cp.* Ezek. 21. 31, *Sept.*; Prov. 12. 17.)—— [61] *V.* 49. *See note, ch.* 5. 40.——[62] *Vs.* 51, 54. *Rather,* gifts (*reading* m-n-ch-w-th 'gifts,' *for* m-n-w-th, 'portions' *in* Neh. 8. 10).——[63] *V.* 52. glorify you (*reading* h-d-r-th *for* ch-d-w-th *in* Neh.).——[64] *V.* 55. *Lit.* were breathed into (*or*, on) in (=*with*) the words that they had been taught. (*Reading* h-p-y-ch-u *for* h-b-y-n-u, *in* Neh. 10. 12. *See on v.* 48.) And there were gathered together ——. *The book thus ends with the opening of a new sentence, corresponding to* Neh. 8. 13. *Cp.* 2 Chron. 36. 23 *with* Ezra 1. 3.

VAR. READ.—*V.* 48. β Annas, Phalias, *cod. Vat.* —— *V.* 53. β stilled, Neh. 8. 11. (*The writer of* 1 Esdras *read* m-ch-w-y-m *for* m-ch-sh-y-m *in his Heb. MS.*) —— CHAP. I. *V.* 2. β *So* S; Aziel, T; Asiel, *Vulg.*——γ Meraioth, Ezra 7. 3.——δ Arnan, D; Zerachiah, Ezra 7. 4. —— ζ Bukki, Ezra, *l. c. The* 3 *names*, Ahijah, Phinehas, Eli, *v.* 2, *are wanting in* Ezra 7. 3 *and* 1 Esdras 8. 2. *See* 1 Sam. 14. 3.

# 2 ESDRAS.

## CHAPTER 1.

1 *Esdras is commanded to reprove the people.* 24 *God threateneth to cast them off,* 35 *and to give their houses to a people of more grace than they.*

THE second book of the prophet [a] Esdras, the son of Saraias, the son of Azarias, the son of Helchias, the son of β ‖ Sadamias, the son of Sadoc, the son of Achitob,

2 The son of Achias, the son of Phinees, the son of Heli, the son of Amarias, the son of β Aziei, the son of γ Marimoth, the son of δ Arna, the son of ζ Borith, the son of Abisei, the son of Phinees, the son of Eleazar,

*a* Ezra 7. 1.
‖ Or, *Shallum.*

3 The son of Aaron, of the tribe of Levi; which was captive in the land of the Medes, in the reign of Artaxerxes king of the Persians.

4 And the word of the Lord came unto me, saying,

*b* Isa. 58. 1. 5 Go thy way, and [1] *b* shew my people their sinful deeds, and their children [2] their wickedness [2] which they have done against me; *β* that they may *β* [1] tell their children's children:

6 [3] Because the sins of their fathers are increased in them: for they have forgotten me, and have offered unto strange gods.

7 [4] Am not I even he [4] that brought them out of the land of Egypt, from the house of bondage? but they have provoked me unto wrath, and despised my counsels.

8 [5] Pull thou off then [5] the hair of thy head, and [6] cast all evil upon them, for they have not been obedient unto my law, but it is a rebellious people.

9 How long shall I forbear them, unto whom I have done so much good?

*c* Ex. 14. 28. 10 Many kings have I [7] destroyed for their sakes; *c* Pharaoh with his servants and all his [8] power have I smitten down.

*d* Num. 21. 24. Josh. 8, & 10, & 12. 11 *d* All the nations have I destroyed before them, *β* and in the east I have scattered the [9] people of two provinces, even of Tyrus and Sidon *β*, and have slain all their enemies.

12 [10] Speak thou therefore [10] unto them, saying, Thus saith the Lord,

*e* Ex. 14. 29. 13 *e* I led you through the sea, and *β* in the beginning *β* gave you [11] a large and safe || passage [11]; *f* I gave you Moses for a leader, and Aaron for a priest.

|| Or, *street.* *f* Ex. 3. 10. & 4. 14.

*g* Ex. 13. 21. 14 *g* I gave you light in a pillar of fire, and great wonders have I done among you; [12] yet have ye [12] forgotten me, saith the Lord.

15 Thus saith the Almighty Lord, The *h* quails were *β* as a token to you; I gave you [13] tents for your safeguard: [14] nevertheless ye murmured there [14],

*h* Ex. 16. 13. Ps. 105. 40. 16 And triumphed not in my name for the destruction of your enemies, but ever to this day do ye yet murmur.

17 Where are the benefits that I have done for you? when ye were hungry and thirsty in the wilderness, *i* did ye not cry unto me,

*i* Num. 14. 3. 18 Saying, Why hast thou brought us into this wilderness to kill us? it had been better for us to [15] have served [15] the Egyptians, than to die in this wilderness.

19 [16] Then had I pity upon [16] your mournings, and gave you manna [17] to eat [17]; *k* so ye did eat angels' bread.

*k* Wisd. 16. 20. 20 *l* When ye were thirsty, did I not cleave the rock, and waters flowed out *β* || to your fill *β*? for the heat I covered you *γ* with the leaves of the trees *γ*.

*l* Num. 20. 11. Wisd. 11. 4. || Or, *abundantly.*

21 I divided among you [18] a fruitful land [18], I cast out the Canaanites, the Pherezites, and the Philistines, before you: *m* what [19] shall I yet [19] do more for you? saith the Lord.

*m* Isa. 5. 4. 22 Thus saith the Almighty Lord, When ye were in the wilderness, *β* || in the river of the Amorites *β*, being athirst, and blaspheming my name,

|| Or, *at the bitter waters,* or, *waters of Marah,* Ex. 15. 23, 25. 23 I gave you not fire for your blasphemies, but cast a tree in the water, and made the river sweet.

24 What shall I do unto thee, O Jacob? thou, *n* Juda, wouldest not obey me: I will [20] turn me to other nations, and unto those will I give my name, that they may keep my statutes.

*n* Ex. 32. 8. 25 Seeing ye have forsaken me, I will forsake you [21] also [21]; [22] when ye desire me to be gracious unto you, I shall [22] have no mercy upon you.

*o* Isa. 1. 15. 26 *o* Whensoever ye shall call upon me, I will not hear you: for ye have defiled your [23] hands with blood, and

VAR. REND.—CHAP. I. [1] *V.* 5. *Lit.* declare unto. ——[2] the transgressions.——[3] *V.* 6. *Or,* That; *depending on the preceding clause.*——[4] *V.* 7. Was it not I. ——[5] *V.* 8. But do thou pluck out.——[6] *i.e. denounce all evils* (*text plur.*) *against them.*——[7] *V.* 10. *Lit.* overthrown. —— [8] *i.e. army.*——[9] *V.* 11. peoples.—— [10] *V.* 12. Do thou, however, speak.——[11] *V.* 13. broad ways prepared. —— [12] *V.* 14. but you, ye have. —— [13] *V.* 15. a camp, Ex. 16. 13 (*Heb. and Vulg.*).

VAR. READ.—*V.* 5. *β* and they shall, D. (*In Heb. the same expression.*)——*V.* 11. *β The original Heb. or Chaldee text prob. ran:* and in front of them the peoples of two cities, Tyre and Sidon, I scattered. *This agrees with the parallel clause:* All the nations before them I destroyed.——*V.* 13. *β So Vulg. But* S, in the impassable, *i.e. the pathless deep.* In the lowest (deep), T. *Cp.* Isa. 51. 10; 43. 16. —— *V.* 15. *β* for, D.

VAR. REND.—[14] *V.* 15. and there ye murmured, Ex. 16. 8 *sqq.*——[15] *V.* 18. serve.——[16] *V.* 19. As for Me, I was grieved at.——[17] for food: *cp.* Ps. 78. 24.—— [18] *V.* 21. rich lands.——[19] *Or,* could I; *Heb. idiom:* Is. 5. 4.——[20] *V.* 24. *Lit.* transport.——[21] *V.* 25. *Should follow* I.——[22] when ye beg mercy of me, I will.—— [23] *V.* 26. *Cp.* Isa. 1. 15; 59. 7; Prov. 1. 16; Rom. 3. 15.

VAR. READ.—*V.* 20. *β So* S: *cp.* Ps. 78. 25; in abundance, *Vulg.*; *or* unto abundance, D: *cp.* Ps. 78. 15, *Heb.* (rabbah). —— *γ Prob. corrupted from* with the pillar of cloud: *see* Isa. 4. 5, 6; Ex. 13. 21 *sq.*; 33. 9, 10. *In Chald.,* 'with leaves of' (Dan. 4. 12) *might easily be misread for* 'pillar'; *and the words* 'cloud' *and* 'tree' (wood) *are not far apart. Cp. also* Bar. 5. 8.——*V.* 22. *β Lit.* in the Amorite river. 'Amorite' *is supposed to be a corruption of the Lat. term for* bitter (amaro)=*Heb.* Marah; *see marg. But the Greek translator may have joined the final alef of the Chaldee term for* 'waters' *with the term for* 'bitter,' *which would produce a form like* 'Amorite.'

your feet are swift to commit [24] man-slaughter.

27 [25] Ye have not as it were forsaken me, but your own selves, saith the Lord.

28 Thus saith the Almighty Lord, Have I not prayed you as a father his sons, as a mother her daughters, and a nurse her young babes,

29 [26] That ye would be my people, || and I should be your God; that ye would be my children, and I should be your father? [26]

|| Or, *as I am your God.*

30 [p] I gathered you together, as a hen gathereth her β chickens under her wings: but now, what shall I do unto you? [27] I will cast you out from my face.

p Matt. 23. 37.

31 [q] When ye offer β unto me, I will turn my face from you: for your solemn feast days, your new moons, and your circumcisions γ, have I [28] forsaken.

q Is. 1. 13, 14.

32 I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require [29] of your hands [29], saith the Lord.

33 Thus saith the Almighty Lord, [r] Your house is desolate, I will cast you out as the wind doth stubble.

r Matt. 23. 38. Luke 13. 35.

34 And your children shall not be fruitful; for they β have despised my commandment, and done the thing that is evil before me.

35 Your houses will I give to a people that shall come; [30] which not having heard of me yet shall believe me; to whom I have shewed no signs, yet they shall do that I have commanded them [30].

36 They have seen no prophets, yet they shall call their β sins to remembrance, [31] and acknowledge them [31].

37 I take to witness the grace of the people to come, whose little ones rejoice [32] in gladness: and [s] though they have not seen me with bodily eyes, yet in spirit they β believe the thing that I say [32].

s John 20. 29.

38 And now, β brother, behold what glory β; and see the people that come from the east:

39 Unto whom I will give [33] for leaders, [33] Abraham, Isaac, and Jacob, Oseas, Amos, and Micheas, Joel, Abdias, and Jonas,

40 Nahum, and Abacuc, Sophonias, Aggeus, Zachary, and Malachy, which is called also an [34] [t] angel of the Lord.

t Mal. 3. 1.

## CHAPTER 2.

*1 God complaineth of his people: 10 yet Esdras is willed to comfort them. 34 Because they refused, the Gentiles are called. 43 Esdras seeth the Son of God, and those that are crowned by him.*

THUS saith the Lord, I brought this people out of bondage, and I gave them my commandments by my servants the prophets; whom they would not hear, but [1] despised my counsels.

2 The mother that bare them saith unto them, [2] Go your way, ye children; for I am a widow and forsaken.

3 I brought you up with gladness; but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done that thing that is evil before β him.

4 But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord.

5 [3] As for me, β O [4] father β, I call upon thee for a witness [5] over the mother of [6] these children, γ which would not keep my [7] covenant,

6 That thou [8] bring them to confusion, and their mother to a spoil [8], that there may be no offspring of them.

7 Let them be scattered abroad among the heathen, let their names be [9] put out of the earth: for they have despised my || covenant.

|| Or, *sacrament*, or, *oath.*

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VAR. REND.—[24] *V.* 26. *Plural.* —— [25] *V.* 27. *Cp.* Jer. 7. 19.——[26] *V.* 29. *Lit.* That ye might be to me for a people, and I to you for God (*cp.* Jer. 24. 7; Heb. 8. 10), and ye to me for sons, and I to you for a father? (*cp.* Jer. 31. 9).——[27] *V.* 30. *See* Jer. 7. 15, *Vulg.* ——[28] *V.* 31. rejected *or* disdained.——[29] *V.* 32. *Italic.* ——[30] *V.* 35. who, without hearing me, believe (=will believe, *Heb. idiom*); they, to whom I have shewed no signs, will do what I have commanded.——[31] *V.* 36. *Italic.* ——[32] *V.* 37. with gladness, though me they see not with bodily eyes, but with the spirit believe the things that I have said. *So Vulg.*

VAR. READ.—*V.* 30. β sons, D S.——*V.* 31. β *Insert* offerings, D S T.——γ *So Vulg.*; *insert* of the flesh, S T D.——*V.* 34. β *Insert* with you, D S.——*V.* 36. β *So Vulg. Fri.*; antiquities, *i.e. ancient conditions*, A S: *cp.* Ezek. 16. 55 (*Lp.*).——*V.* 37. β will believe, D S T, *Fri.*

VAR. REND.—[33] *V.* 39. *Lit.* the leadership of.—— [34] *V.* 40. *i.e. messenger: cp.* Rev. 2. 1.——CHAP. 2. [1] *V.* 1. made void.——[2] *V.* 2. *See* Bar. 4. 12, 19; *and for v.* 3, Bar. 4. 11. —— [3] *V.* 5. But I (*the Lord*). *Cp.* Deut. 4. 26 *for the construction.*——[4] *Addressing Esdras, as a spiritual father of his people, v.* 33.—— [5] *i.e. against* or *unto* (*Heb.* 'al). ——[6] the.——[7] *Lat.* testamentum.——[8] *V.* 6. mayst give them confusion, and their mother for spoiling. *Cp.* Cast thou (Esdras) all evils upon them, *ch.* 1. 8. *Father Esdras is commissioned to pronounce their coming ruin. But the original text of v.* 5 *may have run:* And I, the father (*of these apostate children:* Jer. 31. 9; Isa. 1. 1; Jer. 3. 4) call thee (Esdras) as a witness, *etc. Cp. also v.* 33. ——[9] *V.* 7. blotted, Deut. 9. 14, *Vulg.*

VAR. READ.—*V.* 38. β *So Vulg.*; father (*ch.* 2. 5), behold with glory, S (*first hand*): *probably due to misreading of Greek* look around with glory, *Be.*: *cp.* Bar. 4. 36.——CHAP. 2. *V.* 3. β *So Vulg.*; me, D S T, *Fri.*——*V.* 5. β *Perhaps*, at the same time (pariter).——γ *So Vulg.*; that (quia) they, D S T, *Fri.*

8 Woe be unto thee, Assur, thou that hidest the [10]unrighteous in thee! O thou wicked people, remember
*a* Gen. 19. 24. [a] what I did unto Sodom and Gomorrha;
9 Whose land lieth in clods of pitch and heaps of ashes: even so also will I [11]do unto them that hear [11] me not, saith the Almighty Lord.
10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.
11 Their glory also will I take unto
*b* Luke 16. 9. me, and give these [b] the everlasting tabernacles, which I had prepared for them.
*c* Rev. 2. 7. & 22. 2, 14. 12 They shall have [c] the tree of life for [12]an ointment of sweet savour [12]; they shall neither labour, nor be weary.
13 Go, and ye shall receive: pray for few days unto you, that they may β be shortened: [d] the kingdom
*d* Matt. 25. 34. is already prepared for you: [e] watch.
*e* Mark 13. 37. 14 Take heaven and earth to witness; for I have β broken the evil in pieces β, and created the good: for I live, saith the Lord.
15 Mother, embrace thy children,
‖ Or, *bring them up with gladness, as a dove make their feet fast: for, &c.* β [13]and ‖ bring them up with gladness, make their feet as fast as a pillar [13] β: for I have chosen thee, saith the Lord.
16 [14]And those that be dead will I raise up again from their places, and bring them out of the graves: for I
‖ Or, *thy name, O Israel.* have known ‖ my name in β Israel.
17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord.
18 [15]For thy help will I send my servants Esay and Jeremy [15], after whose [16]counsel I have sanctified and prepared for thee twelve trees laden with divers fruits,
19 And as many fountains flowing with milk and honey, and seven mighty mountains, [17]whereupon there grow roses and lilies [17], whereby I will fill thy children with joy.
20 Do right to the widow, judge for the [18]fatherless, give to the poor, defend the orphan, clothe the naked,
21 [19]Heal [19] the broken and the weak, laugh not a lame man to scorn, defend the maimed, and let the blind man [20]come into the sight of my clearness [20].
22 Keep the old and young within thy walls.
*f* Tobit 1. 17, 18. 23 [f] Wheresoever thou findest the dead, [21] ‖ take them and bury them [21], and I will give thee the first [22]place in my resurrection.
‖ *signing bury them.*
24 Abide still, O my people, and take thy rest, for thy quietness shall come.
25 Nourish thy children, O thou good nurse; stablish their feet.
*g* John 17. 12. 26 [g] As for the servants whom I have given thee, there shall not one of them perish; for I will require them from among thy number.
27 Be not β weary: for when the day of [23]trouble and heaviness [23] cometh, others shall weep and be sorrowful, but thou shalt be merry and have abundance.
28 The heathen shall envy thee, but they shall be able to do nothing against thee, saith the Lord.
29 My hands shall cover thee, so that thy children shall not see [24]hell.
30 Be joyful, O thou mother, with thy children; for I will deliver thee, saith the Lord.
31 Remember thy children that sleep, for I shall bring them out of the β sides of the earth, and [25]shew mercy unto [25] them: for I am merciful, saith the Lord Almighty.
32 Embrace thy children until I
‖ Or, *preach.* come and β ‖ shew β mercy unto them: for my wells run over, and my grace shall not fail.
33 I Esdras received a charge [26]of [26] the Lord upon the mount β Oreb, that I should go unto Israel; but when I came unto them, they [27]set

VAR. REND.—[10] *V.* 8. *i.e. the sinful Israelites: cp.* Judith 1. 7; 16. 4.——[11] *V.* 9. make (*Lit.* give: *a Hebraism*) them that heard.——[12] *V.* 12. a smell of ointment: Cant. 1. 3; 4. 10. *Cp.* Enoch 24.——[13] *V.* 15. bring them up with gladness; like a dove, strengthen thou their feet, *Vulg. Fri. But* bring up *is corrupt* (*cp. v.* 3); *see Var. Read.*——[14] *V.* 16. *Cp.* Ezek. 37. 12, 13; Isa. 26. 19.——[15] *V.* 18. I will send thee help, my servants Isaias and Jeremias.——[16] *See* Isa. 40. 13 *sq.*; Rev. 22. 2.——[17] *V.* 19. *Lit.* having the rose and the lily: *cp.* Jos. 5. 6; Joel 3. 18; Cant. 2. 1; Job 20. 17, *and for the seven mountains*, Enoch 24.

VAR. READ.—*V.* 13. β *Or*, be diminished (*so* D S, *Fri.*); linger, *Vulg. See* Matt. 28. 22.——*V.* 14. β *So Vulg.*; disregarded the evil, D S T.——*V.* 15. β I will lead them forth with gladness as a dove (*nominative*), *etc.*, A S (*Be*). *Cp.* Hos. 11. 11; Isa. 60. 8. ——*V.* 16. β *So Vulg.*; them, S T D.

VAR. REND.—[18] *V.* 20. *Lit.* ward (pupillus: *so Vulg.* Ex. 22. 22; Isa. 1. 17, *etc.*).——[19] *V.* 21. Take care of: *cp.* Luke 10. 35.——[20] *Cp.* Isa. 66. 20.——[21] *V.* 23. signing (*scil.* them with the sign of the cross), commit them to the grave, *Eddrup. Cp. also v.* 38 (sealed=signed) *and* Rev. 7. 3, 4.——[22] *Lit.* sitting (=seat). *Cp.* Matt. 23. 6; *for the Greek term*, Matt. 20. 21.——[23] *V.* 27. *Or*, stress and straits. *For the phrase, see* Zeph. 1. 15.——[24] *V.* 29. Gehenna (Matt. 5. 22, 29).——[25] *V.* 31. *Lit.* do mercy with, *a Hebraism*, Luke 1. 72.——[26] *V.* 33. from.——[27] rejected me, and refused.

VAR. READ.—*V.* 27. β *So Vulg.*; troubled *or* overbusy (satagere), D S T.——*V.* 31. β *So Vulg.*; hidingplaces, D, *Fri. Cp.* Isa. 14. 15; Ezek. 32. 18 (sides=inmost recesses).——*V.* 32. β *So Vulg.*; preach thou, S T, *Fri.*——*V.* 33. β Choreb, D; Choreph, S (=Horeb).

me at nought, and despised[27] the commandment of the Lord.

34 And therefore I say unto you, O ye heathen, that hear and understand, look for your Shepherd, he
*h* Matt. 11. 29. shall give you *h* everlasting rest; for he is nigh at hand, that shall come in the end of the [28] world.

35 Be ready to the [29] reward of the kingdom, for the [30] everlasting light shall shine upon you [31] for evermore.

*i* 1 Cor. 7. 31. 36 Flee *i* the shadow of this [28] world, receive the joyfulness of your glory: I testify my Saviour openly.

37 O receive the gift that is [32] given you, and be glad, giving thanks unto him that hath called you to the heavenly [29] kingdom.

*k* Rev. 7. 3, 4. 38 Arise up and stand, behold *k* the number of those that be sealed [33] || in *l* the feast of the Lord;

|| Or, *for.*
*l* Matt. 22. 1, &c. Rev. 19. 9.
*m* Rev. 3. 4. & 7. 14. 39 Which are departed from the shadow of the world, and *m* have received [33] glorious garments of the Lord.

† Lat. *conclude.* 40 Take thy number, O Sion, and [34] † shut up [34] those of thine that are clothed in white, which have fulfilled the law of the Lord.

*n* Rev. 6. 11. 41 *n* The number of thy children, whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people, which have been called from the beginning, may be hallowed.

*o* Rev. 7. 9. 42 *o* I Esdras saw upon the mount Sion a great [35] people, whom I could not number, and they all [36] praised the Lord with songs.

43 And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he [37] set crowns, and was more exalted; which I marvelled at greatly.

*p* Rev. 7. 14. 44 So [37] *p* I asked the angel, and

|| Or, *Lord.* said, || Sir, what are these?

45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and [38] have confessed [38] the name of God: now are they crowned, and receive palms.

46 Then said I unto the angel, [39] What young person is it that crowneth them [39], and giveth them palms in their hands?

47 So he answered and said unto me, *q* It is the Son of God, whom *q* Rev. 2. 10. they have confessed in the world. Then began I greatly to commend them that stood so [40] stiffly for the name of the Lord.

48 Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God, thou hast seen.

## CHAPTER 3.

*1 Esdras is troubled, 13 and acknowledgeth the sins of the people: 28 yet complaineth that the heathen were lords over them, being more wicked than they.*

IN the thirtieth year after the ruin of the city I was in Babylon $\beta$, and [1] lay troubled upon my bed, and my thoughts came up over [1] my heart:

2 For I saw the desolation of Sion, and the wealth of them that dwelt at Babylon.

3 And my [2] spirit was sore moved [2], [3] so that [3] I began to speak words full of fear to the most High, and said,

4 O Lord, who bearest rule, thou spakest at the beginning, when thou didst $\beta$ plant the earth, and that thyself alone, and commandedst the $\gamma$ people,

5 $\beta$ [4] *a* And gavest a body unto Adam *a* Gen. 2. 7. without soul [4] $\beta$, [5] which was the workmanship of thine hands, and didst breathe [5] into him the breath of life, and he was made living before thee.

6 And thou leddest him into paradise, which thy right hand had planted, before ever the earth came forward.

7 And unto him thou gavest commandment $\beta$ to love thy way $\beta$: which he transgressed, and immediately thou appointedst death in him and in his generations [6], of whom came

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VAR. REND.—[28] *Vs.* 34, 36. age. —— [29] *Vs.* 35, 37. *Plural.*——[30] *V.* 35. perpetual.——[31] *Lit.* through an eternity of time.——[32] *V.* 37. committed *or* entrusted unto.——[33] *Vs.* 38, 39. *Marg. wrong. There should be a full stop at the end of the verse, and v.* 39 *should be rendered:* They that removed themselves from the shadow of the age, have received, *etc.* —— [34] *V.* 40. *i.e. close the list of. See marg.*——[35] *V.* 42. multitude. ——[36] were praising. *With v.* 42 *sqq. cp.* Shepherd of Hermas, *Simil.* 9. 6; 8. 2, 3 (*Hg.*).——[37] *Vs.* 43, 44. was setting crowns, and ever becoming more lifted up; but I was held with wonder. Then.——[38] *V.* 45. they confessed (*i.e. while in the world*).

[39] *V.* 46. That young man, who is he, that setteth crowns upon them (*v.* 43).——[40] *V.* 47. valiantly.——CHAP. 3. [1] *V.* 1. was troubled as I lay . . . were coming up upon. *Cp.* Dan. 2. 29; 4. 5. ——[2] *V.* 3. *Cp.* Dan. 2. 1, 3.——[3] and—— [4] *V.* 5. And madest Adam, a dead body: *so Vulg.; but see Var. Read.*——[5] *Lit.* but both itself was the formation of thy hands, and thou breathedst.——[6] *V.* 7. *Insert full stop.* And there sprang from him nations and tribes, peoples and clans, of whom there is no number.

VAR. READ.—CHAP. 3. *V.* 1. $\beta$ *So Vulg. Add* I, Salathiel, who am also Esdras, *Fri. after best MSS.* ——*V.* 4. $\beta$ mould, *Be.*——$\gamma$ dust, *Syr. Eth. Fri.* ——*V.* 5. $\beta$ And it gave thee Adam, a lifeless body, *Be.* (dedit tibi *for* dedisti). —— *V.* 7. $\beta$ *So Vulg.*; (thou commandedst) one observance of thine; *viz. that relating to the Tree of Knowledge* (*Be.*). *The term for* observance *recurs, v.* 19.

nations, tribes, people, and kindreds, out of number[6].

*b* Gen. 6. 12. 8 *b* And every people walked after their own will, and did β wonderful things β before thee, and despised thy commandments.

*c* Gen. 7. 10. 9 [7] *c* And again in process of time thou broughtest the flood upon those that dwelt in the world, and destroyedst them.

10 And β it came to pass in [8] every of them, that as death was to Adam, so was the flood to these β.

*d* 1 Pet. 3. 20. 11 [7] Nevertheless one of them thou leftest, namely, *d* Noah with his household, of whom came all righteous men.

12 And it happened, that when they that dwelt upon the earth began to multiply, [9] and had gotten them many children, and were a great people, they began again to be more ungodly than the first[9].

*e* Gen. 12. 1. 13 [10] Now when they lived so wickedly [10] before thee, *e* thou didst choose thee β a man β from among them,

*f* Gen. 17 5. whose name was *f* Abraham.

14 Him thou lovedst, and unto him only thou shewedst β thy will β:

15 And madest an everlasting covenant with him, promising him that thou wouldest never forsake his seed.

*g* Gen. 21. 2, 3. *h* Gen. 25. 25, 26. *i* Mal. 1, 2, 3 Rom. 9 13. 16 *g* And unto him thou gavest Isaac, and *h* unto Isaac also thou gavest Jacob and Esau. [11] As for Jacob, thou *i* didst choose him to thee [11], and put by Esau: and so Jacob became a great multitude.

17 And it came to pass, that when thou leddest his seed out of Egypt,

*k* Ex. 19. 1. Deut. 4. 10. *k* thou broughtest them up to the mount Sinai.

18 And bowing the heavens, thou β didst set fast β the earth, movedst the whole world, and madest the depths to tremble, and troubledst the [12] men of that [12] age.

19 And thy glory went through four gates, of [13] fire, and of earthquake, and of wind, and of cold; that thou mightest give the law unto the seed of Jacob, ‖ and [14] diligence unto the generation of Israel.

‖ Or, *and to all the generation of Israel, that they should keep it with diligence.*

20 And yet tookest thou not away from them a wicked heart, that thy law might bring forth fruit in them.

21 For the first Adam bearing a wicked heart transgressed, and was overcome β; [15] and so be all they that are [15] born of him.

*l* Rom 7. 8, &c. 22 [16] Thus *l* infirmity was made permanent; and the law (also) in the heart of the people with the malignity of the root; [16] so that [16] the good departed away, and the evil abode still.

23 [16] So the times passed away, and the years were brought to an end:

*m* 1 Sam. 16. 13. [16] *m* then didst thou raise thee up a servant, called David:

*n* 2 Sam. 5. 2 & 7. 5, 13. 24 *n* Whom thou commandedst to build a city unto thy name, and to offer incense and oblations unto thee therein.

25 [16] When this was done many years, [16] then they that inhabited the city [17] forsook thee [17],

26 And in all things did even as Adam and all his generations had done: for they also had a wicked heart:

27 And so thou gavest thy city over into the hands of thine enemies.

28 β Are their deeds then any better that inhabit Babylon, that γ they should therefore have the dominion over Sion? γ

29 [18] For when I came thither [18], β and had seen β impieties without number, [19] then my soul saw many evildoers in this thirtieth year, so that my heart failed me.

30 For I have seen [19] how thou sufferest them sinning, and hast spared wicked doers: and hast destroyed thy people, and hast pre-

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VAR. REND.—[7] *Vs.* 9, 11. But.——[8] *V.* 10. each: *so Vulg., but see Var. Read.*——[9] *V.* 12. *Lit.* they both multiplied sons and peoples and nations many, and began again to do ungodliness more than the former ones.——[10] *V.* 13. And it came to pass, when they were doing iniquity.——[11] *V.* 16. And thou didst set apart Jacob for thyself.——[12] *V.* 18. *Omit.*

VAR. READ.—*V.* 8. β wickedly (*impie*), A; evil things (*mala*), *Von der Palm, Syr. Eth. But were not the marriages between the sons of God and the daughters of men 'wonderful things'?* (Gen. 6. 4). ——*V.* 10. β there happened in the one lot of them, as to Adam to die (death, D S), so also to these the flood, D S T, *Fri.*——*V.* 13. β *So Vulg.*; one, D S T, *Fri.*——*V.* 14. β *So Vulg.*; the end of the times (*Syr. Eth. Ar.*) secretly by night (D S T). *Fri. adopts both.* —— *V.* 18. β *Corrupt.* shookest, *Ar. A rare Heb. verb meaning* thou shookest, Ps. 69. 23, *was perhaps confused by the Greek translator with a common one meaning* thou madest to stand. *See* Ezek. 29. 7 *for an instance of the same confusion.*

VAR. REND.—[13] *V.* 19. *See* 1 Kings 19. 11, 12; Ex. 9. 23; Ps. 18. 13.——[14] an observance (*v.* 7).——[15] *V.* 21. *Lit.* but also all they that were.——[16] *Vs.* 22, 23, 25. And.——[17] *V.* 25. transgressed.——[18] *V.* 29. But it came to pass, when I had come hither (*i.e. to Babylon*). ——[19] *Vs.* 29, 30. and my soul hath seen many transgressors (*v.* 25) these thirty years (*Lit.* in this thirtieth year; *but the constr. is a Hebraism: cp.* Gen. 31. 38: this twenty year). *There should be a stop here, after which render:* And my heart (*i.e. understanding*) failed, for I saw, *etc.*

VAR. READ.—*V.* 21. β *Add* and not he only, *Eth. Ar.*——*V.* 28. β *Insert* And I then said in my heart, D S T, *Fri.*——γ therefore Sion should be condemned? D.——*V.* 29. β and I saw (=that I saw, *Heb.*), S; I saw (*apodosis without copula*), D.

served thine enemies, β and hast not signified it.

|| Or, *I conceive.*

31 || I do not remember how this way may be left β: [20] Are they then of Babylon better than they of Sion? [20]

32 Or is there any other people that knoweth thee beside Israel? or what [21] generation hath [21] so believed thy covenants as Jacob?

33 And yet their reward appeareth not, and their labour hath no fruit: for [22] I have gone here and there through the heathen, and I see [22] that they || flow in wealth, and think not upon thy commandments.

|| Or, *abound*

34 Weigh thou therefore our [23] wickedness now in the balance, and their's also that dwell in the world; β and so shall thy name no where be found but in Israel β.

35 Or when was it that they which dwell upon the earth have not sinned in thy sight? or what people β have so kept β thy commandments?

36 β Thou shalt find that Israel by name hath kept thy precepts; but not the heathen β.

## CHAPTER 4.

1 *The angel declareth the ignorance of Esdras in God's judgments,* 13 *and adviseth him not to meddle with things above his reach.* 23 *Nevertheless Esdras asketh divers questions, and receiveth answers to them.*

AND the angel that was sent unto me, whose name was [1] Uriel, gave me an answer,

2 And said, Thy heart hath [2] gone too far [2] in this world, and thinkest thou to comprehend the way of the most High?

3 Then said I, Yea, my Lord. And he answered me, and said, I am sent to shew thee three ways, and to set forth three similitudes before thee:

4 Whereof if thou canst declare me one, I will shew thee also the way that thou desirest to see, and I shall shew thee from whence the wicked heart cometh.

5 And I said, Tell on, my Lord. Then said he unto me, Go thy way, weigh me the weight of the fire, or measure me β the blast β of the wind, or call me again the day that is past.

6 Then answered I and said, What man is able to do that, that thou shouldest ask such things of me?

7 And he said unto me, If I should ask thee how great dwellings are in the [3] midst of the sea, or how many [4] springs are in the [5] beginning of the deep, or how many β [4] springs are above the firmament, γ or which are the outgoings of paradise:

8 Peradventure thou wouldest say unto me, I never went down into the deep, nor as yet into hell, neither did I ever climb up into heaven.

9 Nevertheless now have I asked thee but only of the fire and wind, and of the day wherethrough thou hast passed, and of things from which thou canst not be separated, and yet canst thou give me no answer of them.

10 He said moreover unto me, Thine own things, and such as [6] are grown [6] up with thee, canst thou not know;

11 How should thy vessel then be able to [7] comprehend the way of the Highest, β and, the world being now γ outwardly corrupted, to understand the δ || corruption that is evident in my [8] sight β?

|| Or, *incorruption.*

VAR. READ.—[20] *V.* 31. *Lit.* Doth Babylon do better things than Sion?——[21] *V.* 32. tribes have.——[22] *V.* 33. *Lit.* passing I have passed (*Heb.*) through the nations and seen. —— [23] *V.* 34. *Plural* (*i.e. sinful deeds*).——CHAP. 4. [1] *V.* 1. Enoch 9. 20, *etc.*—— [2] *V.* 2. utterly failed, *ch.* 3. 34. *Thy understanding cannot even cope with the things of time and sense* (*vs.* 5, 9). *Cp.* John 3. 12.

VAR. READ.—*Vs.* 30, 31. β *So Vulg. But the true reading is:* and thou hast not signified aught to any man, how this way should be forsaken, *Vl. Be. Fri. Lp. The sense may be* (1) how this course of thine shall end; *or* (2) why this way, *i.e. Israel as a religious community*, ought to be abandoned by Thee: *cp.* Acts 9. 2. *But see ch.* 4. 2: the way of the Most High. ——*V.* 34. β *So Vulg.;* and there shall not be found the weight of a scruple whereby it (*the scale*) may go down, *Fri. after Hilgenfeld's emendation* (momentum *for* nomen tuum) *of the reading of* D S T.——*V.* 35. β will so keep, D S T.——*V.* 36. β *There is no authority for* Israel. *The best text has:* Men indeed by names (*i.e. noted individuals*) thou wilt find to have kept thy commandments, but nations thou wilt not find (*scil. to have done so*), S T, *Fri.* These indeed, *etc. Vulg.* (hos *perhaps originated in a contraction of* homines, *the true reading*).

VAR. READ.—[3] *V.* 7. heart, *Heb.* Ex. 15. 8. —— [4] *Or,* watercourses, *or* channels, 2 Sam. 22. 16. —— [5] *Or,* source (=*Heb.* head). —— [6] *V.* 10. grow.—— [7] *V.* 11. take in. —— [8] *Lit.* face. *Render the latter half of the verse:* and the world being now outwardly corrupted, to understand the incorruption of his way? [And when I heard this, I fell] upon my face. *Or else:* and how will a man already scared (bewildered) at a corrupt world (be able) to understand, *etc. See Var. Read.*

VAR. READ.—CHAP. 4. *V.* 5. β a peck (Matt. 13. 33), *Syr. Hg.* —— *V.* 7. β ways, *Syr. Eth. Vl. Fri. But* watercourses *agrees with* Gen. 1. 7; 7. 11 (*the celestial ocean*).——γ *Insert* or which are the entrances of hell, *Syr. Eth. Ar. Vk. Hg.*——*V.* 11. β *So Vulg. But the passage is corrupt.*——γ *Perhaps a reference to the* 'outward' *things of vs.* 5, 9. *But cod. Am. has* exterritus *for* exterius, *which Be. explains*=extritus; *so that the sense would be:* (and how wilt thou,) being worn out with a corrupt world, be able to understand, *etc. Syr. Eth. Ar. Arm. shew that the end of the verse is imperfect, adding:* And when I heard this, I fell upon my face.——δ incorruption, D S.

12 Then said I unto him, It were better β that we were not at all, than that we should live still β in wickedness, and to suffer, and not to know wherefore.

13 He answered me, and said, [9] I went into a forest into a plain [9], and
a Judg. 9. 8. 2 Chr. 25. 18. a the [a] trees took counsel,

14 And said, Come, let us go and make war against the sea, that it may depart away before us, and that we may make us more woods.

15 The floods of the sea also in like manner took counsel, and said, Come, let us go up and subdue the β woods of the plain, that there also we may make us another country.

16 The thought of the wood was in vain, for the fire came and consumed it.

17 The thought of the [10] floods of the sea came likewise to nought, for the sand stood up and stopped them.

18 If thou wert judge now betwixt these two, whom wouldest thou begin to justify? or whom wouldest thou condemn?

19 I answered and said, Verily it is a foolish [11] thought that they both
‖ Or, *the land.* have devised, for ‖ the ground is given unto the wood, and the sea also hath his place to bear his
‖ Or, *waves.* ‖ floods.

20 Then answered he me, and said, Thou hast given a right judgment, but why judgest thou not [12] thyself also?

‖ Or, *the land.* 21 For like as ‖ the ground is given unto the wood, and the sea to his [10] floods: even so
b Is. 55. 8, 9. John 3. 31. 1 Cor. 2. 14. b they that dwell upon the earth may understand nothing but [13] that which is [13] upon the earth: and [14] he that dwelleth above the heavens may only understand [14] the things that are above the height of the heavens.

22 Then answered I and said, I beseech thee, O Lord, let me have understanding:

23 For [15] it was not my mind to be curious of the β high things β [15], but of such as pass by us daily, namely, wherefore Israel is given up as a reproach to the heathen, and for what cause the people whom thou hast loved is given over unto ungodly [16] nations, and why the law of our forefathers is brought to nought, and the written covenants [17] come ‖ to none effect [17],
‖ Or, *no where.*

24 And we pass away out of the world as [18] grasshoppers, and our life is β astonishment and fear β, and we are not worthy to obtain mercy.

25 [19] What will he then do unto his name whereby we are called? [19] of these things have I asked.

26 Then answered he me, and said, β [20] The more thou searchest, the more thou shalt [20] marvel β; for the world hasteth fast to pass away,

27 β And [21] cannot comprehend [21] β the things that are promised to the righteous in [22] time to come: for
c 1 John 5. 19. c this world is full of γ unrighteousness and infirmities.

28 β But as concerning the things whereof thou askest me, I will tell thee; for the evil is sown, but the γ destruction thereof is not yet come β.

29 If therefore that which is sown be not β turned upside down β, and if the place where the evil is sown pass not away, [23] then cannot it come that is sown with good [23].

30 For the β grain of evil seed hath been sown in the heart of Adam from the beginning, and how much ungodliness hath it [24] brought up unto this time? and how much shall it yet bring forth until the ‖ time of threshing come? [24]
‖ Or, *floor.*

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VAR. REND.—[9] *V.* 13. I verily went forth unto a wood of the trees of the field. —— [10] *Vs.* 17, 21. waves. —— [11] *V.* 19. counsel *or* plot (*vs.* 13, 15). —— [12] *V.* 20. *Rather*, for thyself. —— [13] *V.* 21. the things that are. —— [14] *The Lat. may also be rendered:* they who dwell, *etc.: so Arm., but Syr. Eth. as A.V.* may only understand *should be in italics.*——[15] *V.* 23. I meant not to ask about thine higher things.

VAR. READ.—*V.* 12. β *So Vulg.*; for us not to come (*adesse*), than when we arrive to live, *Fri. after* D S T. —— *V.* 15. β *So Vulg.* T; wood, D S, *Fri.* —— *V.* 23. β higher ways, *Eth. Syr. Vl. Fri.*

VAR. REND.—[16] *V.* 23. tribes.——[17] *Lit.* are nowhere (=*Heb.* are not).——[18] *V.* 24. locusts.——[19] *V.* 25. But what will he do for his own name which is called upon us?——[20] *V.* 26. *Rather*, If thou search very much, thou shalt often: *see Var. Read.*——[21] *V.* 27. *Lit.* it receiveth not to bring.——[22] *Plural.*——[23] *V.* 29. the place, where good is sown, will not come: *i.e. the new world*, '*wherein dwelleth righteousness.*'——[24] *V.* 30. brought forth (*lit.* engendered *or* begotten) hitherto, and bringeth forth (*Heb.*) until the threshingfloor come! (*Perhaps Heb. was:* until it come to the threshingfloor.) *Cp. vs.* 32, 35.

VAR. READ.—*V.* 24. β *So Vulg.*; fear, D S T, *Fri.*; as a breath, *Syr. Eth. Hg.*——*V.* 26. β If thou be, thou wilt see, and if thou live, thou wilt often marvel, D S T, *Fri.*——*V.* 27. β It will not receive to bring, D S T, *Fri.*——γ *So Vulg.*; sorrow, S D T, *Fri.* ——*V.* 28. β *So Vulg.*; For the evil is sown (of the things that thou askest me, I will speak;) but the destruction of itself is not yet come, D S T, *Syr. Eth. Fri.* —— γ 'of itself' *might refer to* 'the world'; *but for* 'destruction,' *cod. Am. orig. had* 'destriction,' *i.e.* plucking off (*fruit, e.g.* Ezek. 17. 9) = 'destriction,' S (*Be.*); *and Syr. Eth. point to* 'reaping' *or* 'harvest': *cp. v.* 30; Matt. 13. 39. ——*V.* 29. β torn up (*cp.* Matt. 13. 29), D, *Fri. But* reaped, *the reading of cod. Am., which is supported by* S (*nomen suum = non mensum*), *is right, Be.* ——*V.* 30. β *So* D S, *Fri.*; grass (gramen), *Vulg.*: *so v.* 31.

31 Ponder now by thyself, how great fruit of wickedness the grain of evil seed hath brought forth.

32 [25] And [25] when the ears shall be β cut down β, which are without number, how great a floor shall they [26] fill?

33 Then I answered and said, How, and when shall [27] these things come to pass? wherefore are our years few and evil?

34 And he answered me, saying, Do not thou hasten above the most Highest: for [28] thy haste is [28] in vain β to be above him, for [29] thou hast much exceeded [29] β.

35 Did not the souls also of the righteous ask question of these things in their [30] chambers, saying, How long shall I hope β on this fashion β? when cometh the fruit of the floor of our reward?

|| Or, *Jeremiel.*

36 And unto these things β [31] || Uriel the archangel gave them answer, and said, Even when the number of γ seeds is [32] filled in you γ: for he hath weighed the world in the balance [33].

37 By measure [33] hath he measured the times, and by number hath he numbered the times; and he [34] doth not move nor stir them [34], until the [35] said measure be fulfilled.

38 Then answered I and said, O Lord that bearest rule, [36] even we all are [36] full of impiety.

39 And for our sakes peradventure it is that the floors of the righteous are not filled, because of the sins of them that dwell upon the earth.

40 So he answered me, and said, Go thy way to a woman with child, and ask of her when she hath fulfilled her nine months, if her womb may keep the birth any longer within her.

41 Then said I, No, Lord, that can she not. And he said unto me, In [37] the grave [37] the [30] chambers of souls are like the womb of a woman:

42 For like as a woman that travaileth maketh haste to escape the [38] necessity of the travail: even so do these places haste to deliver those things that [39] are committed unto them.

43 β From the beginning, look, what thou desirest to see, it shall be shewed thee β [39].

44 Then answered I and said, If I have found favour in thy sight, and if it be possible, and if I be meet therefore,

45 Shew me [40] then whether there be more to come than is past, or more past β than is to come β.

46 What is past I know, but what is for to come I know not.

47 And he said unto me, Stand up upon the right side, and I shall expound the similitude unto thee.

48 So I stood, and saw, and, behold, [41] an hot burning oven [41] passed by before me: and it happened, that when the flame was gone by I looked, and, behold, the smoke remained still.

49 After this there passed by before me a watery cloud, and sent down much rain with a storm; and when the stormy rain was past, the drops remained still.

50 Then said he unto me, Consider with thyself; as the rain is more than the drops, and as the fire is greater than the smoke; [42] but the drops and the smoke remain behind: so the || quantity which is past did more exceed [42].

|| Or, *measure.*

51 Then I prayed, and said, [43] May I live, thinkest thou, until that time? [43] or β || what shall happen β in those days?

|| Or. *who shall be?* Manuscript.

52 He answered me, and said, As for the tokens whereof thou askest me, I may tell thee of them in part: but as touching thy life, I am not sent to [44] shew thee; for I do not know it [44].

VAR. REND.—[25] *V.* 32. *Omit.*——[26] *Lit.* begin to fill!——[27] *V.* 33. *i.e. these good things.*——[28] *V.* 34. thou hastenest.——[29] *Lit.* thy failure is great: *cp. chs.* 3. 29; 4. 2. *Or*, thine aberration: *cp. ch.* 5. 33.——[30] *Vs.* 35, 41. store-houses *or* garners, Ps. 144. 13, *Vulg.*: *cp.* Rev. 6. 9, 10.——[31] *V.* 36. Jeremiel.——[32] fulfilled, *i.e. completed. The righteous are identified with the good seed: cp.* Matt. 13. 23, 24.——[33] *Vs.* 36, 37. *Comma, continuing:* and by measure. *Cp.* Wisd. 11. 20.——[34] *V.* 37. will not move nor stir things (*Heb. construction*). —— [35] *Rather*, foreordained *or* appointed.——[36] *V.* 38. but we too are all.

VAR. READ.—*V.* 32. β *So Vulg.*; sown, D S T, *Fri. Add* of the good seed, *Syr. Eth. The harvest of good in the golden future will far surpass the previous harvest of evil.*——*V.* 34. β against the spirit itself, for the Lofty One (hasteth) on behalf of many, D T, *and partly* S; *Fri.*; thou hastenest for thine own sake, but the Lofty One for the sake of many, *Syr. and virtually Eth. Arm. Hg.* —— *V.* 35. β *So Lat. MSS.*; here, *Syr. Eth. Arm.* —— *V.* 36. β Huriel, T.—— γ those like you is fulfilled, *Vl. Fri. Ar.*; seeds is fulfilled unto you, D S T.

VAR. REND.—[37] *V.* 41. holl, *v.* 8. (*The Infernum, or lower world.*) —— [38] *V.* 42. anguish (*after the Greek use, Eur. Bacch.* 89).—— [39] *Vs.* 42, 43. have been committed (unto them) from the beginning. Then to thee it shall be shewed concerning those things that thou desirest to see, *Fri. See Var. Read.*——[40] *V.* 45. this also, D S, *Fri.*——[41] *V.* 48. a blazing furnace. *Cp.* Gen. 15. 17. —— [42] *V.* 50. *Transpose these two clauses*: so the measure . . . hath exceeded: but the drops . . . remained over. —— [43] *V.* 51. *Lit.* Thinkest thou I live on in those days?——[44] *V.* 52. tell thee, but I know not.

VAR. READ.—*V.* 43. β *So Vulg., omitting* look.—— *V.* 45. β *So Vulg.*; over us, D S T, *Fri.*——*V.* 51. β *As marg.* D S T, *Fri.*

## CHAPTER 5.

1 *The signs of the times to come.* 23 *He asketh why God, choosing but one people, did cast them off.* 30 *He is taught, that God's judgments are unsearchable,* 46 *and that God doeth not all at once.*

NEVERTHELESS as concerning the tokens, behold, the days shall come, that they which dwell upon earth || shall be taken $\beta$ in a great number $\beta$, and the way of truth shall be hidden, and the land shall be barren of faith.

|| Or, *shall be found with great wealth.*

2 But [a] iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.

[a] Matt. 24. 12.

3 $\beta$ And the land, || that thou seest now to have [1] root, shalt thou see wasted suddenly [1] $\beta$.

|| Or, *that thou treadest upon and seest.*

4 But if the most High grant thee to live, thou shalt see $\beta$ after the third trumpet that $\beta$ the sun shall suddenly shine again in the night, and the moon thrice in the day:

5 And blood shall drop out of wood, and the stone shall give his voice, and the [2] people shall be troubled:

6 And even he shall rule, whom they look not for that dwell upon the earth, and $\beta$ the fowls shall take their flight away together $\beta$:

7 [3] And the Sodomitish sea shall cast out fish [3], and make a noise in the night, which many have not known: but they shall all hear the voice thereof.

8 There shall be a $\beta$ confusion also in many places, and the fire shall $\gamma$ be oft || sent out again $\gamma$, and the wild beasts shall change their places, and $\delta$ menstruous $\delta$ women shall bring forth monsters:

|| Or, *slaked.*

9 And salt waters shall be found in the sweet, and all friends shall [4] destroy one another; then shall wit hide itself, and understanding withdraw itself into his [5] secret chamber [5],

10 And shall be sought of many, and yet not be found: then shall unrighteousness and incontinency be multiplied upon earth.

11 One land also shall ask another, and say, Is righteousness $\beta$ that maketh a man righteous $\beta$ gone through thee? And it shall say, No.

12 At the same time shall men hope, but nothing obtain: $\beta$ they shall labour, but their ways shall not || prosper.

|| Or, *be directed.*

13 To shew thee such tokens I have leave; and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear [6] yet greater things [6].

14 Then I awaked, and [7] an extreme fearfulness went through all my body [7], and my mind was troubled, so that it fainted.

15 So the angel that was come to talk with me held me, comforted me, and set me up upon my feet.

16 And in the second night it came to pass, that $\beta$ Salathiel the captain of the people came unto me, saying, Where hast thou been? and why is thy countenance so heavy?

17 Knowest thou not that Israel is committed unto thee in the land of their captivity?

18 Up then, and eat bread, and forsake us not, as the shepherd that leaveth his flock in the hands of cruel wolves.

19 Then said I unto him, Go thy ways from me, and come not nigh me $\beta$. And he heard what I said, and went from me.

20 And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me.

21 And after seven days so it was, that the thoughts of my heart were very grievous unto me again,

22 And $\beta$ my soul recovered the spirit of understanding $\beta$, and I began to talk with the most High again,

23 And said, O Lord that bearest rule, of every wood of the earth, and of all the trees thereof, thou hast chosen thee one only vine:

24 And of all lands of the whole world thou hast chosen thee one $\beta$ pit: and of all the flowers thereof one lily:

25 And of all the depths of the sea thou hast filled thee one river: and of all builded cities thou hast hallowed Sion unto thyself:

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VAR. REND.—CHAP. 5. [1] *V.* 3. rule, shall be for trampling down (*lit.* for the footstep laid on), and men see it forsaken. *Cp.* Isa. 26. 6; 7. 25; 60. 14.——[2] *V.* 5. peoples.——[3] *V.* 7. *Cp.* Ezek. 47. 8, 9. ——[4] *V.* 9. attack.——[5] *See ch.* 4. 35.

VAR. READ.—CHAP. 5. *V.* 1. $\beta$ with great fear, *Eth. Ar. Vl. The Lat. trans. mistook the Greek term for a similar one meaning* tribute.——*V.* 3. $\beta$ *Omit, Eth.*——*V.* 4. $\beta$ after the third month the earth troubled, *Eth.*——*V.* 6. $\beta$ all shall hear his voice, *Eth.*——*V.* 8. $\beta$ chaos, *Lat.*; noise, *Eth.*——$\gamma$ *So Lat. codd.*; often break forth (*i.e. from the ground*); *lit.* be sent forth, *Eth. Vl.*——$\delta$ *Omit, Eth.*——*V.* 11. $\beta$ or one that doeth righteousness, *Eth.*

VAR. REND.—[6] *V.* 13. again greater things than these.——[7] *V.* 14. my body trembled greatly.

VAR. READ.—*V.* 12. $\beta$ *Add* and they shall marry and not rejoice, *Eth.*——*V.* 16. $\beta$ *So Vulg.* D; Psalthiel, T; Spaltihel, S; Phelteyäl, *Eth.*; Psaltiel, *Syr.*; Phaltiel, *Fri.* (2 Sam. 3. 15. *But cp.* Ezra 3. 2). ——*V.* 19. $\beta$ *Add* for seven days, and then thou shalt come unto me, D S T, *Eth. Arm.* + and I will talk with thee, *Eth. Arm.*——*V.* 22. $\beta$ the spirit of wisdom lifted up my soul, *Eth.*——*V.* 24. $\beta$ land, *Eth.*

26 And of all the fowls that are created thou hast β named thee one [8]dove: and of all the cattle that are made thou hast provided thee one sheep:

27 And among all the multitudes of people thou hast gotten thee one people: and unto this people, whom thou lovedst, thou gavest a law that is approved of all.

28 And now, O Lord, why hast thou given this one people over unto many? and [9]‖upon the one root hast thou β prepared others[9], and why hast thou scattered thy only one [10]people[10] among many?

‖ Or, *over.*

29 β And they which did gainsay thy promises, and believed not thy covenants, have trodden them down β.

30 If thou didst so much hate thy people, yet shouldest thou punish them with thine own hands.

31 Now when I had spoken these words, the angel that came to me the night afore was sent unto me,

32 And said unto me, Hear me, and I will instruct thee; [11]hearken to the thing that I say, and I shall tell thee more[11].

33 And I said, Speak on, my Lord. Then said he unto me, Thou art sore [12]troubled[12] in mind for Israel's sake: [b]lovest thou [13]that people[13] better than he that made [13]them?

b ch. 8. 47.

34 And I said, No, Lord: but of very grief have I spoken: for my reins pain me every hour, while I labour to comprehend the way of the most High, and to seek out β part of his judgment.

35 And he said unto me, Thou canst not. And I said, Wherefore, Lord? whereunto was I born then? or why was not my mother's womb then my grave, that I might not have seen the travail of Jacob, and the wearisome toil of the stock of Israel?

36 And he said unto me, Number me the β things that are not yet come, gather me together the γ drops that are scattered abroad, make me the δ flowers green again that are δ withered,

37 Open me the [14]places that are closed, and bring me forth the β winds that in them are shut up, shew me γ the [15]image of a voice [15]γ: and then I will [16]declare to thee the thing that thou labourest to know[16].

38 And I said, O Lord that bearest rule, who may know these things, but he [c]that hath not his dwelling with men?

c Dan. 2. 11.

39 As for me, I am unwise: how may I then speak of these things whereof thou askest me?

40 Then said he unto me, Like as thou canst do none of these things that I have spoken of, even so canst thou not find out my judgment, or β in the end the love that I have promised unto my people β.

41 And I said, [17]Behold, O Lord, yet art thou[17] nigh unto them that be β reserved till the end β: and what shall they do that have been before me, or we that be now, or they that shall come after us?

42 And he said unto me, I will liken my judgment unto a ring; like as there is no slackness of the last, even so there is no swiftness of the first.

43 So I answered and said, Couldest thou not make those that have been made, and be now, and that are for to come, at once; that thou mightest shew thy judgment the sooner?

44 Then answered he me, and said, The creature may not haste above the [18]maker; neither may the world [19]hold them at once that β shall be β created therein.

45 [20]And I said, As thou hast said unto thy servant, that thou, which givest life to all, β hast given β life at

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VAR. REND.—[8] *V.* 26. *i.e. Sion: cp. ch.* 2. 15; Ps. 74. 19.——[9] *V.* 28. *Rather*, dishonoured one root above others. *See Var. Read.*——[10] *Omit.*——[11] *V.* 32. *Lit.* attend unto me, and I will add before thee. ——[12] *V.* 33. perplexed *or* bewildered.——[13] him.

VAR. READ.—*V.* 26. β sanctified, *Eth.*——*V.* 28. β *The Lat. trans. mistook a Greek word meaning* 'dishonoured' *for a very similar one meaning* 'prepared,' *Vk. Fri.*; dishonoured one root above another root, *Eth.* —— *V.* 29. β And they which did gainsay thy promises have trodden down them that believed thy covenants, *Be. So virtually Eth.* —— *V.* 34. β the path, *Eth.* —— *V.* 36. β days, *Eth. Ar. Vl.* —— γ flowers, *Eth.*——δ grass . . . is, *Eth.*

VAR. REND.—[14] *V.* 37. storehouses (*v.* 9).——[15] *i.e. an echo, Virg. Georg.* 4. 50. *But see Var. Read.*—— [16] *Lit.* display to thee the travail which thou askest to see.—— [17] *V.* 41. But behold, Lord, thou art.—— [18] *V.* 44. creator.——[19] support.——[20] *V.* 45. *This verse is meaningless owing to corruptions of text. It may be restored thus:* And I said, As thou hast said to thy servant that thou wilt verily quicken at once (*i.e. all together*) the creatures by thee created (*ch.* 4. 41, 42), and the world will support them; it (*i.e. the world*) might even now bear them (*all*) present at once.

VAR. READ.—*V.* 37. β spirits (*same Greek and Heb. term*), *Eth.*——γ the face of them whom I have never seen, and let me hear their voice, *Eth.*—— *V.* 40. β *So Vulg.*; unto the end, *etc.*, D T; the end of my love which I await (*or* delay) on behalf of my people, *Eth.*——*V.* 41. β *So* (for the end) *Vulg.*; in the end, D S T, *Fri. For the first half of the verse Eth. has:* And I said unto him, O Lord, my Lord, behold thou thyself waitest on behalf of them. ——*V.* 44. β have been, D S T, *Eth. Fri.*——*V.* 45. β wilt give, *Vl.* (*The perfect may represent a Heb. promissory perfect.*)

once to the creature that thou hast created, and the γ creature bare it: even so it might now also bear them that now be present at once[20].

46 And he said unto me, Ask the womb of a woman, and say unto her, If thou bringest forth β children, why dost thou it not together, but [21] one after another[21]? pray her therefore to bring forth ten children at once.

47 And I said, She cannot: but must do it [22] by distance of [22] time.

48 Then said he unto me, Even so have I given the womb of the earth to those that be sown in it [21] in their times[21].

49 For like as a young child may not bring forth β the things that belong to the aged β, even so have I disposed the world which I created.

50 And I asked, and said, Seeing thou hast now given me the way, I will *proceed to* speak before thee: β for our mother, of whom thou hast told me that she is young, draweth now nigh unto age. β

51 He answered me, and said, Ask a woman that beareth children, and she shall tell thee.

52 Say unto her, Wherefore are not they whom thou hast now brought forth like those that were before, but less of β stature?

53 And she shall answer thee, They that be born in the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise.

54 Consider thou therefore also, how that ye are less of stature than those that were before you.

55 And so [23] are they that come after you less [23] than ye, β as the creatures which now begin to be old, and have passed β over the strength of youth.

56 Then said I, Lord, I beseech thee, if I have found favour in thy sight, shew thy servant by whom thou visitest thy creature.

VAR. REND.—[21] *Vs.* 46, 48. *Lit.* during a time.——[22] *V.* 47 according to.——[23] *V.* 55. will they . . . be less.

VAR. READ.—*V.* 45. γ world, *Eth.* (*prob. right*). *The repetition of* 'creature' (*i.e. created beings*) *is a transcriber's error in the Lat. codd. Before the final clause add:* if then they will indeed live (*all*) at once, *Syr.*——*V.* 46. β *Insert* ten, *Syr. Eth. Ar. Arm. Fri. Vk. Hg.*——*V.* 49. β *So Vulg.;* nor she any more, that is aged, D S T, *Eth. Fri.*——*V.* 50. β *So Vulg. Eth.;* Is our mother, of whom thou spakest unto me, still young, or doth she already approach old age? *Vl. Vk. Fri.*——*V.* 52. β strength, *Eth.*——*V.* 55. β as of (=*belonging to*) a creation already ageing, and passing, S *partly*, *Vl. Hg.*

## CHAPTER 6.

1 *God's purpose is eternal.* 8 *The next world shall follow this immediately.* 13 *What shall fall out at the last.* 31 *He is promised more knowledge,* 38 *and reckoneth up the works of the creation,* 57 *and complaineth that they have no part in the world for whom it was made.*

AND he said unto me, β In the beginning, [1] when the ‖ earth was made[1], before the [2] borders of the world stood, or ever the [3] winds blew[3],

‖ Or, *circle of the earth.*

2 [4] Before it thundered and lightened[4], or ever the foundations of paradise were laid,

3 Before the fair flowers were seen, or ever the β moveable powers β were established, before the innumerable [5] multitude of angels were gathered together,

4 Or ever the heights of the air were lifted up, before the measures of the firmament were named, or ever β the [6] chimneys in Sion were hot β,

5 And β ere the present years were sought out β, and [7] or ever the inventions of them that now sin were [8] turned[7], before they were sealed that have gathered faith for a treasure:

6 Then did I consider these things, and they all were made through me alone, and through none other: by me also they shall be ended, and by none other.

7 Then answered I and said, What shall be the parting asunder of the times? or when shall be the end of the first, and the beginning of it that followeth?

8 And he said unto me, From Abraham unto β Isaac[9], when Jacob

VAR. REND.—**CHAP. 6.** [1] *V.* 1. *Lit.* of the terrestrial world. *See Var. Read.*——[2] outgoings *or* ends (*cp.* Jos. 17. 18).——[3] *Lit.* meetings of the winds.——[4] *V.* 2. *Lit.* Before the voices (Ex. 19. 16, *Heb.*) of thunderings did sound, and before the flashes of the lightnings did shine.——[5] *V.* 3. hosts.——[6] *V.* 4. forges *or* hearths.——[7] *V.* 5. *Text obscure, and prob. misrendered by Greek trans. Orig. Heb. may have been:* before sinners made strange their inventions (*cp.* Jer. 19. 4; Job 21. 29).——[8] estranged *or* separated, *Lat.*——[9] *V.* 8. *Full stop here. The interval between the old and the new age will be no longer than that between Abraham and Isaac; i.e. it will be a case of immediate succession. This answers the first question of v.* 7. *The second question is answered in what follows* (*vs.* 8*b*–10*a*).

VAR. READ.—**CHAP. 6.** *V.* 1. β At first by the Son of Man, and afterwards myself. For before the earth and the lands were created, and before, *etc. Eth.*——*V.* 3. β powers of movements (*i.e. earthquakes*), D. *So Eth.*——*V.* 4. β *So Vulg. Fri. after* D T; the seat (*scamellum*) *or* footstool (*scabillum: cp.* Lam. 2. 1) of Sion was valued, *or* built, *Hg. Be. after* A S, *Syr. Ar.; omit, Eth.*——*V.* 5. β ere the track of the world that should come, was known, *Eth.*——*V.* 8. β Abraham, S, *Syr. Ar.*

and Esau were born of him, [a] Jacob's hand held [10] || first the heel of Esau.

9 For Esau [11] is the end of [12] the world [12], and Jacob is the beginning of it that followeth.

10 β [13] The hand of man is betwixt the heel and the hand: other question, Esdras, ask thou not [13] β.

11 I answered then and said, O Lord that bearest rule, if I have found favour in thy sight,

12 I beseech thee, shew thy servant the end of thy tokens, whereof thou shewedst me part the last night.

13 So he answered and said unto me, Stand up upon thy feet, and β hear a mighty sounding voice.

14 [14] β And it shall be as it were a great || motion; but the place where thou standest shall not be moved β.

15 And therefore when it speaketh be not afraid: for the word is of the end, and the β foundation of the earth γ is understood.

16 And why? because the speech of these things trembleth and is moved: for it knoweth that the end of these things must be changed γ [14].

17 And it happened, that when I had heard it I stood up upon my feet, and hearkened, and, behold, there was a voice that spake, and the sound of it was like the sound of many waters.

18 And it said, Behold, the days come, [15] that I will begin to draw nigh, and to visit them that dwell upon the earth,

19 And will begin to make inquisition of them, what they be that have hurt unjustly [15] with their unrighteousness, and when the affliction of Sion shall be fulfilled;

20 And when the world, that shall begin to vanish away, shall be [16] || finished, then will I shew these tokens: the books shall be opened before the firmament, and [17] they shall see all [17] together:

21 And the children of a year old shall speak with their voices, the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up.

22 And suddenly shall the [18] sown places appear unsown [18], the full storehouses shall suddenly be found empty:

23 And [b] the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24 At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and [19] in three hours [19] they shall not run.

25 Whosoever remaineth from all these that I have told thee shall escape, and see my salvation, and the end of β your world.

26 [20] And the men that are received shall see it, who have not tasted death from their birth: and the heart of the inhabitants β shall be changed, and γ turned into another meaning γ.

27 For evil shall be put out, and deceit shall be quenched.

28 [21] As for faith, it [21] shall flourish, corruption shall be overcome, and the truth, which hath been so long without fruit, shall be declared.

29 And [22] when he talked with me [22], behold, β I looked by little and little upon him before whom I stood β.

a Gen. 25. 26.

|| Or, *from the beginning.*

|| Or, *earthquake.*

|| Or, *sealed.*

b 1 Cor. 15. 52.

VAR. REND.—[10] *V.* 8. *Rather as marg.*——[11] *V.* 9. *i.e. represents: cp.* Gal. 4. 25.——[12] this (*i.e. the present*) age.——[13] *V.* 10. *Rather*, A man's hand [is his beginning, and a man's heel is his end; *see Var. Read.*]: betwixt the heel and the hand, seek not aught else, Esdras; *i.e. there is no interval; the two ages meet at the end of the one and the beginning of the other.*——[14] *Vs.* 14–16. *Corrupt: see Var. Read.* ——[15] *Vs.* 18, 19. *Lit.* and it shall be, when I begin to draw nigh that I may visit . . . earth, and when I begin to make inquisition of them that have hurt unrighteously.

VAR. READ.—*V.* 10. β *Some words have fallen out of the Lat. text. Cp.* For a man's beginning is his hand, and a man's end is his heel (*so Ar. and partly Eth.*); between the heel therefore and the hand, seek not for something else, O Ezra, *Syr. For the last clause:* and behold, the heel and the hand were joined together, *Ar.*——*V.* 13. β thou shalt hear, D S T, *Fri.*——*V.* 14. β *So Vulg. Lat. MSS.;* And it shall be that as with a shock shall be shaken the place whereon thou standest, *Vl. Be. Lp. etc.* (*division of letters*): *supported by Syr. Eth. Ar.*——*V.* 15. β foundations, S, *Fri. Vk.*——*Vs.* 15, 16. γ will understand (*the word*), for the word will be about themselves: she (*i.e. the earth; or* they, *the foundations*) will tremble and be shaken; for she knoweth (*or* they know) that their end must be changed, *Eth. Fri. Hg. Last clause:* for they know that their end is at hand (*cp. Eth.*), and they must be changed, *Vk.*

VAR. REND.—[16] *V.* 20. sealed up (*as finished*).—— [17] all shall see.——[18] *V.* 22. *Or*, unsown places appear sown. *So Eth.*——[19] *V.* 24. during three seasons (*of the year*). *Cp. Eth.*, for three years.——[20] *V.* 26. And they shall see the men that were received up, who tasted not death, *etc.* (*i.e. Enoch and Elijah*). *Cp. Eth.*, In that day they shall see those men who ascended, *etc.*——[21] *V.* 28. But faith.——[22] *V.* 29. *Lit.* it came to pass, while he was talking to me.

VAR. READ.—*V.* 25. β my, D S T, *Fri. Eth.*—— *V.* 26. β *Insert*, of the world, *after Syr. Eth. Ar. Arm. Fri.*——γ another heart shall be given them, *Eth.* ——*V.* 29. β by little and little the place whereon I was standing, did shake, *Vl. Hg. Fri. rightly* (*cp. v.* 14), *after* S (*partly*), *and Eth. Syr. Ar. Arm.*

30 [23] And these words said he unto me; I am come to shew thee β the time of the night to come β [23].

31 If thou wilt pray [24] yet more [24], and fast seven days again, I shall tell thee greater things [25], β || by day than I have heard.

|| See ch. 13. 52.

32 For thy voice is heard β before the most High: for the Mighty hath seen thy righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth.

33 And therefore hath he sent me to shew thee all these things, and to say unto thee, Be of good comfort, and fear not.

34 And hasten not β [26] with the times that are past, to think vain things, [27] that thou mayest not hasten from the latter times [27].

35 And it came to pass after this, that I wept again, and fasted seven days in like manner, that I might fulfil the three weeks which he told me.

36 And in the eighth night was my heart vexed within me again, and I began to speak before the most High.

37 For my spirit was greatly set on fire, and my soul was in distress.

38 And I said, O Lord, thou spakest from the beginning of the creation, even the first day, and saidst thus; [c] Let heaven and earth be made; and thy word β was a perfect work.

c Gen. 1. 1.

39 And then was the spirit β, and darkness and silence were on every side; the sound of man's voice was not yet [28] formed.

40 [d] Then commandedst thou [29] a fair [29] light to come forth of thy treasures, that thy work might appear.

d Gen. 1. 3.

41 [e] Upon the second day thou madest the spirit of the β firmament, and commandedst it to part asunder, and to make a division betwixt the waters, that the one part might go up, and the other remain beneath.

e Gen. 1. 6.

42 [f] Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth: six parts hast thou dried up, and kept them, to the intent that of these some being planted β of God β and tilled might γ serve thee.

f Gen. 1. 9.

43 For as soon as thy word went forth the work was made.

44 For immediately there [30] was great and innumerable fruit [30], and many and divers pleasures for the taste, and flowers of unchangeable colour, and odours of [31] wonderful smell: and [32] this was done the third day.

45 [g] Upon the fourth day thou commandedst that the [33] sun should shine, and the moon give her light, and the stars should be in order [33]:

g Gen. 1. 14.

46 And gavest them a charge to do [h] service unto man, that was to be made.

h Gen. 1. 15. Deut. 4. 19.

47 Upon the fifth day thou saidst unto the seventh part, [i] where the waters were gathered, that it should bring forth living creatures, fowls and fishes: and so β it came to pass.

i Gen. 1. 20.

48 For the dumb water and without life brought forth living things at the commandment of God, that all people might praise thy wondrous works β.

49 Then didst thou [34] ordain two living creatures, the one thou calledst β || Enoch, and the other Leviathan;

|| *Behemoth.*

50 And didst separate the one from the other: for the seventh part, namely, where the water was ga-

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VAR. REND.—[23] *V.* 30. *Rather*, And he said unto me, These things came I to shew thee during the time of the night that is gone. *Cp. chs.* 3. 1; 5. 13 *sq. The usual Heb. term for* 'come' *sometimes means* 'go': Gen. 15. 15, *Sept. Perhaps, therefore, we have here a mistake of the Greek trans. Or the orig. text may have run:* 'when the night was coming on.'——[24] *V.* 31. again.——[25] *V.* 31. *Add* than these, *with full stop.*——[26] *V.* 34. *Rather*, in the case of: *see Var. Read.*——[27] and make no hurry on the side of (*or* in regard to) the last times. *Cp. chs.* 4. 34; 5. 44.——[28] *V.* 39. from thee (*or* without=except thee, *i.e. thy voice, v.* 38); *omit, Syr. Eth.*——[29] *V.* 40. the luminous.

VAR. READ.—*V.* 30. β at the time of the coming night, T, *Fri.*; on this night, *Syr.*; as in the night that is past, *Eth.*—— *Vs.* 31, 32. β Long ago was thy voice verily heard. 'Long ago' *for* 'by day,' *Hg. partly after* D S. For thy voice hath been heard, *Eth.*—— *V.* 34. β in, D S T, *Fri. etc.*—— *V.* 38. β finished the work, D S T, *Fri.*; wrought, *Eth.*——*V.* 39. β *Add* brooding (*lit.* flying), D S T, *Fri.* And spirit thou (wert) and didst overshadow, *Eth.*

VAR. REND.—[30] *V.* 44. came forth fruit, countless for multitude (*or* in endless abundance).——[31] *Lit.* unsearchable.——[32] these things were made.——[33] *V.* 45. *Lit.* brightness of the sun be made, the light of the moon, the order of the stars.——[34] *V.* 49. keep alive *or* reserve.

VAR. READ.—*V.* 41. β heavens, *St. Ambrose, Eth.*——*V.* 42. β indeed, T, *Fri. Lp.* (adeo *for* a deo).——γ *The same Heb. term means* 'to till' *the ground and* 'to serve' *God* (Gen. 2. 5; Exod. 3. 12). *The Greek trans. seems to have taken the wrong sense here: cp. Ar.*, that there it might be planted and sown and ploughed.——*Vs.* 47, 48. β the dumb and lifeless water became making the living creatures, as it was bidden; that for this the nations might tell out thy wonders, *Fri. Hg., after best MSS.*——*V.* 49. β *Corrupt. See marg.* Behemoth, *Syr. Eth. Talmud* (*Baba Bathra* 74*b mid.*), *where these Jewish fancies about Behemoth and Leviathan are based upon* Job 41. 18; Gen. 1. 21; Isa. 27. 1; Job 40. 16; Ps. 104. 26; Job 26. 12; Isa. 11. 9; Job 40. 23; Pss. 50. 10 (*cp. v.* 51) *and* 24. 2.

thered together, might not hold them both.

51 Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills:

52 But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept β [35] him to be devoured of whom thou wilt, and when.

*k* Gen 1. 24. 53 [k] Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and creeping things:

*l* Gen. 1. 26. 54 [l] And after these, Adam also, whom thou madest lord of all [36] thy creatures [36]: β of him come we all, and the people also β whom thou hast chosen.

55 All this have I spoken before thee, O Lord, β because β thou madest the world for our sakes.

56 As for the other [37] people, which also come of Adam, thou hast said that they are nothing, but be like unto spittle: and hast likened the abundance of them unto a drop that falleth from a vessel.

57 And now, O Lord, behold, these [37] heathen, which have [38] ever [38] been reputed as nothing, have begun to be lords over us, and to devour us.

58 But we thy people, whom thou hast called thy firstborn, thy only begotten, and thy fervent lover, are given into their hands.

59 [39] If the world now be made [39] for our sakes, why do we not possess β an inheritance with the world β? how long shall this endure?

## CHAPTER 7.

*4 The way is narrow. 12 When it was made narrow. 28 All shall die, and rise again. 33 Christ shall sit in judgment. 46 God hath not made paradise in vain, 62 and is merciful.*

AND when I had made an end of speaking these words, there was sent unto me the angel which had been sent unto me the nights afore:

2 And he said unto me, Up, Esdras, and hear the words that I am come to tell thee.

3 And I said, Speak on, my β God. Then said he unto me, The sea is set in a wide place, that it might be γ deep and [1] great.

4 [2] But put the case the entrance were narrow, and like a river [2];

5 [3] Who then could go into the sea to look upon it, and to rule it? if he went not through the narrow, how could he [3] come into the broad?

6 There is also another thing; A city is builded, and set upon a broad field, and is full of all good things:

7 The entrance thereof is narrow, and is set in a [4] || dangerous place to fall, [5] like as if there were [5] a fire on the right hand, and on the left a deep water:

|| Or, *steep place.*

8 And one only path [6] between them both, even between the fire and the water, *so small* that there could but one man go there at once.

9 If this city now were given unto a man for an inheritance, if he never shall pass the danger set before it, how shall he receive [7] this inheritance?

10 And I said, It is so, Lord. Then said he unto me, Even so also is Israel's portion.

11 Because for their sakes I made the world: and when Adam transgressed my statutes, then was decreed [8] that now is done.

12 Then were the β entrances of this world made [8] narrow, full of sorrow and travail: they are but few and evil, full of perils, and [9] very painful.

13 For the β entrances of the [10] || elder world were wide and [11] sure, and brought immortal fruit [11].

|| Or, *greater.*

14 If then they that live [12] labour not to enter these strait and vain things, they can never [12] receive those that are laid up for them.

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VAR. REND.—[35] *V.* 52. her. *But see Var. Read.* —[36] *V.* 54. the works that thou madest. —[37] *Vs.* 56, 57. nations. *Cp.* Isa. 40. 15, *Sept.* —[38] *V.* 57. *Omit: cp.* Isa. 40. 17.—[39] *V.* 59. And if the world was created.

VAR. READ.—*V.* 52. β them, *Vk. Hg. Fri.*, *partly supported by* S T. *So Eth.*—*V.* 54. β and on account of him we are overwhelmed, we, thy people, *Eth. Cp. v.* 56; *ch.* 4. 11. — *V.* 55. β since thou saidst that, D S T, *Fri. Hg. Eth.*—*V.* 59. β our (*so* S D) world, *Eth. Perhaps Heb.* 'in the world' *was misrendered* 'with the world' *by Greek trans.*

VAR. REND.—CHAP. 7. [1] *V.* 3. vast.—[2] *V.* 4. It will (usually) have, however, an entrance set in a narrow place, so as to be like a river.—[3] *V.* 5. *Or*, He, then, that really desireth to go upon the sea, and to see it or to master it, if he go not across the narrow part how will he be able to. (*Reading the relative for the interrogative.*)—[4] *V.* 7. *As marg.* —[5] so that there is. — [6] *V.* 8. *Insert* is set.— [7] *V.* 9. his.—[8] *Vs.* 11, 12. that which has come to pass: and the entrances of the present world became.— [9] *V.* 12. *More lit.* supported by exceeding travail: *cp.* Gen. 3. 17-19.—[10] *V.* 13. *i.e. the world before the Fall. The verse is a parenthesis.*— [11] void of care, and did yield the Fruit of Immortality; *i.e. the fruit of the Tree of Life*, Gen. 3. 22.—[12] *V.* 14. shall not have surely entered the present narrow . . . they will not be able to.

VAR. READ.—CHAP. 7. *V.* 3. β Lord, D S T, *Eth. Fri. Hg.* — γ broad, *Hg.* — *Vs.* 12, 13. β ways, *Eth.* (*But the present world is, according to the Rabbis, the vestibule* (=*the* 'entrances') *of the world to come.*)

15 Now therefore why disquietest thou thyself, seeing thou art but a corruptible man? and why art thou moved, whereas thou art but mortal?

16 Why hast thou not considered in thy mind this thing that is to come, rather than that which is present?

17 Then answered I and said, O Lord that bearest rule, thou hast ordained in thy [a] law, that the righteous [13] should inherit [14] these things, but that the ungodly [13] should perish.

18 [15] Nevertheless the righteous [16] shall [16] suffer strait things, and hope for wide: for they that have done β wickedly have suffered the strait things, and yet [16] shall [16] not see the wide [15].

19 And he said unto me, There is no judge above God, and none that hath understanding above the Highest.

20 For there be many that perish in this life, because they despise the law of God that is set before them.

21 [17] For God hath given strait commandment to such as came, what they should do to live, even as they came [17], and what they should observe to avoid punishment.

22 Nevertheless they were not obedient unto him; but spake against him, and imagined vain things;

23 And [18] deceived themselves by their wicked deeds [18]; and said of the most High, that he is not; and knew not his ways:

24 But his law have they despised, and denied his [19] covenants; in his statutes have they not [20] been faithful [20], and have not performed his works.

25 And therefore, Esdras, for the empty are empty things, and for the full are the full things.

26 Behold, the time shall come, [21] that these tokens which I have told thee shall come to pass, and β the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth [21].

27 And whosoever is delivered from the foresaid evils shall see my wonders.

28 For β my son Jesus β shall be revealed with those that be with him, and they that remain shall rejoice [22] within [22] four hundred years.

29 After these years shall my son [23] Christ die, and all men that have life.

30 And the world shall be turned into the old silence seven days, like as in the ‖ former β judgments: so that no man shall remain.

31 And [24] after seven days the world, that yet awaketh not, shall be raised up [24], and that shall die that is corrupt.

32 And the earth shall restore those that are asleep in her, and so shall the dust those that dwell [25] in silence, and the [26] secret places [26] shall deliver those souls that were committed unto them.

33 And the most High shall appear upon the seat of judgment, and β misery shall pass away, and the long suffering shall [27] have an end:

34 But judgment only shall remain, truth shall stand, and faith shall wax strong:

35 And the work shall follow, and the reward shall be shewed, and the good deeds shall be [28] of force, and wicked deeds shall β bear no rule.

36 Then said I, [b] Abraham prayed first for the Sodomites, and [c] Moses

a Deut. 8. 1.

‖ Or, *first beginning.*

b Gen. 18. 23.
c Ex. 32. 11.

VAR. REND.—[13] *V.* 17. *Rather,* shall.——[14] *i.e. the present world,* Ps. 37. 29.——[15] *V.* 18. *Obscure. See Var. Read., and render:* But (*contrary to thy ordinance*) the righteous bear the narrow things, while expecting the wide; for they that have behaved godly both have suffered the narrow things, and see not the wide.——[16] *Omit. An orig. Heb. imperfect might mean either.*——[17] *V.* 21. *Rather,* For God did surely command them that came (into the world) when they came, what they should do to live. (*To come=to be born,* Ps. 71. 18; Eccl. 1. 4; John 1. 9; 16. 28.)——[18] *V.* 23. proposed to themselves wicked frauds (*lit.* the trickeries of transgressions; *Eth.* fraud and violence: *cp.* Ps. 10. 7).——[19] *V.* 24. promises.——[20] *Or,* put faith.

VAR. READ.—*V.* 18. β godly (*repetition of letters:* enim impie, *a mistake for* enim pie). *Perhaps the second half of the verse orig. ran:* for they have done godly and suffered the narrow things, and the wide they see not (quoniam pie *for* qui enim impie).

VAR. REND.—[21] *V.* 26. *Lit.* and it will come to pass, when the signs that I have foretold unto thee shall come, that the bride shall appear, and the land that is now withdrawn (from sight), becoming manifest shall be shewn. *See Var. Read.*——[22] *V.* 28. *Omit. Cp.* Gen. 15. 13; Ps. 90. 15, *Lücke, Hg.* —— [23] *V.* 29. the Messiah, *as in v.* 28. *Cp.* Dan. 9. 26.——[24] *V.* 31. it shall come to pass after seven days, that the world which is not yet awake shall be roused.——[25] *V.* 32. *Insert* therein.——[26] storehouses (*ch.* 4. 35).——[27] *V.* 33. *Lit.* be collected. *The same Heb. word means* 'to be taken away' *and* 'to be collected,' *like Lat.* contraho (*see* Isa. 16. 10; 2 Sam. 17. 11).——[28] *V.* 35. wakeful.

VAR. READ.—*V.* 26. β the betrothed and glorious city shall appear, and the land that is now withdrawn from sight shall be shown, *Hg., after* D S T, *Fri. Cp. the Eth.,* and the city that now is seen shall be hidden, and the land that is now hidden shall be seen. *Syr. Ar. Arm. have also the term* 'city': *cp.* Rev. 21. 1, 2.——*V.* 28. β *So Lat. MSS. and St. Ambrose. But* my Messiah, *Eth. Ar.* (*A Christian substitution.*) —— *V.* 30. β beginnings, D S T, *Commentators, correctly.*——*V.* 33. β mercy, S, *Eth. Hg. Fri., in agreement with the parallel clause.* —— *V.* 35. β not sleep, S, *Eth. Hg. Fri.* (*There is here a gap of seventy verses in the received Latin text, which has been supplied by Be. from MS. A.*)

for the fathers that sinned in the wilderness:

37 [d] And Jesus after him for Israel in the time of || Achan:

38 And [e] Samuel β and [f] David for the [29] destruction: and [g] Solomon γ for them that [30] should come to the sanctuary [30] γ:

39 And [h] Helias for those that received rain; and for the dead, that he might live:

40 And [i] Ezechias for the people in the time of Sennacherib: and many for many.

41 [31] Even so now, seeing corruption is grown up, and wickedness increased, and the righteous have prayed for the ungodly: wherefore shall it not be so [β] now [β] also? [31]

42 He answered me, and said, [β] This present life is not the end where much glory doth abide; therefore have they [β] prayed for the weak.

43 [32] But the day of doom shall be the end of this time, and the beginning of the [β] immortality for to come [β], wherein corruption is past,

44 [β] Intemperance is at an end, infidelity is cut off, righteousness is grown, and truth is sprung up.

45 Then [β] shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory.

46 I answered then and said, This is my first and last saying, that it had been better [33] not to have given the earth unto Adam: or else, when it was given him [33], to have restrained him from sinning.

47 For what profit is it for men now in this present time to live in heaviness, and after death to look for punishment?

48 O thou Adam, what hast thou done? for though it was [k] thou that sinned, [34] thou art not fallen alone, but we all that [34] come of thee.

49 For what profit is it unto us, if there be promised us an immortal time, whereas we have done the works that bring death?

50 And that there is promised us an everlasting hope, whereas ourselves being most wicked are made vain?

51 And that there are laid up for us dwellings of health and safety, whereas we have lived wickedly?

52 And that the glory of the most High [β] is kept to defend them which have led || a [γ] wary life, whereas we have walked in the most wicked ways of all?

53 And that there should be shewed a paradise, whose fruit [35] endureth for ever, wherein [35] is [β] || security and medicine, since we shall not enter into it?

54 (For we have [36] walked in unpleasant [36] places.)

55 And that the faces of them which have used abstinence shall shine above the stars, whereas our faces shall be blacker than darkness?

56 For while we lived and committed iniquity, we considered not that we should begin to suffer for it after death.

57 Then answered he me, and said, This is the [37] || condition of the battle, which man that is born upon the earth shall fight;

58 That, if he be overcome, he shall suffer as thou hast said: but if he get the victory, he shall receive the thing that I say.

59 For this is the [β] life whereof Moses spake unto the people while he lived, saying, [l] Choose thee life, that thou mayest live.

60 Nevertheless they believed not him, nor yet the prophets after him, no nor me which have spoken unto them,

61 That there should not be such heaviness in their destruction, as shall be joy over them that are persuaded to salvation.

62 I answered then, and said, I

d Josh. 7. 6, 7.
|| Or, *Achor.*
e 1 Sam. 7. 9.
f 2 Sam. 24. 17.
g 2 Chr. 6. 14, &c.
h 1 Kings 17. 21. & 18. 42, 45.
i 2 Kings 19. 15.
k Rom. 5. 18.
|| Or, *a chaste life.*
|| Or, *fulness.*
|| Or, *intent.*
l Deut. 30. 19.

VAR. REND.—[29] *V.* 38. *Lit.* breaking in pieces; *see* 2 Sam. 24. 15, *Sept. The plague is meant: so Eth. Ar.*——[30] came to the consecration (*of the Temple*). ——[31] *V.* 41. *Rather*, If therefore now (*i.e. in the present world*), when that which is corruptible hath increased and unrighteousness hath been multiplied, the righteous have prayed for the ungodly (*with success*); wherefore shall it not be so then also? (*i.e. at the end*).——[32] *V.* 43. For.——[33] *V.* 46. *Rather*, that the earth should not have produced Adam, or else, when it had already produced him. *So Eth.*

VAR. READ.—*V.* 38. β *Insert* in the days of Saul, *Eth.*; for Saul, *Ar.* —— γ for the sanctuary, *Eth.* —— *V.* 41. β then, *Hg. Vk. Fri.*; in that day, *Eth.* —— *V.* 42. β *Lat. text defective. Read:* The present world is not the end; the Glory (*i.e. the manifestation of God*) doth not often dwell therein (*cp.* Ps. 85. 9); therefore have the strong, *etc., Orient. versions, Hg. Vk. Fri.*——*V.* 43. β coming time of immortality, D T S, *Fri.*——*V.* 44. β Weakness, *Eth.*—— *V.* 45. β *Insert* therefore, D S, *Fri.* (And in that day there will be none that will be able to have compassion on him that is vanquished in the judgment, *Eth., giving the right sense.*)

VAR. REND.—[34] *V.* 48. the fall was not thine alone, but ours also that are.——[35] *V.* 53. abideth uncorrupt, in which (*i.e. in the fruit*, Rev. 22. 2).——[36] *V.* 54. lived (*v.* 51) in graceless.——[37] *V.* 57. *Better as marg.*

VAR. READ.—*V.* 52. β *So* T, *Vulg.*; will begin (= *Greek* will hereafter defend), D S, *Hg. Fri.* ——γ *So Vulg.; as marg.*, D S, *Fri. Hg.*——*V.* 53. β *As marg.*, D S. —— *V.* 59. β way, D S T, *Eth. Hg. Fri.*

know, Lord, that the most High is called merciful, in that he hath mercy upon them which are not yet come into the world,

63 And upon those also that turn to his law;

*m* Rom. 2. 4. 64 And that *m* he is [38] patient, and long suffereth those that have sinned, as his creatures [38];

65 And that he is bountiful, for he is ready to give [39] where it needeth [39];

66 And that he is of great mercy, for he multiplieth more and more mercies to them that are present, and that are past, and also to them which are to come.

67 For if he [40] shall not multiply his mercies, the world would not [41] continue with them that $\beta$ inherit therein.

*n* Ps. 130. 3. 68 And he pardoneth; *n* for if he did not so of his goodness, that they which have committed iniquities might be eased of them, the ten thousandth part of men [42] should not remain living.

69 And being judge, if he should ‖ Or, *created.* not forgive them that are [43] $\beta$ ‖ cured with his word, and put out the multitude of $\beta$ ‖ contentions [43], ‖ Or, *contempts.*

70 There should be very few left peradventure in an innumerable multitude.

## CHAPTER 8.

1 *Many created, but few saved.* 6 *He asketh why God destroyeth his own work,* 26 *and prayeth God to look upon the people which only serve him.* 41 *God answereth, that all seed cometh not to good,* 52 *and that glory is prepared for him and such like.*

AND he answered me, saying, The most High hath made this world for many, but the world to come for few.

2 I will tell thee a similitude, Esdras; As when thou askest the earth, it shall say unto thee, that it giveth much [1] mould whereof earthen vessels are made, but little dust that gold cometh of: even so is the course of this present world.

*a* Matt. 20. 16. 3 *a* There be many created, but few shall be saved.

4 So answered I and said, Swallow then down, O my soul, understanding, and $\beta$ devour wisdom.

5 $\beta$ For thou hast agreed to give ear, and art willing to prophesy $\beta$: [2] for thou hast no longer space than only to live [2].

6 $\beta$ O Lord, if thou suffer not thy servant, that we may pray before thee, and ‖ thou give us seed unto our heart, and culture to our understanding, that there may come fruit of it; how shall each man live that is corrupt, who beareth the place of a man? $\beta$ ‖ Or, *to give us.*

7 For thou art alone, and we all one workmanship of thine hands, like as thou hast said.

8 [3] For $\beta$ ‖ when the body is fashioned now in the mother's womb $\beta$, and thou givest it members, thy creature is preserved in fire and water, and nine months doth thy [4] workmanship endure thy creature which is created in her. ‖ Or, *how is the body fashioned.*

9 But that which keepeth and is kept shall both be preserved: and when the time cometh, the womb preserved delivereth up the things that grew in it.

10 For thou hast commanded $\beta$ out of the [5] parts of the body, that is to say, out of the breasts, milk to be given, which is the fruit of the breasts [5] $\beta$,

11 That the thing which is fashioned may be nourished for a time, $\beta$ [6] till thou disposest it [6] to thy mercy.

12 Thou broughtest [7] it up $\beta$ with thy righteousness, and nurturedst [7] it in thy law, and [8] reformedst [7] it with thy judgment [8].

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VAR. REND.—[38] *V.* 64. *Lit.* longsuffering, since he sheweth longsuffering unto them . . . as unto his own works.——[39] *V.* 65. according to requests.——[40] *V.* 67. did.——[41] remain alive (*Heb. prob.* live): *so v.* 68.——[42] *V.* 68. could.——[43] *V.* 69. created by his word, and blot out the multitude of transgressions.——CHAP. 8. [1] *V.* 2. earth.

VAR. READ.—*V.* 67. $\beta$ inhabit, D S T, *Eth. Fri. Hg.* —— *V.* 69. $\beta$ *As marg.*, D S T, *Hg. Fri.* —— CHAP. 8. *V.* 4. $\beta$ drink, *Syr. Eth.*

VAR. REND.—[2] *V.* 5. *Rather*, for neither hath there been given thee space, save barely to live; *i.e. the allotted term of life is brief.*——[3] *V.* 8. And.——[4] *i.e the womb.*——[5] *V.* 10. *Lit.* members themselves, that is, the paps, to furnish milk to the fruit of the paps (*corrupt; see Var. Read.*).——[6] *V.* 11. *Lit.* and afterwards thou mayst dispose him.——[7] *Vs.* 12, 13. him.——[8] *V.* 12. reprovedst him (=*Greek elencho*, Ps. 94. 10) with thine understanding.

VAR. READ.—*V.* 5. $\beta$ *Text corrupt. The Lat. trans. took the Greek* 'unwilling' *for the similar word* 'hearing.' *Cp. Syr.* For thou comest (into the world) without thine own will, and thou departest when thou willest not. *So Hg.*: For thou camest unwillingly, and hastest away unwillingly. *This is, undoubtedly, correct in the main, and is partly supported by the best Lat. MSS. and the other Orient. versions.*——*V.* 6. $\beta$ O Lord above us, if thou wouldst but suffer thy servant to pray before thee; and wouldst give unto us the germ of sense (*lit.* seed of heart), and culture to our understanding, whence fruit may come, whereby every corruptible one may be able to live, who beareth the form of man! *Lat. MSS., partly; Hg. Fri. Lp.* —— *V.* 8. $\beta$ since thou quickenest now the body formed in the womb, *Hg. Fri. after best Lat. MSS.* —— *V.* 10. $\beta$ out of the members themselves milk, the fruit of the paps, to flow, *Vl. Vk. Fri. Lp., after Syr. Eth. Ar. Lat. MSS.* (*partly*).——*Vs.* 11, 12. $\beta$ *Stop.* And afterwards disposing (*Vk.*) him by thy mercy, thou didst bring him up, *etc.*

13 [9] And thou shalt mortify [7] it as thy creature, and quicken [7] it as thy work [9].

14 If therefore thou shalt destroy him which with so great [b] labour was fashioned, [β] it is an easy thing to be ordained by thy commandment, that the thing which was made might be preserved [β].

15 Now therefore, Lord, I will speak; touching man in general, thou knowest best; but touching thy people, for whose sake I am sorry;

16 And for thine inheritance, for whose cause I mourn; and for Israel, for whom I am heavy; and for [β] Jacob, for whose sake I am troubled;

17 Therefore will I begin to pray before thee for myself and for them: for I see the falls of us that dwell in the land [10].

18 But I have heard the swiftness of the judge which is to come.

19 Therefore hear my voice, and understand my words, and I shall speak before thee. [β] This is the beginning of the [γ] words of Esdras, before he was taken up [β]: and I said,

20 O Lord, thou that [β] dwellest in everlastingness [β], [11] which beholdest from above things in the heaven and in the air [11];

21 Whose throne is inestimable; whose glory may not be comprehended; before whom the hosts of angels stand with trembling,

22 [12] [c] Whose service is conversant in wind and fire; whose word is true, and sayings constant; whose commandment is strong, and ordinance fearful;

23 Whose look drieth up the depths, and [13] indignation maketh the mountains to melt away; [β] which the truth witnesseth [13]:

24 O hear the prayer of thy servant, and give ear to the petition of thy creature.

25 For while I live I will speak, and so long as I have understanding I will answer.

26 O look not upon the sins of thy people; but on them which serve thee in truth.

27 Regard not the [14] wicked inventions [14] of [β] the heathen [β], but the [14] desire of those that [15] keep thy testimonies in afflictions.

28 Think not upon those that have walked feignedly before thee: but remember them, which according to thy will have known thy fear.

29 Let it not be thy will to destroy them which have lived like beasts; but to look upon them that have [16] clearly taught thy law.

30 Take thou no indignation at them which are deemed worse than beasts; but love them that alway put their trust in thy righteousness and glory.

31 For we and our fathers [β] || do languish of such diseases [β]: but because of us sinners thou shalt be called merciful.

32 For if thou || hast a desire to have mercy upon us, thou shalt be called merciful, to us namely, that have no works of righteousness.

33 For the just, which have many good works laid up with thee, shall out of their own deeds receive reward.

34 For what is man, that thou shouldest take displeasure at him? or what is a corruptible [17] generation, that thou shouldest be so bitter [18] toward it?

35 [d] For in truth there is no man among them that be born, but he hath dealt wickedly; and among [β] [19] the faithful [β] there is none which hath not done amiss.

36 For in this, O Lord, thy righteousness and thy goodness shall be declared, if thou be merciful unto them which have not the [20] || confidence of good works.

37 Then answered he me, and said, Some things hast thou spoken aright, and according unto thy words it shall be.

38 For indeed I will not think on

b Job 10. 8. Ps. 139. 14, &c.

c Ps. 104. 4. Heb. 1. 7.

|| Or, *are sick.*

|| Or, *be willing.*

d 1 Kings 8. 46. 2 Chr. 6. 36.

|| Or, *substance.*

VAR. REND.—[9] *V.* 13. *Rather,* And thou killest him as thine own creature, and makest him alive as thine own work. *Cp.* 1 Sam. 2. 6; 2 Kings 5. 7; Deut. 32. 39. (*The Greek and Lat. futures represent Heb. imperfects of habitual action.*) —— [10] *V.* 17. *There should be only a comma here, Hg. Fri.*——[11] *V.* 20. *Rather,* whose eyes are lifted up over (*or* loftier than) the things above and the air.——[12] *V.* 22. They whose. —— [13] *V.* 23. whose indignation . . . and whose truth beareth witness. *But see Var. Read.*

VAR. READ.—*V.* 14. β why then didst thou create him? *Eth.*——*V.* 16. β *Insert* the seed of, S D, *Hg. Fri.*——*V.* 19. β *An ancient marg. note which has crept into the text, Hg. Fri.*——γ voice of the prayer, *Eth.* —— *V.* 20. β abidest for ever, A B I V, *Be. But cp.* Isa. 57. 15.——*V.* 23. β *The Greek of this verse, preserved in Const. Apost.* 8. 7, *has*: and whose truth endureth for ever. *The Lat. text is prob. corrupt: cp.* Pss. 19. 10; 83. 18. 'Witness' *and* 'for ever' *involve the same Heb. letters.*

VAR. REND.—[14] *V.* 27. aims *or* endeavours. —— [15] have kept. —— [16] *V.* 29. nobly *or* gloriously. —— [17] *V.* 34. race, *Lp.* —— [18] about *or* on account of: *so Eth.* —— [19] *V.* 35. *Lit.* them that confess: *so Vulg. Fri.*——[20] *V.* 36. *See marg. and* Heb. 3. 14; 11. 1.

VAR. READ.—*V.* 27. β the wicked doers (*ch.* 3. 30), *Fri. Hg.*; sinners, *Eth.* —— *V.* 31. β have dealt in such ways, *Vk. Fri., after Lat. MSS.*; have lived in mortal *or* deadly ways, *Hg.*; have done mortal deeds, *Eth.*——*V.* 35. β them that trust, A D, *Hg.*; them that stand (*i.e. exist*), *Vk. Hg.*

the [21] disposition of them which have sinned [β] before death, before judgment, before destruction [β]:

*e* Gen. 4. 4. 39 But [e] I will rejoice over the [22] disposition of the righteous, [β] and I will remember [β] also their pilgrimage, and the salvation, and the reward, that they shall have.

40 Like as I have spoken [23] now, so shall it come to pass [23].

41 For as the husbandman soweth [24] much seed [24] upon the ground, and planteth many trees, [25] and yet the thing that is sown good in his season cometh not up, neither doth all that is [25] planted take root: even so is it of them that are sown in the world; they shall not all be saved.

42 I answered then and said, If I have found grace, let me speak.

43 Like as the husbandman's seed perisheth, if it come not up, [β 26] and receive not thy rain in due season [β]; or if [27] there come too much rain, and corrupt it [27]:

44 [28] Even so perisheth man also, which is formed with thy hands, and is called thine own image, because [β] thou art like unto him [β], for whose sake thou hast made all things, and likened him unto the husbandman's seed [28].

45 Be not wroth with us, but spare thy people, and have mercy upon thine own inheritance: for thou art merciful unto thy [29] creature.

46 Then answered he me, and said, [30] Things present are for the present, and things to come for such as be to come [30].

*f* ch. 5. 33. 47 For [f] thou comest far short that thou shouldest be able to love my [29] creature more than I: [β 31] but I have ofttimes drawn nigh unto thee, and unto it [31], but never to the unrighteous [β].

48 [32] In this also thou art [33] marvellous before the most High:

49 In that thou hast humbled thyself, as it becometh thee, and hast not judged thyself worthy to be much glorified among the righteous.

50 For many great miseries shall be done to them that in the [34] latter time shall dwell in the world, because they have walked in great pride.

51 But understand thou [35] for thyself, and seek out [35] the glory for such as be like thee.

52 For [36] unto you is paradise opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready, a city is builded, and rest is [β 37] allowed, [γ 38] yea, perfect goodness and wisdom [38 γ].

53 [β] The root of evil is sealed up from you, weakness [39] and the moth [39] is hid from you [β], and corruption is fled into [40] || hell [41] to be forgotten:

|| Or, *the grave.*

54 Sorrows are passed [41], and in the end is shewed the treasure of immortality.

55 And therefore ask thou no more questions concerning the multitude of them that perish.

56 For when they had taken liberty, they despised the most High, thought scorn of his law, and forsook his ways.

57 Moreover they have trodden down his [42] righteous,

*g* Ps. 14. 1. & 53. 1. 58 And [g] said in their heart, that there is no God; yea, and that knowing they must die.

59 For as the things aforesaid shall receive you, so [43] thirst and pain are prepared for them: for it was not his will that men should come to nought:

60 But they which be created have defiled [43] the name of him that made

VAR. REND. — [21] *V.* 38. *Or*, creation. *But cp.* Ps. 103. 14; Isa. 29. 16, *Sept.*——[22] *V.* 39. *Or*, forming. ——[23] *V.* 40. so also it is.——[24] *V.* 41. many seeds.——[25] but not all which were sown are saved (*i.e.* quickened; *Eth.* live) in due season, nor yet do all that were.——[26] *V.* 43. or.——[27] *Lit.* it be marred (*i.e. rotted*) by excess of rain.——[28] *V.* 44. *Rather*, In like manner shall man also perish—who was formed by thine own hands, and whose image thou wast called, because thou art like unto him; for whose sake thou didst form all things—and hast thou likened him unto the husbandman's seed?——[29] *Vs.* 45, 47. *Or*, creation. ——[30] *V.* 46. *Lit.* Things which are present to present things, and things which are future to future things (*scil.* are like: *an answer to v.* 44. *So Eth.*).——[31] *V.* 47. *Text corrupt. See Var. Read.*

VAR. READ.—*V.* 38. β or their death, or judgment, or destruction, D S T, *Syr. Hg. Fri. Lp.*——*V.* 39. β *Omit*, D S T.——*V.* 43. β (for it hath not received *etc.*), D S T, *Fri. Hg.*——*V.* 44. β he was made like (thereto), D S T, *Hg.*——*V.* 47. β but thou hast ofttimes compared thine own self to the unrighteous, but art unrighteous [*Eth. Vl.; or*, but to the righteous, *Fri.*] never, S, *Vl. Fri.*; but thou hast ofttimes compared thine own self to the unrighteous. Never (do so)! *Hg. after Syr.*

VAR. REND.—[32] *V.* 48. But in.——[33] admirable.——[34] *V.* 50. last times (*v.* 63).——[35] *V.* 51. on thine own behalf, and inquire concerning; *so Syr. See ch.* 9. 13.——[36] *V.* 52. for.——[37] *i.e. approved.*——[38] goodness was perfected, and perfected was wisdom; *so Syr.*——[39] *V.* 53. *Corrupt; see Var. Read.*——[40] the Underworld.——[41] *Vs.* 53, 54. Sorrows are passed into oblivion.——[42] *V.* 57. righteous ones.——[43] *Vs.* 59, 60. *Lit.* the thirst and torment that are prepared shall receive them. For he willed not that man should be destroyed, but they themselves who were created did pollute.

VAR. READ.—*V.* 52. β spread (*as a bed*), *Eth.*; appointed, *Syr.*——γ blessing and goodness abide, and the root of wisdom is plucked, *Eth.*—— *V.* 53. β Sickness, then, is sealed, and death is quenched, *Eth.*; And the root [of evil] is sealed from you, and weakness is quenched from you, and death is hidden, *Syr.*; The root of evil is sealed from you, weakness is quenched and hidden from you, *cod. Am. Be. Hg.*

them, and were unthankful unto him which prepared life for them.
61 And therefore is my judgment now at hand.
62 These things have I not shewed unto all men, but unto thee, and a few like thee. Then answered I and said,
63 Behold, O Lord, now hast thou shewed me the multitude of the wonders, which thou wilt begin to do in the last times: but at what time, thou hast not shewed me.

## CHAPTER 9.

*7 Who shall be saved, and who not. 19 All the world is now corrupted: 22 yet God doth save a few. 33 He complaineth that those perish which keep God's law: 38 and seeth a woman lamenting in a field.*

HE answered me then, and said, Measure thou the time diligently in β itself: and when thou seest [1] part of the signs past, which I have told thee before [1],
2 Then shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world which he made.
3 [2] Therefore when there shall be seen [3] [a] earthquakes β and uproars of the people in the world β [3]:
4 Then shalt thou well understand, that the most High spake of those things from the days that were before thee, even from the beginning.
5 For like as [4] all that is made in the world hath a β beginning and an end, and the end is manifest:
6 β Even so the times also of the Highest have plain beginnings in wonders and powerful works, and endings in effects and signs β.
7 And every one that shall be saved, and shall be able to escape by his works, and by [5] faith, whereby β ye have believed,
8 Shall be preserved from the said perils, and shall see my salvation in my land, and within my borders: for I have sanctified them for me from [6] the beginning.

[a] Matt. 24. 7.

9 Then [7] || shall they β be in pitiful case, which now have abused my ways: and they that have cast them away despitefully shall dwell in torments.
10 For such as in their life have received benefits, and have not known me;
11 And they that have lothed my law, while they had yet liberty, and, when as yet place of repentance was open unto them, understood not, but despised it;
12 The same must know it after death by pain.
13 And therefore be thou [8] not curious how the ungodly shall be punished, [9] and when [9]: but enquire how the righteous shall be saved, β [10] whose the world is, and for whom the world is created [10] β.
14 Then answered I and said,
15 I have said before, and now do speak, and will speak it also hereafter, that there be many more of them which perish, than of them which shall be saved:
16 Like as a wave is greater than a drop.
17 And he answered me, saying, Like as the field is, so is also the seed; as the flowers be, such are the colours also; such as the workman is, such also is the work; and as the husbandman is himself, so is his β husbandry also: γ for [11] it was the time of the world.
18 || And β now when I [12] prepared the world, which was not yet made, even for them to dwell in that now live [12], no man spake against me.
19 For then every one obeyed γ: || but now the manners of them which are created in this world [13] that is made are corrupted by a perpetual β seed, and by a law which is unsearchable rid themselves [13].

|| Or, *they shall marvel.*

|| *And now because the time of the world was come, when I was preparing the world, &c.*

|| *But when the world was made, both now and then the manners of every one created were corrupted by a never-failing harvest, and a law unsearchable.*

VAR. REND.—CHAP. 9. [1] *V.* 1. that some part of the signs foretold hath past.——[2] *V.* 3. And.——[3] in the world a stir of places and disturbance of peoples. *See Var. Read.*——[4] *V.* 5. every thing.——[5] *V.* 7. the faith in which.——[6] *V.* 8. everlasting.

VAR. READ.—CHAP. 9. *V.* 1. β thyself (*i.e. in thine own mind*), D S T, *Syr. Eth. Hg. Fri.*—— *V.* 3. β disturbance of peoples, schemings (*or*, conspiracies) of nations, inconstancies of leaders, disturbance of princes, D S T, *versions*, *Hg. Fri.*—— *V.* 5. β manifest beginning, *Hg. after Syr.*——*V.* 6. β So also the times of the Most High: the beginnings are plain, *etc.*, S T D, *Fri. Hg.*; So to the Highest that which is first (consists) in word and sign . . . and the end in action and in marvel, *Eth. Vl.*—— *V.* 7. β he hath, *Eth. Hg. Fri.*

VAR. REND.—[7] *V.* 9. *See marg.*——[8] *V.* 13. no further.——[9] *Remove to the end of the verse.*——[10] *Rather*, and whose the world is, and for whose sake it is, and when.——[11] *V.* 17. *Rather*, there was a time of the world, *i.e. a time when it was made. See Var. Read.* ——[12] *V.* 18. *Rather*, was preparing it for them that now are, before the world was made, for them to dwell in.——[13] *V.* 19. made ready for them, with both an unfailing table and an unsearchable law, have become corrupt, *Lp.*

VAR. READ.—*V.* 9. β be afflicted, *Eth.*; *but* D S T, *Fri. as marg.*——*V.* 13. β in their world, for on their account the world is, *Eth.*——*V.* 17. β threshingfloor, *Syr. Eth., supported by* 1 *Lat. MS.* (atria=area), *Vk. Hg.*——*Vs.* 17–19. γ for it was in the time of the world, when I had prepared for them who now are, before the worlds were made, wherein they might dwell; and none gainsaid me, for indeed there was no man, *Syr.*; for in its days was the world, which I prepared, before their world was made, *etc.*, *Eth. So essentially Edd.* ——*V.* 18. β then, S.——*V.* 19. β harvest, *Vulg.*; *but* table, *Syr. Eth. Hg. Fri.*

20 So I considered β the world, and, behold, there was peril because of the devices that were come into it.

21 And I saw, and spared β it greatly, and [14] have kept me a || grape of the cluster, and a plant of a great γ people.

|| Or, *grain.*

22 Let the multitude perish then, which was born in vain; and let my || grape be kept, and my plant; for with great labour have I made it perfect.

|| Or, *grain.*

23 Nevertheless, if thou wilt cease yet seven days more, (but thou shalt not fast in them,

24 But go into a field of flowers, where no house is builded, and eat only the β flowers of the field; taste no flesh, drink no wine, but eat γ flowers only;)

25 And pray unto the Highest continually, then will I come and talk with thee.

26 So I went my way into the field which is called β Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me.

27 After seven days I sat upon the grass, and my heart was vexed within me, like as before:

28 And [15] I opened my mouth, and began to talk before the most High, and said,

29 O Lord, thou β that shewest thyself unto us, thou wast [b] shewed unto our fathers β in the wilderness, in a place where no man || treadeth, in a barren place, when they came out of Egypt.

[b] Ex. 19. 9. & 24. 10. Deut. 4. 12.

|| Or, *cometh.*

30 And thou spakest, saying, Hear me, O Israel; and mark my words, thou seed of Jacob.

31 For, behold, I sow my law in you, and it shall bring fruit in you, and ye shall be honoured in it for ever.

32 But our fathers, which received the law, kept it not, and observed not thy ordinances: and though the fruit of thy law did not perish, neither could it, for it was thine;

33 Yet they that received it perished, because they kept not the thing that was sown in them.

34 And, lo, it is a custom, when the ground hath received seed, or the sea a ship, or any vessel meat or drink, that, β that being perished wherein it was sown or cast into,

35 That thing also which was sown, or cast therein, or received, doth perish, and remaineth not with us β: but with us it hath not happened so.

36 For we that have received the law perish by sin, and our heart also which received it.

37 Notwithstanding the law perisheth not, but remaineth in his β force.

38 And when I spake these things in my heart, I looked back with mine eyes, and upon the right side I saw [c] a woman, and, behold, she mourned and wept with a loud voice, and was much grieved in heart, and her clothes were rent, and she had ashes upon her head.

[c] ch. 10. 44.

39 Then let I my thoughts go that I was in, and turned me unto her,

40 And said unto her, Wherefore weepest thou? why art thou so grieved in thy mind?

41 And she said unto me, Sir, let me alone, that I may bewail myself, and add unto my sorrow, for I am sore vexed in my mind, and brought very low.

42 And I said unto her, What aileth thee? tell me.

43 She said unto me, I thy servant have been barren, and had no child, though I had an husband thirty years.

44 [16] And those thirty years I did nothing else day and night, and every hour, but make my prayer to the Highest [16].

45 After thirty years God heard me thine handmaid, looked upon my [17] misery, considered my trouble, and gave me a son: and I was very glad of him, so was my husband also, and all my neighbours: and we gave great honour unto the Almighty.

46 And I nourished him with great travail.

47 So when he grew up, and β came to the time that he should have a wife, I made a feast.

VAR. REND.—[14] *V.* 21. saved for myself a grape. ——[15] *V.* 28. *Lit.* my mouth was opened.

VAR. READ.—*V.* 20. β my, *Syr. Eth. Edd.* —— *V.* 21. β it with great difficulty, *cod. Am. Be.*; a very small portion, *Syr.*: *cp. Eth.*——γ wood, *Syr. Eth.* ——*V.* 24. β fruit, *Eth.*——γ fruit of the tree, *Eth.*—— *V.* 26. β *So Vulg.*; Arphad (2 Kings 18. 34), *Syr. Eth.*; Ardab, *Arm.*; Adar, Ardat, Ardach, Ardoch, *Lat. MSS.* —— *V.* 29. β verily didst shew thyself among us to our fathers, D S T. *So Syr. Eth.*, *omitting* among us.

VAR. REND.—[16] *V.* 44. *More lit.* And every single hour, and every single day, for those thirty years, did I make my prayer to the Highest by night and by day, *Lp.*——[17] *V.* 45. low estate (Luke 1. 48). *See marg. ch.* 10. 2.

VAR. READ.—*Vs.* 34, 35. β *So Vulg.*; when it has come to pass that what was sown, or sent, is destroyed, or the things that were received are destroyed, yet these receptacles remain, *Fri. Hg. after Lat. MSS. Syr.*——*V.* 37. β labour, *Lat. MSS.*; glory, *Syr.*—— *V.* 47. β I came to take a wife for him, *Syr.*; I took him a wife, *Eth.*

## CHAPTER 10.

1 *He comforteth the woman in the field.* 27 *She vanisheth away, and a city appeareth in her place.* 40 *The angel declareth these visions in the field.*

AND it so came to pass, that when my son was entered into his wedding chamber, he fell down, and died.

2 Then we all β overthrew the lights, and all my ‖ neighbours rose up to comfort me: so I took my rest unto the second day at night.

‖ Or, *countrymen*, Lat. *citizens.*

3 And it came to pass, when they had all left off to comfort me, to the end I might be quiet; then rose I up by night, and fled, and came hither into this field, as thou seest.

4 And I do now purpose not to return into the city, but here to stay, and neither to eat nor drink, but continually to mourn and to fast until I die.

‖ Or, *speeches.*

5 Then left I the β ‖ meditations wherein I was, and spake to her in anger, saying,

6 Thou foolish woman above all other, seest thou not our mourning, and what β happeneth unto us?

7 How that Sion β our mother is full of all heaviness, and much humbled, mourning very sore?

8 And now, seeing we all mourn and are sad, for we are all in heaviness, art thou grieved for one son?

9 For ask the earth, and she shall tell thee, that it is she which ought to mourn for the fall of so many that grow upon her.

10 For out of her came all at the first, and out of her shall all others come, and, behold, they walk almost all into destruction, and [1] a multitude of them is utterly ‖ rooted out [1].

‖ Or, *abolished.*

11 Who then should make more mourning than she, that hath lost so great a multitude; and not thou, which art sorry but for one?

‖ *But the earth after the manner of the earth, wherein to the present multitude is gone again, as it came out.*

12 But if thou sayest unto me, My lamentation is not like the earth's, because I have lost the fruit of my womb, which I brought forth with pains, and bare with sorrows;

13 β [2] ‖ But the earth *not so:* for the multitude present in it according to the course of the earth is gone, as it came [2] β:

14 Then say I unto thee, Like as thou hast brought forth with labour; even so the earth also hath given her fruit, namely, man, ever since the beginning unto him that made her.

15 Now therefore keep thy sorrow to thyself, and bear with a good courage that which hath befallen thee.

16 For if thou shalt acknowledge the determination of God to be just, thou shalt both [3] receive thy β son in time, and shalt be commended among γ women.

17 Go thy way then into the city to thine husband.

18 And she said unto me, That will I not do: I will not go into the city, but here will I die.

19 So I proceeded to speak further unto her, and said,

20 Do not so, but be counselled by me: for how many are the adversities of Sion? be comforted in regard of the sorrow of Jerusalem.

21 For thou seest that our sanctuary is laid waste, our altar broken down, our temple destroyed;

22 Our psaltery is laid on the ground, our song is put to silence, our rejoicing is at an end, the light of our candlestick is put out, the ark of our covenant is spoiled, our holy things are defiled, and the name that is called upon us is almost profaned: our β children are put to shame, our priests are burnt, our Levites are gone into captivity, our virgins are defiled, and our wives ravished; our righteous men carried away, our little ones destroyed, our young men are brought in bondage, and our strong men are become weak;

23 [4] And, which is the greatest of all, β the seal of Sion hath now lost her honour; for she is delivered into the hands of them that hate us.

24 And therefore shake off thy great heaviness, and put away the multitude of sorrows, that the Mighty may be merciful unto thee again, and

VAR. REND.—CHAP. 10. [1] *V.* 10. the multitude (=most) of them becometh for destruction (*a Heb. constr.*; Isa. 5. 5).——[2] *V.* 13. *Rather*, But the earth after the way of the earth; and the present multitude hath (ever) departed in her, even as it came forth (*i.e. the multitude present from time to time*). *Perhaps:* hath departed into her, even as it came out of her (Gen. 3. 19). *Cp. v.* 3. in this field=into this field.

VAR. READ.—CHAP. 10. *V.* 2. β *So Syr.*; put out, *Eth. Ar.*——*V.* 5. β *So Syr. Ar. Eth. The Lat.* sermones *may represent the same original: cp.* Ps. 14. 1. ——*V.* 6. β things have happened, *best Lat. MSS. Fri. So Syr. Eth.*——*V.* 7. β the mother of us all (Gal. 5. 26), D S, *Fri. So Syr. Hg. etc.*——*V.* 13. β But the earth—as many have come upon her, so they have gone, *Eth.*

VAR. REND.—[3] *V.* 16. recover.——[4] *V.* 23. *Rather*, And, what is more than all, the seal of Sion—in that she is unsealed from her glory; for she is even, *etc. See Var. Read.*

VAR. READ.—*V.* 16. β counsel, *Vulg.*——γ such, *Vulg. But best Lat. MSS. and Orient. versions as A.V. in both cases.*——*V.* 22. β free men, *Eth.*; free nobles, *Syr. Ar. The Lat. term* liberi *may mean either. The Greek* paides *means both* 'children' *and* 'slaves.'——*V.* 23. β Sion is sealed (*i.e. closed up*), and her glory is gone forth from her; and we are delivered, *etc., Eth.*; touching the seal of Sion, that the seal of her glory hath been removed now, and she is delivered, *etc., Syr.*

the Highest shall give thee rest and ease from thy labour.

25 And it came to pass, while I was talking with her, behold, her face upon a sudden shined exceedingly, and β [5] her countenance glistered [5], so that I was afraid of her, and mused what it might be.

26 And, behold, suddenly she made a great cry very fearful: so that the earth shook at the noise of the woman.

27 And I looked, and, behold, the woman appeared unto me no more, but there was a city [6] builded, and a large place shewed itself from the foundations: then was I afraid, and cried with a loud voice, and said,

28 Where is [a] Uriel the angel, who came unto me at the first? for he hath caused me β to fall [7] || into many trances, and mine end is turned into corruption, and my prayer to rebuke.

29 And as I was speaking these words, behold, β he came unto me, and looked upon me.

30 And, lo, I lay as one that had been dead, and mine understanding was taken from me: and he took me by the right hand, and comforted me, and set me upon my feet, and said unto me,

31 What aileth thee? and why art thou so disquieted? and why is thine understanding troubled, and the thoughts of thine heart?

32 And I said, Because thou hast forsaken me, and yet I did according to thy [b] words, and I went into the field, and, lo, I have seen, and yet see, that I am not able to express.

33 And he said unto me, Stand up manfully, and I will advise thee.

34 Then said I, Speak on, my lord, β in me β; only forsake me not, lest I die frustrate of my hope.

35 For I have seen that I knew not, and hear that I do not know.

36 Or is my sense deceived, or my soul in a dream?

37 Now therefore I beseech thee that thou wilt shew thy servant of this [8] || vision.

38 He answered me then, and said, Hear me, and [9] I shall inform thee, and tell thee wherefore [9] thou art afraid: for the Highest will reveal many secret things unto thee.

39 He hath seen that thy || way is right: for that thou [10] sorrowest continually for thy people, and makest [10] great lamentation for Sion.

40 This therefore is the meaning of the vision which thou lately sawest:

41 Thou sawest a woman mourning, and thou begannest to comfort her:

42 But now seest thou the likeness of the woman no more, but there appeared unto thee a city [6] builded.

43 And whereas she told thee of the death of her son, this is the || solution:

44 This woman, whom thou sawest, is Sion: β and whereas she said unto thee, even she β whom thou seest as a city builded,

45 [11] Whereas, *I say* [11], she said unto thee, that she hath been thirty years barren: β [12] those are the thirty years wherein there was no offering made in her.

46 But after β thirty years Solomon builded the city, and offered offerings: and then bare the barren a son.

47 And whereas she told thee that she nourished him with labour: that was the dwelling in Jerusalem.

48 But whereas she said unto thee, That my son coming into his marriage chamber [13] happened to have a fall, and died [13]: this was the destruction that came to Jerusalem.

49 And, behold, thou sawest her likeness, and because she mourned for her son, thou begannest to comfort her: and of these things which have chanced, these are to be opened unto thee.

50 For now the most High seeth that thou art grieved unfeignedly, and sufferest from thy whole heart for her, so hath he shewed thee the brightness of her glory, and the comeliness of her beauty:

51 And therefore I bade thee remain in the field where no house was builded:

[a] ch. 4. 1.

|| Or, *into the multitude in a trance.*

[b] ch. 5. 20.

|| Or, *trance.*

|| Or, *purpose.*

|| Or, *interpretation.*

VAR. READ.—[5] *V.* 25. *Lit.* her look became a flashing appearance. —— [6] *V.* 27. *Rather*, abuilding *or* being built (*so v.* 42), and a place was shewed (me) of great foundations.—— [7] *V.* 28. *Lit. as marg.; but see Var. Read.*—— [8] *V.* 37. *See marg. The Lat. term means* aberration *or* distraction of mind, *and occurred in v.* 28.

VAR. READ.—*V.* 25. β as the appearance of lightning became the look of her face, *Syr. So Eth.*—*V.* 28. β *The original reading of the Latin was probably*, to come into the muchness of this distraction of mind. *Syr.* to come to the muchness of this terror; *Eth.* to enter into this great discussion.—*V.* 29. β the angel which had come unto me at the first, D S T, *Syr. Eth. Fri.*—*V.* 34. β *Omit*, D S T, *Syr. Eth. Edd.*

VAR. READ.—[9] *V.* 38. let me . . . concerning the things whereof.—— [10] *V.* 39. didst sorrow . . . madest. —— [11] *V.* 45. And whereas.—— [12] *Rather*, it is because there were thirty years when, *etc.*—— [13] *V.* 48. *Rather*, had died, and an accident had befallen him.

VAR. READ.—*V.* 44. β *So Vulg.; omit, best Lat. MSS. Syr. Eth. Edd.*—*V.* 45. β it is because there were three thousand years to the world when, *etc., Hg. Fri. after Syr. Ar.*; the world remained one hundred years without offering an oblation, *Eth. The best Lat. MSS. read* three *here and in v.* 46. —— *V.* 46. β three thousand. *See last note. So Syr. Edd.*

52 For I knew that the Highest would shew this unto thee.
53 Therefore I commanded thee to go into the field, where no foundation of any building was.
54 [13]For in the place wherein the Highest beginneth to shew his city, there can no man's building be able to stand [14].
55 And therefore fear not, let not thine heart be affrighted, but go thy way in, and see the beauty and greatness of the building, as much as thine eyes be able to see:
56 And then shalt thou hear as much as thine ears may comprehend.
57 For thou art blessed above many other, and ‖ art [15] called with the Highest; and so are but few [15].
58 But to morrow at night thou shalt remain here;
59 And so shall the Highest shew thee β visions of the ‖ high things, which the most High will do unto them that dwell upon earth in the last days. So I slept that night and another, like as he commanded me.

‖ Or, *art called to be with, &c.*

‖ Or, *last things.*

## CHAPTER 11.

1 *He seeth in his dream an eagle coming out of the sea, 37 and a lion out of a wood talking to the eagle.*

β THEN saw I a dream, and, behold, there came up from the sea an eagle, which had twelve feathered wings, and three heads.
2 And I saw, and, behold, she spread her wings over all the earth, and all the winds of the air blew on her, and β were gathered together.
3 And I beheld, and out of her feathers there grew other β contrary β feathers; and they became little feathers and small.
4 But her heads were at rest: the head in the midst was greater than the other, yet rested †it with the residue.
5 Moreover I beheld, and, lo, the eagle flew with her feathers, and reigned upon earth, and over them that dwelt therein.
6 And I saw that all things under heaven were subject unto her, and no man [1]spake against her, no, not one creature upon earth.
7 And I beheld, and, lo, the eagle rose upon her talons, and [2]spake to her feathers, saying,
8 Watch not all at once: sleep every one in his own place, and watch by course:
9 But let the heads be [3]preserved for the last.
10 And I beheld, and, lo, the voice went not out of her heads, but from the midst of her body.
11 And I numbered her contrary feathers, and, behold, there were eight of them.
12 And I looked, and, behold, on the right side there arose one feather, and reigned over all the earth;
13 And so it was, that when it reigned, the end of it came, and the place thereof appeared no more: so the next following stood up, and reigned, and [4]had a great time;
14 And it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.
15 Then came there a voice unto it, and said,
16 Hear thou that hast borne rule over the earth so long: this I say unto thee, before thou beginnest to appear no more,
17 There shall none after thee [4]attain unto thy time, neither unto the half thereof.
18 Then arose the third, and reigned as the [5]other before, and appeared no more also.
19 So went it with all the β residue one after another, as that every one reigned, and then appeared no more.
20 Then I beheld, and, lo, in process of time the feathers that followed stood up upon the β right side, that they might rule also; and some of them ruled, but [6]within a while [6] they appeared no more:
21 For some of them were set up, but [7]ruled not.
22 After this I looked, and, behold,

† Lat. *she.*

VAR. REND.—[14] *V.* 54. *Rather*, For neither could a work of man's building endure, in a place where the city of the Highest was beginning to be shewn.—— [15] *V.* 57. named with the Highest, as are few (*so also Syr. Eth.*).

VAR. READ.—*V.* 59. β visions of dreams, *Hg. Fri. Vk., after* D T; a vision in a dream, what he will do in each several cycle (?) unto them, *etc., Eth.*; a vision of revelations, *Syr.*——CHAP. II. *V.* 1. β And it came to pass on the second night and another, as he had said unto me, that I saw a dream, *etc., cod. Am.*; And it came to pass in the second night, I saw a vision, *etc., Syr.*; And then during the second night I saw in a dream, *Eth.*——*V.* 2. β the clouds were gathered together unto her, *Edd., after Syr. Eth. Ar.*—— *V.* 3. β *Omit, Syr.*

VAR. REND.—CHAP. II. [1] *V.* 6. *i.e. gainsaid, resisted, as in ch.* 9. 18. —— [2] *V.* 7. uttered a cry (*Heb.* gave voice, Hab. 3. 10). —— [3] *V.* 9. kept; *to have their turn last, Lp. So Syr. Ar.* —— [4] *V.* 13. *Rather*, bare rule a long time. *So v.* 17: bear rule for thy time, *i.e. so long as thou.* —— [5] *V.* 18. others.—— [6] *Vs.* 20, 26. forthwith.—— [7] *V.* 21. kept not the rule.

VAR. READ.—*V.* 19. β wings, T, *Syr. Eth. Ar. Edd.* (alis *for* aliis).——*V.* 20. β *So Lat. MSS. Syr. Eth.*; left, 1 *Ar. version.*

β the twelve [8]feathers appeared no more, nor [9]the two little [8]feathers β:
23 And there was no more upon the eagle's body, but three heads that rested, and six little wings.
24 Then saw I also that two little feathers divided themselves from the six, and remained under the head that was upon the right side: for the four continued in their place.
25 And I beheld, and, lo, β[10]the feathers that were under the wing [10]β thought to set up themselves, and to have the rule.
26 And I beheld, and, lo, there was one set up, but [6]shortly it appeared no more.
27 And the second [11]was sooner away than the first.
28 And I beheld, and, lo, the two that remained thought also in themselves to reign:
29 And when they so thought, behold, there awaked one of the heads that were at rest, namely, it that was in the midst; for that was greater than the two other heads.
30 And then I saw that the two other heads were joined with it.
31 And, behold, the head was turned with them that were with it, and did eat up the two [12]feathers under the wing [12] that would have reigned.
32 But this head put the whole earth in fear, and bare rule in it over all those that dwelt upon the earth with much oppression; and it had the governance of the world more than all the wings that had been.
33 And after this I beheld, and, lo, the head that was in the midst suddenly appeared no more, like as the wings.
34 But there remained the two heads, which also in like sort ruled upon the earth, and over those that dwelt therein.
35 And I beheld, and, lo, the head upon the right side devoured it that was upon the left side.
36 Then I heard a voice, which said unto me, Look before thee, and consider the thing that thou seest.
37 And I beheld, and lo as it were a roaring lion [13]chased out of the wood: and I β saw that he sent out a man's voice unto the eagle, and said,
38 Hear thou, I will talk with thee, and the Highest shall say unto thee,
39 Art not thou it that [14]remainest of the [15]four beasts, whom I made [14] to reign in my world, that the end of β their times might come through them?
40 β And the fourth came, and overcame all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with much wicked oppression; and so long time dwelt he upon the earth with deceit.
41 For the earth hast thou not judged with truth.
42 For thou hast afflicted the meek, thou hast hurt the peaceable, β thou hast loved liars, and destroyed the γ dwellings of δ them that brought forth fruit, and hast cast down the walls of such as did thee no harm.
43 Therefore is thy wrongful dealing come up unto the Highest, and thy pride unto the Mighty.
44 The Highest also hath looked upon β the proud times, and, behold, they are ended, and his γ abominations are fulfilled.
45 And therefore appear no more, thou eagle, nor thy horrible wings, nor thy wicked [16]feathers, nor thy malicious heads, nor thy hurtful claws, nor all thy vain body:
46 That all the earth may be refreshed, and may [17]return, being delivered [17] from thy violence, and that she may hope for the judgment and mercy of him that made her.

## CHAPTER 12.

3 *The eagle, which he saw, is destroyed.* 10 *The vision is interpreted.* 37 *He is bid to write his visions,* 39 *and to fast, that he may see more.* 46 *He doth comfort those that were grieved for his absence.*

AND it came to pass, whiles the lion spake these words unto the eagle, I saw,

VAR. REND.—[8] *V.* 22. *i.e. wings, v.* 1. (*So in vs.* 3, 5, 7, 11, 12, 20, 24, feathers = wings.)——[9] *i.e. the two which had risen up* (*so Ar.*) *and ruled.*——[10] *V.* 25. *Perhaps rather,* these (*so best MSS.*) sub-wings *or* under-wings, *i.e. the four little wings; so called in reference to the great ones out of which they sprang* (*v.* 3). *Cp. v.* 31; *ch.* 12. 19.——[11] *V.* 27. disappeared more swiftly than the first, *Lp.*——[12] *V.* 31. sub-wings.——[13] *V.* 37. rushing.

VAR. READ.—*V.* 22. β her twelve wings had perished, and two of the little wings, *Syr.*——*V.* 25. β those four little wings, *Syr.*

VAR. REND.—[14] *V.* 39. remainedst . . . had made.——[15] *See* Dan. 7. 3–7.——[16] *V.* 45. little wings (*v.* 23).——[17] *V.* 46. be delivered again (*a common Heb. idiom*).

VAR. READ.—*V.* 37. β heard, *cod. Am. Syr. Eth.* (*a correction*).——*V.* 39. β the, *Syr. Eth. Ar. Hg. Lp.*——*V.* 40. β But thou, the fourth, camest, *etc., with 2nd pers. throughout, Syr. Ar. Arm.*——*V.* 42. β *Insert* thou hast hated the righteous, *Fri. Hg. Vk., after Syr. Eth. Ar.*——γ fortresses *or* castles, *Orient. versions.*——δ them that abounded, *Syr.*; the just, *Eth.*; the perfect, *Ar.*——*V.* 44. β his own times, *Syr. Ar. Arm. Hg. Fri.*——γ ages, S, *Syr. Fri. Hg.*

2 β And, behold, the head that remained and the four wings appeared no more, and the two went unto it, and set themselves up to reign, and their kingdom was small, and full of uproar.

3 And I saw, and, behold, they appeared no more, and the whole body of the eagle was burnt, so that the earth was in great fear: then awaked I out of the trouble and trance of my mind, and from great fear, and said unto my spirit,

4 Lo, this hast thou done unto me, in that thou searchest out the ways of the Highest.

5 Lo, yet am I weary in my mind, and very weak in my spirit; and [1] little strength is there in me, for the great fear wherewith I was affrighted this night.

6 Therefore will I now beseech the Highest, that he will [2] comfort me unto the end.

7 And I said, Lord that bearest rule, if I have found grace before thy sight, and if I am justified with thee before many others, and if my prayer indeed be come up before thy face;

8 [2] Comfort me then, and shew me thy servant the interpretation and [3] plain difference [3] of this fearful vision, that thou mayest perfectly comfort my soul.

9 For thou hast judged me worthy to shew me the last times.

10 And he said unto me, This is the interpretation of the vision:

11 The eagle, whom thou sawest come up from the sea, is the β kingdom which was seen in the [a] vision of thy brother Daniel.

a Dan. 7. 7.

12 But it was not expounded unto him, [4] therefore now I declare it unto thee.

13 Behold, the days will come, that there shall rise up a kingdom upon earth, and it shall be feared above all the kingdoms that were before it.

14 In the same shall twelve kings reign, one after another:

15 Whereof the second shall begin to reign, and shall [5] have more time than any of the twelve.

16 And this do the twelve wings signify, which thou sawest.

17 As for the voice which thou heardest speak, and that thou sawest not to go out from the heads, but from the midst of the body thereof, this is the interpretation:

18 That β after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not then fall, but shall be restored again γ to his [6] beginning.

19 And whereas thou sawest the eight [7] small under feathers [7] sticking to her wings, this is the interpretation:

20 That in [8] him there shall arise eight kings, whose times shall be but small, and their years swift.

21 And two of them shall perish, the middle time approaching: four shall be kept [9] until their end begin to approach [9]: but two shall be kept unto the end.

22 And whereas thou sawest three heads resting, this is the interpretation:

23 In [10] his last days shall the most High raise up three β kingdoms, and renew many things therein, and they shall have the dominion of the earth,

24 And of those that dwell therein, with much oppression, above all those that were before them: therefore are they called the heads of the eagle.

25 For these are they that shall [11] accomplish his wickedness, and that shall finish his last end.

26 And whereas thou sawest [12] that the great head appeared no more, it signifieth that one of them shall die upon his bed, and yet with pain.

27 For the two that remain [13] shall be slain with the sword.

28 For the sword of the one shall devour the other: but at the last shall he fall through the sword himself.

29 And whereas thou sawest two [7] feathers under the wings [7] passing over [14] the head that is on the right side;

VAR. REND.—CHAP. 12. [1] *V.* 5. *Rather*, not even a little.——[2] *Vs.* 6, 8. strengthen. —— [3] *V.* 8. distinctive meaning. —— [4] *V.* 12. *Rather*, as. —— [5] *V.* 15. *Rather*, bear rule (*or* hold sway) for a longer time (*ch.* 11. 13).

VAR. READ. — CHAP. 12. *V.* 2. β *Text corrupt.* And behold the head that had remained appeared no more, and the two wings that went over unto it set themselves up to reign, *etc.*, *cod. Am. Syr. Vl. Fri. Cp. ch.* 11. 24, 35.——*V.* 11. β *Insert* fourth, *Syr. Ar. Eth. Hg. cod. Am.* (*Be.*). *Cp.* Dan. 7. 7.

VAR. REND.—[6] *V.* 18. *Or*, rule (*the Greek original term having both meanings*), *Vl.*——[7] *Vs.* 19, 29. sub-wings *or* under-wings (*ch.* 11. 3, 11, 25).——[8] *V.* 20. it, *i.e. the kingdom* (*v.* 18).——[9] *V.* 21. for a time (*so Syr.*), when the time for it to be ended shall begin to approach.——[10] *V.* 23. the last days thereof, *i.e. of the kingdom* (*vs.* 18, 20). —— [11] *V.* 25. *Lit.* sum up *or* bring to a head.——[12] *V.* 26. the greater head appearing. ——[13] *V.* 27. *Lit.* the sword shall devour them. —— [14] *V.* 29. *Insert* unto. (*The Greek preposition, and the Heb. one which it represented, meant both* over *and* unto.) *So Syr. Eth. Hg.*

VAR. READ.—*V.* 18. β within, *Syr.*; in, *Ar.*; out of (the midst of the body of that kingdom), *Eth.*—— γ to his former rule, *Syr. Ar. Arm. prob. Eth.*—— *V.* 23. β kings, *Syr. Eth. Ar. Arm. Hg.*

30 It signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.

31 And the lion, whom thou sawest rising up out of the wood, and roaring, and speaking to the eagle, and rebuking her for her unrighteousness with all the words which thou hast heard;

† Lat. *wind*, or, *spirit.*

32 This is the $\beta$ [15] † anointed, which the Highest hath kept $\gamma$ for them and for their wickedness unto the end $\gamma$: he shall reprove them, and shall upbraid them with their $\delta$ cruelty.

33 For he shall set them before him alive in judgment, and [16] shall rebuke them, and correct them.

34 For the rest of my people shall he deliver with mercy, those that have been preserved upon my borders, and he shall make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning.

35 This is the dream that thou sawest, and these are the interpretations.

36 Thou only hast been meet to know this secret of the Highest.

37 Therefore write all these things that thou hast seen in a book, and [17] hide them:

38 And teach them to the wise of the people, whose hearts thou knowest may comprehend and keep these secrets.

39 But wait thou here thyself yet seven days more, that it may be shewed thee, whatsoever it pleaseth the Highest to declare unto thee. And with that he went his way.

40 And it came to pass, when all the people [18] saw that the seven days were past, and I not come again into the city, they gathered them all together, from the least unto the greatest, and came unto me, and said,

41 What have we offended thee? and what evil have we done against thee, that thou forsakest us, and sittest here in this place?

|| Or, *people.*

42 For of all the $\beta$ || prophets thou only art left us, as a cluster of the vintage, and as a candle in a dark place, and as a $\gamma$ haven or ship preserved from the tempest.

43 Are not the evils which are come to us sufficient?

44 If thou shalt forsake us, how much better had it been for us, if we also had been burned in the midst of Sion?

45 For we are not better than they that died there. And they wept with a loud voice. Then answered I them, and said,

46 Be of good comfort, O Israel; and be not heavy, thou house of Jacob:

47 For the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation.

48 As for me, I have not forsaken you, neither am I departed from you: but am come into this place, to pray for the desolation of Sion, and that I might seek mercy for the low estate of your sanctuary.

49 And now go your way home every man, and after these days will I come unto you.

50 So the people went their way into the city, like as I commanded them:

51 But I remained still in the field seven days, as the angel commanded me; and did eat only in those days of the flowers of the field, and had my meat of the herbs [19].

## CHAPTER 13.

1 *He seeth in his dream a man coming out of the sea.* 25 *The declaration of his dream.* 54 *He is praised, and promised to see more.*

AND it came to pass after seven days, I dreamed a dream by night:

2 And, lo, there arose || a $\beta$ wind from the sea, that it moved all the waves thereof.

|| *a certain man as the wind,* Junius.

3 $\beta$ And I beheld, and, lo, that man waxed strong with the || thousands of heaven $\beta$: and [1] when he turned his countenance to look, all the things trembled that were seen under him.

|| *clouds.*

VAR. REND.—[15] *V.* 32. *i.e. the Messiah* (*ch.* 7. 28, 29).——[16] *V.* 33. when he accuseth them, then shall he sweep them away (*cp. Syr. Eth. Arm.* destroy them). ——[17] *V.* 37. *Lit.* put them in a hidden place. *Cp.* Isa. 8. 16 *sq. and ch.* 14. 26.——[18] *V.* 40. heard (*so Eth. Ar.; but Syr.* saw).

VAR. READ.—*V.* 32. $\beta$ wind, *Vulg.*——$\gamma$ for the end of the days, who shall arise from the seed of David, *Syr. Hg. So also Eth. Ar. Arm.*——$\delta$ contempts (of his law), S D T, *Fri.*——*V.* 42. $\beta$ peoples, *Vulg.*

VAR. REND.—[19] *V.* 51. *Add* in those days. —— CHAP. 13. [1] *Vs.* 3, 4. where . . . wheresoever.

VAR. READ.—*V.* 42. $\gamma$ haven of safety to a ship in a storm, *Syr. Hg.* (*so Ar.*); haven of a ship from the deep, *Eth.*——CHAP. 13. *V.* 2. $\beta$ *Insert* great, *Syr. Eth. Ar.*——*V.* 3. $\beta$ *So Vulg.*; And I beheld and lo the wind was making to come up from the heart of the sea as it were the likeness of a man; and I beheld and lo that man was flying with the clouds of heaven, *Syr. Hg. Perhaps the repetition of the opening words led to the omission of the intervening sentence.* And I saw this wind coming forth from the sea in the likeness of a man; and then this man flew with the clouds of heaven, *Eth. So Ar.* (was flying with the clouds, D S, *Fri. Cp.* Dan. 7. 13).

4 And whensoever[1] the voice went out of his mouth, all they β burned that heard his voice, like as γ the earth faileth when it feeleth the fire.

5 And after this I beheld, and, lo, there was gathered together a multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea.

6 But I beheld, and, lo, he had graved himself a great mountain, and flew up upon it.

7 But I would have seen the region or place whereout the hill was graven, and I could not.

8 And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight.

9 And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war:

10 But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests.

11 And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden of an innumerable multitude nothing was to be perceived, but only β dust and smell of smoke: when I saw this I was γ afraid.

12 Afterward saw I the same man come down from the mountain, and call unto him another peaceable multitude.

13 And there came [2] much people unto him, whereof some were glad, some were sorry, some of them were bound, and [3] other some brought β || of them that were offered [3]: then was I sick through great fear, and I awaked, and said,

|| Junius, *of the things that were offered.*

14 Thou hast shewed thy servant these wonders from the beginning, and hast counted me worthy that thou shouldest receive my prayer:

15 Shew me now yet the interpretation of this dream.

16 For as I conceive in mine understanding, woe unto them that [4] shall be left in those days! and much more woe unto them that are not left [5] behind [5]!

17 For they that [4] were not left β [6] were γ in heaviness.

18 Now understand I the things that are laid up in the latter days, which shall happen unto them, and to those that are left [5] behind [5].

19 Therefore are they come into great perils and many necessities, like as these dreams declare.

20 Yet is it easier for him that is in danger to come into || these things [7], than to pass away as a cloud out of the world, and not to see the things that happen in the last days. And he answered unto me, and said,

|| Or, *this day.*

21 The interpretation of the vision shall I shew thee, and I will open unto thee the thing that thou hast required.

22 Whereas thou hast spoken of them that are left [5] behind [5], this is the interpretation:

23 [7] He that shall endure the peril in that time hath kept himself: they that be fallen into danger are such as have works [7], and faith toward the Almighty.

24 Know this therefore, that they which be left [5] behind [5] are more blessed than they that be dead.

25 This is the meaning of the vision: Whereas thou sawest a man coming up from the [8] midst of the sea:

26 The same is he whom God the Highest hath kept a great season, which by his own self shall deliver his creature: and he shall [9] order them that are left [5] behind [5].

27 And whereas thou sawest, that out of his mouth there came as a blast of wind, and fire, and storm;

28 And that he held neither sword, nor any instrument of war, but that [10] the rushing in of him [10] destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold, the days come, when the

VAR. REND.—[2] *V.* 13. *Lit.* the faces of many men. —[3] *Or*, some (were) bringing some of those who were being presented. *Cp.* Isa. 66. 20, *Ch.*

VAR. READ. — *V.* 4. β did melt, *Syr. Eth. Ar. Hg.*—γ wax melteth, *Syr. Eth. Ar. Hg. Fri.*— *V.* 11. β dust of ashes, S, *Syr. Eth. Ar. Fri. Hg.*— γ astonied, S D T, *Syr. Fri. Hg.* — *V.* 13. β *As marg., Syr.; as text, Lat. MSS. Ar. Arm.*

VAR. REND.—[4] *Vs.* 16, 17. *Rather*, are.—[5] *Vs.* 16, 18, 22, 24, 26, 48. *Omit.*—[6] *V.* 17. *i.e. in the vision. But see Var. Read.* — [7] *V.* 23. *Rather*, He that bringeth the peril in that time, will himself keep them that fall into the peril; these are they that have works, *etc., Hg. Fri. Cp. Syr. Eth.*—[8] *V.* 25. *Lit.* heart (*ch.* 4. 7; Ex. 15. 8).—[9] *V.* 26. *i.e. set in order: so Eth.* — [10] *V.* 28. his fury *or* heat (Ezek. 3. 14; Dan. 8. 6).

VAR. READ.—*V.* 17. β shall be, *cod. Am. Syr.*— *Vs.* 17–20. γ in heaviness, understanding what things are laid up in the last days, which they will not meet with (*so Syr.*). But unto them also that are left, woe upon this account, that they will see great hazards and many straits, like as these dreams do shew. Yet it is better (*Syr. Eth.*) to hazard coming to these things, *etc., Hg. Fri. Lp.*

most High will begin to deliver them that are upon the earth.

30 β And he shall come to the astonishment of them that dwell on the earth.

31 And one shall undertake to fight against another, one city against another, one place against another, [a] one people against another, and one realm against another.

32 And [11] the time [11] shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, [12] and [12] then shall my Son be [13] declared, whom thou sawest as a man ascending.

33 And when all the [14] people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them, willing to come, and to overcome him by fighting.

35 But he shall stand upon the top of the mount Sion.

36 And Sion shall come, and shall be shewed to all men, [15] being [15] prepared and builded, like as thou sawest the hill graven without hands.

37 β [16] And this my Son shall rebuke the wicked inventions of those nations, γ which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments [16] wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour by the law which is like unto fire.

39 And whereas thou sawest that he gathered another peaceable multitude unto him;

40 Those are the β ten tribes, which were carried away prisoners out of their own land in the time of γ Osea the king, whom [b] Salmanasar the king of δ Assyria led away captive, and he carried them over the [17] waters, and so came they into another land.

41 But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42 That they might there [18] keep their statutes, which they never kept in their own land.

43 And they entered into Euphrates by the narrow [19] passages of the river.

44 For the most High then shewed [c] signs for them, and [20] held still the flood [20], till they were passed over.

45 For through that country there was a great way to go, namely, of a year and a half: and the same region is called β || Arsareth.

46 Then dwelt they there until the latter time; and now when they shall begin to come,

47 The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude β with peace.

48 β But those that be left [5] behind [5] of thy people are they that are found within my borders β.

49 Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain.

50 And then shall he shew them great wonders.

51 Then said I, O Lord that bearest rule, shew me this: Wherefore have I seen the man coming up from the midst of the sea?

52 And he said unto me, Like as thou canst neither seek out nor know the things that are in the deep of the sea: even so can no man upon earth see my Son, or those that be with him, but β [21] in the day time.

53 This is the interpretation of the dream which thou sawest, and [22] whereby thou only art here lightened.

54 For thou hast forsaken thine own way, and applied thy diligence unto my law, and sought it.

[a] Matt. 24. 7.

[b] 2 Kings 17. 3.

[c] Ex. 14. 21. Josh. 3. 15, 16.

|| Or, *Ararath.*

VAR. REND.—[11] *V.* 32. it. —— [12] *Omit.* —— [13] revealed. —— [14] *V.* 33. peoples. —— [15] *V.* 36. *Omit.* —— [16] *Vs.* 37, 38. *Rather*, But my Son himself shall accuse the nations that have come of their wickednesses, even those that have approached unto the tempest, and shall upbraid them to their faces with their evil devices and the torments, *etc.* —— [17] *V.* 40. river, *i.e. the Euphrates.*

VAR. READ.—*V.* 30. β *Text corrupt.* And frenzy (*ch.* 5. 33; great amazement, *Syr.*) shall come upon them, *etc.*, *Vk. Hg. Fri.* —— *V.* 37. β *Text corrupt. Best Lat. MSS. Fri. Hg. etc., as rendered.* —— γ which are likened unto a tempest, *Syr. So Eth.* —— *V.* 40. β nine, *Eth.*; nine and a half, *Syr. Ar.*; $\frac{\text{ten}}{\text{viiii.}}$ *cod. Am.* —— γ Josias, S D T, *Syr. See* 2 Kings 17. 3-6. —— δ Syria; and they call him king of Mausil (Mosul?), *Ar.*

VAR. REND.—[18] *V.* 42. *Insert* at least. *So Syr.* —— [19] *V.* 43. entries *or* entrances; *i.e. between the divided waters* (Ex. 14. 22). —— [20] *V.* 44. *Rather*, stayed the springs of the stream (*v.* 47). —— [21] *V.* 52. *Rather*, in the time of his day. *See Var. Read.* —— [22] *V.* 53. wherefore *or* on account of which.

VAR. READ.—*V.* 45. β Arzareth, D S. *Fusion of* erez ahereth, *Heb. for* 'another land' (*cp. v.* 40; Deut. 29. 28), *Schiller-Szinessy.* —— *V.* 47. β *Insert* gathered, D S, *Syr. Eth. Ar. Edd.* —— *V.* 48. β *So Vulg.*; They also that be left of thy people shall be saved, even they that shall be found within my holy borders, *Syr. Hg.* —— *V.* 52. β in that time, in his day, *Syr.*; in the time of his days (*cp.* Luke 17. 22), *Ar.*; when his time and his day hath come, *Eth.*

55 Thy life hast thou ordered in wisdom, and hast called understanding thy mother.
56 And therefore have I shewed thee β the treasures of the Highest: after other three days I will speak other things unto thee, and declare unto thee mighty and wondrous things.
57 Then went I forth into the field, giving praise and thanks greatly unto the most High because of his wonders, which he did β 23 in time;
58 And because he governeth the β same, and such things as fall in their seasons: and there I sat three days.

## CHAPTER 14.

1 *A voice out of a bush calleth Esdras,* 10 *and telleth him that the world waxeth old.* 22 *He desireth, because the law was burnt, to write all again,* 24 *and is bid to get swift writers.* 39 *He and they are filled with understanding:* 45 *but he is charged not to publish all that is written.*

AND it came to pass upon the third day, I sat under an oak, and, behold, there came a voice out of a bush over against me, and said, Esdras, Esdras.
2 And I said, Here am I, Lord. And I stood up upon my feet.
a Ex. 3. 2, &c. 3 Then said he unto me, a In the bush I did manifestly reveal myself unto Moses, and talked with him, when my people served in Egypt:
4 And I sent him, and led my people out of Egypt, and brought him up to the mount of Sinai, where I held him by me 1 a long season,
5 And told him many wondrous things, and shewed him the secrets of the times, and the end; and commanded him, saying,
6 These words shalt thou declare, and these shalt thou hide.
7 And now I say unto thee,
8 That thou lay up in thy heart the signs that I have shewed, and the dreams that thou hast seen, and the interpretations which thou hast heard:
9 For thou shalt be taken 2 away from β all, and from henceforth thou
‖ Or, *counsel.* shalt remain with my γ ‖ Son, and with such as be like thee, until the times be ended.
10 For the world hath lost his youth, and the times begin to wax old.
11 For the world is divided into β twelve 3 parts, and γ the ten parts of it are gone δ already, and half of a tenth part:
12 And there remaineth that which is after the half of the tenth part γ.
13 Now therefore set thine house in order, and reprove thy people, comfort such of them as be in trouble, and now renounce 4 corruption,
14 Let go from thee mortal thoughts, cast away the burdens of man, put off now the weak nature,
15 And set aside the thoughts that are most heavy unto thee, and haste thee to 5 flee from these times.
b Matt. 24. 8. 16 For b yet greater evils than those which thou hast seen happen shall be done hereafter.
17 For look how much the world shall be weaker through age, so much the more shall evils increase upon them that dwell therein.
18 For the truth β is 6 fled far away, and leasing is hard at hand β: for now hasteth γ the vision to come, which thou hast seen.
19 Then answered I β before thee, and said β,
20 Behold, 7 Lord 7, I will go, as thou hast commanded me, and reprove the people which are present: but they that shall be born afterward, who shall admonish them? thus the world is set in darkness, and they that dwell therein are without light.
21 For thy law is burnt, therefore no man knoweth the 8 things that are done of thee, or the works that shall begin 8.
22 But if I have found grace before thee, send the Holy Ghost into me, and I shall write all that hath been done in the world since the beginning, which were written in thy law, that men may find thy path, and

VAR. REND.—23 *V.* 57. *Or,* in season, *Hg.* —— CHAP. 14. 1 *V.* 4. many days.——2 *V.* 9. *Cp.* Gen. 5. 24; Mark 16. 19.

VAR. READ.—*V.* 56. β what reward is with the Highest, *Fri. after* D; those things; for the (thy, *Eth.*) reward is with the Highest, *Syr. So Hg.* ——*V.* 57. β in his several days, *Eth.;* at all times, *Ar.*——*V.* 58. β times, D T, *Syr. Ar. Fri. Hg.;* years, *Eth.* —— CHAP. 14. *V.* 9. β men, *Hg. Fri., after St. Ambrose, Syr. Eth. Ar.* —— γ *So* D S T, *St. Ambrose, Syr. Eth. Ar. Edd. As marg., Vulg.*

VAR. REND.—3 *V.* 11. *i.e. periods* or *ages.* —— 4 *V.* 13. *i.e. the present corruptible life: so Orient. versions. Cp. v.* 9. —— 5 *V.* 15. *Lit.* migrate. —— 6 *V.* 18. gone. *The Greek term was prob. the same as in* Isa. 46. 13; Ps. 22. 19.——7 *V.* 20. *Omit.*—— 8 *V.* 21. *Rather,* works that have been done by thee, or that shall be done.

VAR. READ.—*V.* 11. β ten, *Eth.*——*Vs.* 11, 12. γ it hath come unto the tenth, and there remaineth a half of the tenth, *Eth. Omit vs.* 11, 12, *Syr.*——*V.* 11. δ *So cod. Am. Be. Wanting in Vulg.*——*V.* 18. β shall go far away, and leasing shall draw near, *Syr. Hg. Fri. Cp. Eth. Ar. Arm.* —— γ to come the eagle which thou sawest in the vision, *Hg. Vk. Fri., after Orient. versions.*——*V.* 19. β and said, Let me speak before Thee, O Lord, *Orient. versions, Hg. Fri.*

that they which will [9] live in the latter days may live.

23 And he answered me, saying, Go thy way, gather the people together, and say unto them, that they seek thee not for forty days.

24 But look thou prepare thee many || box [10] trees, and take with thee β Sarea, Dabria, Selemia, || Ecanus, and Asiel, these five which are ready to write swiftly;

|| Or, *box tables to write on:* See ver. 44.
|| Or, *Banus.*

25 And come hither, and I shall light a candle of understanding in thine heart, which shall not be put out, till the things be performed which thou shalt begin to write.

26 And when thou hast done, some things shalt thou publish, and some things shalt thou [11] shew secretly to the wise: to morrow this hour shalt thou begin to write.

27 Then went I forth, as he commanded, and gathered all the people together, and said,

28 Hear these words, O Israel.

c Gen. 47. 4.

29 [c] Our fathers at the beginning were strangers in Egypt, from whence they were delivered:

d Acts 7. 53.

30 [d] And received the law of life, which they kept not, which ye also have transgressed after them.

31 Then was the land, even the land of Sion, parted among you by lot: but your fathers, and ye yourselves, have done unrighteousness, and have not kept the ways which the Highest commanded you.

32 And forasmuch as he is a righteous judge, he took from you in time the thing that he had given you.

33 And now are ye here, β and your brethren among you.

34 Therefore if so be that ye will subdue your own understanding, and reform your hearts, ye shall be kept alive, and after death ye shall obtain mercy.

35 For after death shall the judgment come, when we shall live again: and then shall the names of the righteous be manifest, and the works of the ungodly shall be declared.

36 Let no man therefore come unto me now, nor seek after me these forty days.

37 So I took the five men, as he commanded me, and we went into the field, and remained there.

38 And the next day, behold, a voice called me, saying, Esdras, [e] open thy mouth, and drink that I give thee to drink.

e Ezek. 3. 1.

39 Then opened I my mouth, and, behold, he reached me a full cup, which was full as it were with water, but the colour of it was like fire.

40 And I took it, and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit β strengthened my memory:

41 And my mouth was opened, and shut no more.

42 The Highest gave understanding unto the five men, and they wrote β [12] the wonderful visions of the night that were told, which they knew not: and they sat forty days, and they wrote in the day, and at night they ate bread.

43 As for me, I spake in the day, and I held not my tongue by night.

44 In forty days they wrote β [13] || two hundred and four books.

|| Or, *nine hundred and four.*

45 And it came to pass, when the forty days were fulfilled, that the Highest spake, saying, The first that thou hast written publish openly, that the worthy and unworthy may read it:

46 But keep the seventy last, that thou mayest deliver them only to such as be wise among the people:

47 For in them is the spring of understanding, the fountain of wisdom, and || the stream of knowledge.

|| Or, *the light of knowledge.*

48 And I did so β.

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VAR. REND.—[9] *V.* 22. *Insert* to.——[10] *V.* 24. *Rather,* tablets (*of boxwood*).——[11] *V.* 26. deliver.

VAR. READ.—*V.* 24. β *These names vary in the MSS. and versions. They prob. represent* Seraiah, Dibri (Lev. 24. 11), Shelemiah, Elkanah (*Syr. Arm. partly Eth.*), and Asiel (1 Chron. 4. 35). —— *V.* 33. β *So Eth. Ar.;* in tribulation, and your brethren among you in another land, *Syr.;* and your brethren are farther inland than you, *Hg.* (*cp. ch.* 13. 41).

VAR. REND.—[12] *V.* 42. *Lit.* the things that were said, the distractions (*or* ecstasies) of the night, which they knew not. *But see Var. Read.*——[13] *V.* 44. *Rather,* ninety-four: *see Var. Read. and v.* 46.

VAR. READ.—*V.* 40. β preserved a memory, D, *Syr. Ar. Hg.;* retained (things) in memory, S T, *Fri.;* was preserved by memory, *Vulg.*——*V.* 42. β all these signs which they knew not in order (Luke 1. 3), *Eth.* (*so Ar.*); the things that were said, in order, in characters which they knew not, *Syr. Hg. The tradition was that Ezra invented the Chaldee or square Hebrew characters* (*St. Jerome, Prolog. Gal. Preface to books of Kings*).——*V.* 44. β *As marg.,* D S T; ninety-four, *Orient. versions, Edd.* (*The seventy esoteric books of v.* 46 + *the twenty-four books of the O. T.*) —— *V.* 48. β *Add* in the seventh year, in the sixth week, after five thousand years of the creation and three months and twelve days. And in them was Ezra caught away, and was taken up into the place of such as were like him, after having written all these things. But he was called the scribe of the knowledge of the Most High for ever and ever. The first book of Ezra is ended, *Syr. A similar addition is found in Eth. Ar. Arm. This natural close of the book was removed by the later editor, who added chs.* 1, 2, 15, 16, *which are wanting in these versions.*

## CHAPTER 15.

*1 This prophecy is certain. 5 God will take vengeance upon the wicked, 12 upon Egypt. 28 An horrible vision. 43 Babylon and Asia are threatened.*

1 BEHOLD, speak thou in the ears of my people the words of prophecy, which I will put in thy mouth, saith the Lord:

2 And cause them to be written in paper: for they are faithful and true.

3 Fear not the imaginations against thee, let not the incredulity of them trouble thee, that speak against thee.

a John 3. 36. 4 For [a] all the [2] unfaithful shall die in their unfaithfulness [2].

5 Behold, saith the Lord, I will bring plagues upon the world; the sword, famine, death, and destruction.

6 For wickedness hath [3] exceedingly polluted [3] the whole earth, and their hurtful works are [4] fulfilled.

7 Therefore saith the Lord,

8 I will hold my tongue no more as touching their wickedness, which they profanely commit, neither will I suffer them in those things, in which they wickedly exercise themselves: behold, the

b Rev. 6. 10. & 19. 2. [b] innocent and righteous blood crieth unto me, and the souls of the just complain continually.

9 And therefore, saith the Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.

10 Behold, my people is led as a flock to the slaughter: I will not suffer them [5] now to dwell in the land of Egypt:

11 But I will bring them with a mighty hand and a stretched out arm, and smite Egypt with plagues, as before, and will destroy all the land thereof.

12 Egypt shall mourn, and the foundation of it shall be smitten with the plague and punishment that God shall bring upon it.

13 They that till the ground shall mourn: for their seeds shall fail $\beta$ through the blasting and hail, and with a fearful [6] constellation.

14 Woe to the world and them that dwell therein!

15 For the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and [7] swords in their hands.

16 For there shall be sedition among men, and invading one another; they shall not regard their $\beta$ kings nor princes, and [8] the course of their actions shall stand in their power $\beta$.

17 A man shall desire to go into a city, and shall not be able.

18 For because of their pride the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.

19 A man shall have no pity upon his neighbour, but shall [9] destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.

20 Behold, saith God, I will call together all the kings of the earth to $\beta$ reverence me $\beta$, which are from the rising of the sun, from the south, from the east, and Libanus; to turn themselves one against another, and repay the things that they have done to them.

21 Like as they do yet this day unto my chosen, so will I do also, and recompense in their bosom. Thus saith the Lord God;

22 My right hand shall not spare the sinners, and my sword shall not cease over them that shed innocent blood upon the earth.

23 The fire [10] is gone forth from his wrath, and [10] hath consumed the foundations of the earth, and the sinners, like the straw that is kindled.

24 Woe to them that sin, and keep not my commandments! saith the Lord.

25 I will not spare them: go your way, ye $\beta$ children, from the power $\beta$, defile not my sanctuary.

26 For the Lord knoweth all them that sin against him, and therefore [10] delivereth he them unto death and destruction.

27 For now are the plagues come upon the whole earth, and ye shall remain in them: for God shall not deliver you, because ye have sinned against him.

28 Behold an horrible vision, [11] and

VAR. REND.—CHAP. 15. [1] *V.* 1. *Cp. ch.* 2. 48.—— [2] *V.* 4. incredulous . . . incredulity.——[3] *V.* 6. *Rather*, prevailed over (*or* upon): *cp.* Gen. 7. 19.——[4] *Cp.* Gen. 15. 16.——[5] *V.* 10. any longer.——[6] *V.* 13. *Or*, star (*vs.* 35, 39, 40, 44). *But perhaps the term denotes* tempest: *cp. Virg. Æn.* 11. 260; *Ov. Metam.* 5. 281.

VAR. READ.—CHAP. 15. *V.* 13. $\beta$ *Add* and their trees shall be wasted, D S, *Fri.*

VAR. REND.—[7] *Vs.* 15, 41. a broadsword *or* lance (Luke 2. 35).——[8] *V.* 16. *Text corrupt. See Var. Read.*——[9] *V.* 19. *Lit.* make nought of. (*The Lat. points to the Greek and Heb. terms used*, Isa. 21. 2.)—— [10] *Vs.* 23, 26. *Hebrew prophetic perfects.*——[11] *V.* 28. *Cp.* Jer. 1. 13.

VAR. READ.—*V.* 16. $\beta$ king, nor the chief of their magnates in their power, *Rö.* (*slightly correcting the reading of* S), *Fri. Ch. Lp. Cp.* Luke 1. 52.—— *V.* 20. $\beta$ the commotion, D S, *Fri. Lp.*——*V.* 25. $\beta$ apostate children (Jer. 3. 22), A T, *Gildas, Be.*

the appearance thereof from the east [11]:

29 Where the nations of the dragons of Arabia shall come out with many chariots, and $\beta$ the multitude of them shall be carried as the wind upon earth $\beta$, that all they which hear them may fear and tremble.

30 Also the Carmanians raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste a portion of the land of the Assyrians $\beta$.

31 And then shall the dragons have the upper hand, remembering their nature; and if they shall turn themselves, [12] conspiring together in great power to persecute [12] them,

32 Then these shall be troubled, and [13] keep silence through their power, and shall flee.

33 And from the land of the Assyrians shall [14] the enemy besiege them, and consume some [14] of them, and in their host shall be fear and dread,

|| Or, *against.* and strife || among their kings.

34 Behold clouds from the east and from the north unto the south, and they are very horrible to look upon, full of wrath and storm.

35 They shall [15] smite one upon another, and [c] they shall smite down a great multitude of [6] stars upon the earth, even their own [6] star [15]; and

c Matt. 24. 29.

d Rev. 14. 20. [d] blood shall be from the sword unto the belly $\beta$,

36 And $\beta$ dung of men unto the camel's || hough.

|| Or, *pastern, or, litter.*

37 And there shall be great fearfulness and trembling upon earth: and they that see the wrath shall be afraid, and trembling shall come upon them.

38 And then shall there come great [16] storms from the south, and from the north, and another $\beta$ [17] part from the west.

39 And [18] strong winds shall arise from the east, and shall open it; and the cloud which he raised up in wrath, and the [6] star stirred to cause $\beta$ fear [18] toward the east and west wind, shall be destroyed.

40 The great and mighty clouds shall be lifted up full of wrath, and the [6] star, that they may make all the earth afraid, and them that dwell therein; and they shall pour out over every high and eminent place an horrible [6] star,

41 Fire, and hail, and flying [7] swords, and many waters, that all fields may be full, and all rivers, with the abundance of great waters.

42 And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn.

43 And they shall go stedfastly unto Babylon, and $\beta$ || make her afraid.

|| Or, *destroy.*

44 They shall come to her, and besiege her, [19] the [6] star and all wrath shall they pour out [19] upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her.

45 And they that remain [20] under her shall do service unto them that have $\beta$ put her in fear $\beta$.

46 And thou, Asia, that art || partaker of the $\beta$ hope of Babylon, and art the glory of her person:

|| Or, *like unto Babylon.*

47 Woe be unto thee, thou wretch, because thou hast made thyself like unto her; and hast decked thy daughters in whoredom, that they might please and glory in thy lovers, which have alway desired to commit whoredom with thee!

48 Thou hast followed her that is hated in all her works and inventions: therefore saith God,

49 [e] I will send plagues upon thee; widowhood, poverty, famine, sword, and pestilence, to waste thy houses with destruction and death.

e Rev. 18. 7, 8.

50 And the glory of thy power shall be dried up as a flower, when the heat shall arise that is sent over thee.

51 Thou shalt be weakened as a poor woman [21] with stripes, and as one chastised [21] $\beta$ with wounds $\beta$, so that $\gamma$ the mighty and lovers shall not be able to receive thee.

VAR. REND.—[12] *V.* 31. *Or,* coiling up (*or* crowding together) . . . to pursue. —— [13] *V.* 32. *Cp.* Ex. 15. 16; Jer. 8. 14.——[14] *V.* 33. a lier-in-wait beset them, and destroy one. —— [15] *V.* 35. dash against one another, and pour forth (*so best MSS.*) great rain (*v.* 13) upon the earth, even their own rain. *Cp.* Ezek. 38. 22. —— [16] *V.* 38. storm-clouds. —— [17] *i.e. a 'division' of storm-clouds, representing another party or political faction* (meris).——[18] *V.* 39. *Or,* the winds from the east shall prevail over it, and dissolve it, even the cloud which was raised (*lit.* one raised) in wrath; and the tempest (*or* foul weather, *v.* 13), for causing affright.

VAR. READ.—*V.* 29. $\beta$ thus the blast of them (the hissing of them, A) is borne over the earth from the day of their going, so, D S T, *Edd.*——*V.* 30. $\beta$ *Add* with their tusks, D S. —— *V.* 35. $\beta$ *Add* of the horse, D S T, *Edd. Cp.* Rev. 14. 20.—— *V.* 36. $\beta$ from the thighs, *Fri. Be.* —— *V.* 38. $\beta$ cloud, *Von Gutschmidt.*

VAR. REND.—[19] *V.* 44. and pour out a tempest and all manner of wrath. —— [20] *V.* 45. *Or,* in her place (*Heb.*).——[21] *V.* 51. that is beaten and chastised.

VAR. READ.—*V.* 39. $\beta$ destruction, S, *Rö. So Lat. MSS. v.* 43 (*see marg.*), *Edd. and v.* 45, *Rö.*—— *V.* 45. $\beta$ destroyed her, *Rö.* —— *V.* 46. $\beta$ beauty, S, *Fri.*——*V.* 51. $\beta$ by women, *Fri.*——$\gamma$ thou shalt not be able to receive thy great ones and lovers, *Be., partly after* D S T.

52 Would I with jealousy have so proceeded against thee, saith the Lord,
53 If thou hadst not always slain my chosen, exalting the stroke of thine hands, and [22] saying over their † dead [22], when thou wast drunken,
54 [23] Set forth the beauty of thy countenance? [23]
55 The reward of β thy whoredom β [24] shall be in thy bosom, therefore shalt thou receive recompence.
56 Like as thou [25] hast done unto my chosen, saith the Lord, even so shall God do unto thee, and shall deliver thee into mischief.
57 Thy children shall die of hunger, and thou shalt fall through the sword: thy cities shall be broken down, and all thine shall perish with the sword in the field.
58 They that be in the mountains shall die of hunger, and eat their own flesh, and drink [26] their own [26] blood, for very hunger of bread, and thirst of water.
59 Thou as unhappy shalt come through the sea, and receive plagues again.
60 And in the passage they shall [27] rush on the idle city, and shall destroy some portion of thy land, and consume part of thy glory, and shall return to Babylon that was destroyed.
61 And thou shalt be cast down by them as stubble, and they shall be unto thee as fire;
62 And shall consume thee, and thy cities, thy land, and thy mountains; all thy woods and thy fruitful trees shall they burn up with fire.
63 Thy children shall they carry away captive, and, [28] look, what thou hast, they shall spoil it [28], and || mar the beauty of thy face.

† Lat. *death.*

|| Or, *blemish.*

## CHAPTER 16.

1 *Babylon and other places are threatened with plagues that cannot be avoided,* 23 *and with desolation.* 40 *The servants of the Lord must look for troubles:* 51 *and not hide their sins,* 74 *but leave them, and they shall be delivered.*

WOE be unto thee, Babylon, and Asia! woe be unto thee, Egypt, and Syria!
2 Gird up yourselves with cloths of sack and hair, bewail your children, and be sorry; for your destruction is at hand.
3 A sword is sent upon you, and who may turn it back?
4 A fire is sent among you, and who may quench it?
5 [1] Plagues are sent unto you, and what is he that may drive them away?
6 May any man drive away an hungry lion in the wood? β or may any one quench the fire in stubble [2], when it hath begun to burn? β
7 May one turn again the arrow that is shot of a strong archer?
8 The mighty Lord sendeth the [1] plagues, and who is he that can drive them away?
9 A fire shall go forth from his wrath, and who is he that may quench it?
10 He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?
11 The Lord shall threaten, and who shall not be utterly beaten to β powder at his presence?
12 The earth quaketh β, and the foundations thereof; the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also, before the Lord, and before the glory of his power:
13 For strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss, when they begin to be shot into the ends of the world.
14 Behold, the [1] plagues are sent, and shall not return again, until they come upon the earth.
15 The fire is kindled, and shall not be put out, till it consume the foundation of the earth.
16 Like as an arrow which is shot of a mighty archer returneth not backward: even so the plagues that shall be sent upon earth shall not return again.
17 Woe is me! woe is me! who will deliver me in those days?
18 The beginning of sorrows and [3] great mournings; the beginning of famine and β great death [3]; the beginning of wars, and the powers shall stand in fear; the beginning of evils [4]! what shall I do when these evils shall come?

VAR. REND.—[22] *V.* 53. *Or,* speaking concerning their death (*Heb. as* 1 Kings 2. 4). *Note of interrogation at end of verse.* —— [23] *V.* 54. *Or,* Trick out . . . countenance! (*addressed to the fallen Asia*), *Fri.* —— [24] *V.* 55. is. —— [25] *V.* 56. wilt do. —— [26] *V.* 58. *Omit.* —— [27] *V.* 60. wreck. —— [28] *V.* 63. *Lit.* thy substance they shall despoil.

VAR. READ.—*V.* 55. β a harlot, D S, *Fri.*

VAR. REND.—CHAP. 16. [1] *V.* 5. evils (*vs.* 8, 14, 37), . . . upon you. *Cp. v.* 21.—[2] *V.* 6. *Insert* presently *or* soon.—[3] *V.* 18. *Rather,* great shall be the mournings . . . many shall be the deaths.—[4] *Add* and all shall tremble (*accidentally omitted in A.V.*).

VAR. READ.—CHAP. 16. *V.* 6. β or will anything quench the fire, when the straw hath been kindled? A, *Gildas, Be.*—*Vs.* 11, 12. β powder? At his presence the earth quaketh, A, *Gildas.*—*V.* 18. β many shall perish, D S T, *Fri.*

19 Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.
20 But for all these things they shall not turn from their wickedness, nor be alway mindful of the scourges.
21 Behold, victuals shall be so good cheap upon earth, that they shall think [5] themselves to be in good
|| Or, *plagues.* case [5], and [6] even [6] then shall || evils grow upon earth, sword, famine, and great confusion.
22 For many of them that dwell upon earth shall perish of famine; and the other, that escape the hunger, shall the sword destroy.
23 And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be [7] wasted, and the cities [7] shall be cast down.
24 There shall be no man left to till the earth, and to sow it.
25 The trees shall give fruit, and who shall gather them?
26 The grapes shall ripen, and who shall tread them? for [8] all places shall be desolate of men [8]:
27 So that one man shall desire to see another, and to hear his voice.
28 For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the clefts of the rocks.
*a* Is. 17. 6. 29 [a] As in an orchard of olives upon every tree there are left three or four olives;
30 Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard:
31 Even so in those days there shall be three or four left by them that search their houses with the sword.
32 And the earth shall be [7] laid waste, and the fields thereof shall wax old, and her ways and all her paths shall grow [9] full of [9] thorns, because no [β] man shall travel therethrough.
33 The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.
34 In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.
35 Hear now these things, and understand them, ye servants of the Lord.
36 Behold the word of the Lord, receive it: believe not [β] the gods of whom the Lord spake.
37 Behold, the [1] plagues draw nigh, and are not slack.[β]
38 As when a woman with child in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains, when the child cometh forth, they slack not a moment:
39 Even so shall not the plagues be slack to come [10] upon the earth, and the world shall mourn, and sorrows shall [11] come upon [11] it on every side.
40 O my people, hear my word: make you ready to the battle, and in those evils be even as pilgrims upon the earth.
41 [b] He that selleth, let him be as *b* See 1 Cor. 7. 29, 30, 31.
he that fleeth away: and he that buyeth, as one that will lose:
42 He that [12] occupieth merchandise, as he that hath no profit by it: and he that buildeth, as he that shall not dwell therein:
43 He that soweth, as if he should not reap: so also he that [13] planteth the vineyard, as he that shall not gather the grapes:
44 They that marry, as they that shall get no children; and they that marry not, as the widowers.
45 [14] And therefore [14] they that labour labour in vain:
46 For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captives, for [15] || in captivity || Or, *for.*
and famine shall they get children.
47 And they that [16] occupy their merchandise with robbery, [17] the more they deck their cities, their houses, their possessions, and their own persons:
48 The more will I be angry with them for their sin, saith the Lord.
49 [β] Like as a whore envieth a right honest and virtuous woman:

VAR. REND.—[5] *V.* 21. that peace is established unto them. *Cp.* Isa. 9. 7; 16. 5 (*Heb. Sept.*); *and* 26. 12. ——[6] *Omit.*——[7] *V.* 23. left desolate (*so v.* 32), and the cities thereof.——[8] *V.* 26. *Lit.* there shall be unto the places a great forsaking. *Cp.* Isa. 6. 12; 7. 23. ——[9] *V.* 32. *Omit.*

VAR. READ.—*V.* 32. β sheep, A S, *Be.*

VAR. REND.—[10] *V.* 39. *Insert* forth.——[11] compass (Ps. 18. 5, *Heb. Sept.*).——[12] *V.* 42. *Cp.* Luke 19. 13. (*Old word for* to trade with.)——[13] *V.* 43. pruneth.——[14] *V.* 45. Because.——[15] *V.* 46. *The marg. prob. represents the sense of the original* (Jer. 15. 2; 16. 2).——[16] *V.* 47. *Or*, deal in plunder. *Cp. v.* 42. ——[17] the longer (*lit.* as long as).

VAR. READ.—*Vs.* 36, 37. β them, concerning whom the Lord saith, Behold evils are drawing nigh (unto them) and tarry not! *Fri.*——*Vs.* 49, 50. β *So Vulg.*; Like as a right honest and virtuous woman is angry with a whore: So shall Righteousness be angry with Iniquity, *Fri. after* S.

50 So shall righteousness hate iniquity β, when she decketh herself, and shall accuse her to her face, when he cometh that shall defend him that diligently searcheth out every sin upon earth.

51 And therefore be ye not like thereunto, nor to the works thereof.

52 For yet a little, and iniquity shall be taken away out of the earth, and righteousness shall reign among you.

53 Let not the sinner say that he hath not sinned: for God shall burn coals of fire upon his head, which saith [18] before the Lord God and his glory, I have not sinned [18].

54 Behold, the Lord knoweth all
*c* Luke 16. 15. the works of men, *c* their imaginations, their thoughts, and their hearts:

55 Which spake but the word, Let
*d* Gen. 1. 1. the earth be made; *d* and it was made: Let the heaven be made; and it was created.

56 In his word were the stars
*e* Ps. 147. 4. [19] made, and he knoweth the *e* number of them.

57 He searcheth the deep, and the treasures thereof; he hath measured the sea, and [20] what it containeth.

58 He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters.

59 He spreadeth out the heavens
*f* Ps. 24. 2. like a vault; *f* upon the waters hath he founded it.

60 In the desert hath he made springs of water, and pools upon the tops of the mountains, that the floods might pour down from the high rocks to water the earth.

*g* Gen. 2. 7. 61 *g* He [21] made man, and put his heart in the midst of the body, and gave him breath, life, and [22] understanding.

62 Yea, and the Spirit of Almighty God, which made all things, and searcheth out all hidden things in the secrets of the earth,

63 Surely he knoweth [22] your inventions, and what ye think in your β hearts, even them that sin, and would hide their sin. β

64 β Therefore hath the Lord exactly searched out all your works β, and he will put you all to shame.

65 And when your sins [23] are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day.

66 What will ye do? or how will ye hide your sins before God and his angels?

67 Behold, God himself is the judge, fear him: leave off from your sins, and forget your iniquities, to meddle no more with them for ever: so shall God lead you forth, and deliver you from all trouble.

68 For, behold, the burning wrath of a great multitude is kindled over you, and they shall [24] take away certain of you, and β feed you, || being idle, with things offered unto idols.

|| Or, *being unable to resist.*

69 And they that consent β unto them shall be had in derision and in reproach, and trodden under foot.

70 β [25] For there shall be in every place β, and in the [26] next cities, a great insurrection upon those that fear the Lord.

71 They shall be like mad men, sparing none, but still spoiling and destroying those that fear the Lord.

72 For they shall waste and take away their goods, and cast them out of their houses.

73 [27] Then shall they be known, who are my chosen; and they shall be tried as the gold in the fire.

74 Hear, O ye my beloved, saith the Lord: behold, the days of trouble are at hand, but I will deliver you from the same.

75 Be ye not afraid, neither doubt; for God is your guide,

76 And the guide of them who keep my commandments and precepts, saith the Lord God: let not your sins weigh you down, and let not your iniquities lift up themselves.

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VAR. REND.—[18] *V.* 53. I have not sinned before the Lord, *etc.* —— [19] *V.* 56. founded (*v.* 59). —— [20] *V.* 57. *Or*, the conflux thereof. *Cp.* Gen. 1. 10.—— [21] *V.* 61. moulded *or* fashioned. —— [22] *Vs.* 61–63. understanding, and the spirit (*or* inbreathing, Gen. 2. 7) of God Almighty. He that made all things, . . . earth, RE knoweth. *A return to v.* 54.

VAR. READ.—*V.* 63. β hearts. Woe unto them that sin, and would hide their sins! D S T, *Fri.*

VAR. REND.—[23] *V.* 65. come out before men, ye shall be confounded; and iniquities shall be they that shall stand as accusers in that day.—— [24] *V.* 68. hale away some of you, and shall slay them as food for idols (*lit.* shall feed idols with the slain): *an apparent reference to human sacrifice; but see Var. Read.* —— [25] *V.* 70. *Text corrupt. See Var. Read.* —— [26] neighbouring.—— [27] *V.* 73. *Lit.* Then shall be manifest the trial of mine elect, as gold that is tried by fire.

VAR. READ.—*V.* 64. β Because the Lord will exactly search out all their works, *Fri., after Lat. MSS.* —— *Vs.* 68, 69. β offer them as food things slain for idols (S *has* occisam, *which may point to* occisa: *cp.* Rev. 2. 14; 1 Cor. 8. 1); and they that consent, *etc.* (*i.e. to eat of the idol-sacrifices*). —— *V.* 70. β *The Latin cannot mean this. Fri. conjectures*, For there shall be commotion in many places; *Von G.*, For place shall be as place.

77 Woe be unto them that are bound with their sins, and covered with their iniquities, like as a field is [28] covered over with bushes, and the path thereof covered with thorns, that no man may travel through!

78 It is [29] || left undressed, and is cast into the fire to be consumed therewith $\beta$.

|| Or, *shut out.*

# TOBIT.

## CHAPTER 1.

1 *Tobit his stock, and devotion in his youth.* 9 *His marriage,* 10 *and captivity.* 13 *His preferment,* 16 *alms, and charity in burying the dead;* 19 *for which he is accused, and fleeth,* 22 *and after returneth to Nineve.*

|| Or, *acts.*

THE book of the [1] || words of $\beta$ Tobit, son of Tobiel, the son of Ananiel, the son of $\gamma$ Aduel, the son of $\delta$ Gabael, of the seed of $\zeta$ Asael, of the tribe of Nephthali;

|| Or, *Shalmaneser.*

*a* 2 Kings 17. 3, 23.

2 Who in the time of $\beta$ || Enemessar king of the Assyrians *a* was led captive out of Thisbe, which is at the right hand of $\gamma$ that city, which is called || properly Nephthali $\gamma$ in Galilee above $\delta$ Aser $\zeta$.

3 I Tobit have walked all the days of my life in the way of truth and justice, and *I did many almsdeeds to my brethren, and my nation, who came with me to Nineve, into the land of the Assyrians.

|| Or, *Kedes of Nephthali in Galilee,* Josh. 20. 7. Judg. 4. 6.

4 And when I was in mine own country, in the land of Israel, being but young, *b* all the tribe of Nephthali my father [2] fell from the house of $\beta$ Jerusalem $\beta$, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice *there,* where the temple of the habitation of the most High was consecrated and built for all ages.

*b* 1 Kings 12. 19, 20, 28.

5 Now all the tribes which together revolted, and the house of my father Nephthali, sacrificed || unto the $\beta$ *c* heifer Baal.

6 But I alone went often to Jerusalem at the feasts, *d* as it was ordained unto all the people of Israel by an everlasting decree, *e* having the firstfruits $\beta$ and tenths of increase, [3] with that which was first shorn [3]; and them gave I [4] at the altar to the priests the children of Aaron.

|| Or, *to the power of Baal,* or, *the god Baal*

*c* 1 Kings 12. 30.

*d* Deut. 16. 16.

*e* Ex. 22. 29. Deut. 12. 6.

7 $\beta$ The first tenth part of all increase I gave to the sons of || Aaron, who ministered at Jerusalem: *f* another tenth part I sold away $\beta$, and went, and spent it every year at Jerusalem:

|| Or, *Levi,* Num. 18. 21.

*f* Deut. 14. 25, 26.

8 And the third I gave unto $\beta$ them to whom it was meet, as Debora my father's mother had commanded me, because I was left an orphan by my father.

9 Furthermore, when I was come to the age of a man, I married Anna of mine *g* own kindred, and of her I begat [5] Tobias.

*g* Num. 36. 7.

10 And when we were carried away captives to Nineve, all my brethren and those that were of my kindred did eat of the *h* bread of the Gentiles.

*h* Gen. 43. 32. Dan. 1. 8.

11 But I kept † myself from eating;

† Gr. *my soul.*

12 Because I remembered God with all my [6] heart.

13 And the most High gave me grace and [7] favour before Enemessar, $\beta$ so that I was his † purveyor.

† Gr. *buyer.*

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VAR. REND.—[28] *V.* 77. choked with underwood, *Lp.* (*same word as* 'bound').—[29] *V.* 78. *See marg. Perhaps a Greek word for* 'to kindle' *was confused by the Latin translator with the similar word for* 'to shut out.' *Cp.* 2 Sam. 23. 6, 7.——CHAP. I. [1] *V.* 1. *Or,* history.——[2] *V.* 4. revolted (*v.* 5).

VAR. READ.—*V.* 78. $\beta$ *Add* Here endeth the Fifth Book of Ezra, S; The books of Esdras are ended, D. ——CHAP. I. *V.* 1. $\beta$ *So Greek, Syr.;* Tobi, *Chald. Heb.*$_2$ = Thobi, *It.;* Tobiah, $H_1$ = Tobias, *Vulg. Cp.* Neh. 2. 10. ——$\gamma$ Ariel, $H_2$: *cp.* 1 Chron. 4. 36. (Adiel); Nave (=Nun), *cod. Al.*——$\delta$ Gabriel, $H_1$; *but* Gab-el, $H_2$; Gabael, *Syr.*——$\zeta$ Asiel (1 Chron. 4. 35), *Greek;* Asael, $H_2$.——*V.* 2. $\beta$ *As marg., all the versions. (The Heb. letters shin, lamed, misread as ain, nun, led to the Greek Enemessar.)*——$\gamma$ Kydios of Nephthalim (= Kedesh-Naphtali), ℵ B; Edisse, a city of Nephthalim, *It.*——$\delta$ *i.e.* Hazor (2 Kings 15. 29), *Pu.;* Naasson, *It. Vulg.*——$\zeta$ *Add* behind the (road leading, *It.*) west, on the left of Phogor (=Peor: Raphain, *It.;* Sephet, *Vulg.*), ℵ, *It.*——*V.* 4. $\beta$ David my father, and from Jerusalem, the city, ℵ. *So Heb. versions.*

VAR. REND.—[3] *V.* 6. and the first shearings.—— [4] for.——[5] *V.* 9. *Cp.* Luke 1. 59.——[6] *V.* 12. soul.—— [7] *V.* 13. comeliness. (*The Heb. and Chaldee term means both* beauty *and* favour.) *So Syr.*

VAR. READ.—*V.* 5. $\beta$ steer, which Jeroboam the king of Israel made in Dan, upon all the hills of Galilee, ℵ (*similarly It.* $H_2$); steers which Jeroboam king of Israel made, in Bethel and in Dan, *Chald. Neubauer, Gr.* (Beth-el *for* the Baal).—— *V.* 6. $\beta$ *Insert* and the firstlings, ℵ, *Syr.* $H_2$; and the heave-offering, *Chald.*——*V.* 7. $\beta$ And the tenth of the corn and the wine and oil and pomegranates and the figs and the rest of the fruits . . . and the second tenth I tithed in money for the six years, ℵ. *Cp. It.*——*V.* 8. $\beta$ the orphans and widows and proselytes, ℵ, *It.* $H_2$.——*Vs.* 13, 14. $\beta$ and I used to buy for him all things for his use; and I would go into Media, and buy for him thence, until he died. And I left purses in trust with Gabael, the brother of Gabri (Gabel my brother, *It.* $H_2$; Gabael the brother of Kabri, his kinsman, *Chald.*) in the land of Media, ten talents of silver, ℵ.

14 And I went into Media, and left in trust with Gabael, the brother of Gabrias, ‖ at [8] Rages a city of Media ten talents of silver [β].

15 Now when Enemessar was dead, Sennacherib his son reigned in his stead; [β 9] † whose estate was troubled, that I could not go into Media [β].

16 And in the time of Enemessar I gave many alms to my brethren, [i] and gave my bread to the hungry,

17 And my clothes to the naked: and if I saw any of my nation dead, or cast [10] ‖ about the walls of Nineve, [k] I buried him.

18 And if the king Sennacherib had slain any, when he was come, and [l] fled from Judea, [β] I buried them privily; for in his wrath he killed many; but the bodies were not found, when they were sought for of the king.

19 And when one of the Ninevites went and [11] complained of me to the king, that I buried them, and hid myself; understanding [11] that I was sought for to be put to death, I withdrew myself for fear.

20 Then all my goods were forcibly taken away, neither was there any thing left me, beside my wife Anna and my son Tobias.

21 And there passed not [β] five and fifty [β] days, before two of his sons [m] killed him, and they fled into the mountains of [γ] Ararath; and [δ 12] ‖ Sarchedonus his son reigned in his stead; who appointed over [13] his father's accounts, and over all his affairs [13], [ζ] Achiacharus my brother Anael's son.

22 And Achiacharus intreating for me, I returned to Nineve. Now Achiacharus was cupbearer, and keeper of the signet, and [14] steward, and overseer of the accounts [β]: and ‖ Sarchedonus appointed him [15] next unto him [15]: and he was my brother's son.

‖ Or, *in the land*, or, *country of Media.*

† Gr. *the ways of whom were unsettled.*

*i* See Job 31. 17, 19, 20.

‖ Or, *behind the walls.*

*k* 2 Esd. 2. 23.

*l* 2 Kings 19. 35, 36. Is. 37. 36, 37. Ecclus. 48. 18, 21. 1 Mac. 7. 41. 2 Mac. 8. 19.

*m* 2 Kings 19. 37. 2 Chr. 32. 21.

‖ Or, *Esarhaddon.*

## CHAPTER 2.

1 *Tobit leaveth his meat to bury the dead,* 10 *and becometh blind.* 11 *His wife taketh in work to get her living.* 14 *Her husband and she fall out about a kid.*

NOW when I was come home again, and my wife Anna was restored unto me, with my son Tobias, in the feast of Pentecost, which is [a] the holy feast of the seven weeks, there was a good dinner prepared me, in the which I [1] sat down to eat.

2 And when I saw abundance of meat, I said to my son, Go and bring what poor man soever thou shalt find out of our brethren, who is mindful of the Lord; and, lo, I tarry for thee.

3 But he came again, and said, Father, one of our nation is strangled, and is cast out in the marketplace.

4 Then before I had tasted of any meat, I started up, and took him up [β] into a room until the going down of the sun.

5 Then I returned, and washed myself, and ate my meat in heaviness,

6 Remembering that prophecy of [b] Amos, as he said,

[c] Your feasts shall be turned into mourning,
And all your [β 2] mirth into lamentation.

7 Therefore I wept: and after the going down of the sun I went and made a grave, and buried him.

8 But my neighbours mocked me, and said, This man is [3] not yet afraid to be put to death for this matter: [d] who fled away; and yet, lo, he burieth the dead again.

9 The same night also [β] I returned from the burial, and slept by the wall of my courtyard, [e] being polluted, and my face was uncovered [γ]:

10 And I knew not that there were [β] ‖ sparrows in the wall, and [4] mine

*a* Ex. 34. 22. Deut. 16. 10, 11.

*b* Amos 8. 8, 10.

*c* 1 Mac. 1. 39.

*d* ch. 1. 19.

*e* Num. 19. 11.

‖ Or, *swallows.*

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VAR. REND.—[8] *V.* 14. *i.e.* Rhaga, *called* Ragau, Judith 1. 5, 15. —[9] *V.* 15. *Rather*, and the roads there (*or* his highways) were unsafe (*lit. as marg.*). —[10] *V.* 17. *See marg.* —[11] *V.* 19. secretly shewed the king . . . them, I hid myself; but well knowing.—[12] *V.* 21. Sacherdonus.—[13] all the accounts of his kingdom and over all the expenditure. —[14] *V.* 22. controller.

VAR. READ.—*V.* 15. β the roads of Media were . . . Media, ℵ, *It.;* and the roads to Media were closed, because of the wars that were in the land, $H_2$.—*V.* 18. β *Insert* in the days of the judgment which the king of heaven wrought upon him for the blasphemies wherewith he had blasphemed, ℵ. *Similarly It. Vulg.* $H_2$. — *V.* 21. β *So It. and some Greek cursives;* fifty, B, *Syr.;* forty, ℵ; five and forty, *Chald. Vulg.;* nineteen, $H_1$. — γ Kardu (Kurdistan), *Chald.*—δ Sarchedonsor, *Syr.;* Archedonassar, *It.* — ζ Acheicharus, ℵ; Achicarus, *It.;* Achior (Judith 5. 5), *Syr.;* Akikar (!) *Chald.* $H_2$; my kinsman Aharon, $H_1$. *The nearest Heb. name is* Ahihud (Achichud, 1 Chron. 8. 7), *or* Ahikam (Achikam).

VAR. REND.—[15] *V.* 22. *Rather*, a second time: *see Var. Read.* (*The fem. imitates the Heb. use: cp.* Josh. 5. 2; Mark 14. 72.)—CHAP. 2. [1] *V.* 1. lay: *so Syr. It. Cp.* Matt. 15. 35; Luke 11. 37.—[2] *V.* 6. rejoicings. —[3] *V.* 8. no longer. —[4] *V.* 10. *Rather*, when mine eyes did open.

VAR. READ.—*V.* 22. β *Add* in the time of Sennacherib king of the Assyrians, ℵ.—CHAP. 2. *V.* 4. β *Add* from the street, ℵ.—*V.* 6. β songs, ℵ (Amos 8. 10).—*V.* 9. β I washed myself, ℵ, *It.* $H_2$. (*The Greek term resembles that for* returned: *cp.* Luke 12. 36.)—γ *Add* because of the heat, ℵ, *It.* —*V.* 10. β *So Greek, Syr.* $H_2$, *Chald. It.; as marg. Vulg.* $H_1$. (*The Heb. term was prob. that of* Ps. 84. 3*a*, *meaning* small birds, *and specially* sparrows.)

eyes being open, the sparrows muted warm dung into mine eyes, and [5] || a whiteness came in mine eyes; and I went to the physicians, [γ] but they helped me not: moreover Achiacharus did nourish me, until I went into Elymais [γ].

11 And my wife Anna [β] || did [6] take women's works to do.

12 And when she had sent || them home to the owners, they paid her [β] wages, and gave her also besides a kid.

13 And when it was in my house, and began to cry, I said unto her, From whence is this kid? is it [7] not [7] stolen? render it to the owners; [f] for it is not lawful to eat any thing that is stolen.

14 But she replied upon me, It was given for a gift more than the wages. Howbeit I did not believe her, but bade her render it to the owners: and I [β 8] was abashed at her. [g] But she replied upon me, Where are thine alms and thy righteous deeds? || behold, [γ 9] thou and all thy works are [9] known [γ].

## CHAPTER 3.

1 *Tobit, grieved with his wife's taunts, prayeth.* 11 *Sara, reproached by her father's maids, prayeth also.* 17 *An angel is sent to help them both.*

THEN I being grieved did weep, and in my sorrow prayed, saying,

2 O Lord, thou art just, and all thy works and all thy ways are mercy and truth, and thou judgest truly and justly for ever.

3 Remember me, and look on me, punish me not for my sins and ignorances, and *the sins of* my fathers, who have sinned before thee:

4 For they obeyed not thy commandments: wherefore thou hast delivered us [a] for a spoil, and unto captivity, and unto death, and for a proverb of reproach to all the nations among whom we are dispersed.

5 And now [β] thy judgments are many and true: deal [γ] with me according to my sins [β] and my fathers': because we have not kept thy commandments, neither have walked in truth before thee.

6 Now therefore deal with me as seemeth best unto thee, and command my spirit to be taken from me, that I may be [1] || dissolved, and become earth: [b] for it is profitable for me to die rather than to live, because I have heard false reproaches, and have much sorrow: command therefore that I may now be [1] delivered out of this distress, and go [1] into the everlasting place: turn not thy face away from me.

7 It came to pass the same day, that in [β] Ecbatane a city of Media Sara the daughter of Raguel was also reproached by [γ] her father's maids;

8 Because that she had been married to seven husbands, whom [2] Asmodeus the evil spirit had killed, before they had lain with her. [β] Dost thou not know, said they, that thou [3] hast strangled [β] thine husbands? thou hast had already seven husbands, neither wast thou named after any of them.

9 Wherefore dost thou beat us for them? if they be dead, go thy ways after them, let us never see of thee either son or daughter.

10 When she heard these things, she was very sorrowful, [β 4] so that she thought to have strangled herself [β]; and she said, I am the only daughter of my father, and if I do this, it shall be a reproach unto him, and I shall bring his old age with sorrow unto the grave.

11 Then she prayed [5] toward the window, and said, Blessed art thou, O Lord my God, and thine holy

|| Or, *white films.*

¶ Or, *was hired to spin in the women's rooms.*

¶ Or, *her work.*

*f* Deut. 22. 1.

*g* Job 2. 9.

|| Or, *lo, all things are known to thee.*

*a* Deut. 28. 15, 37.

|| Or, *dismissed,* or, *delivered.*

*b* Jonah 4. 3.

VAR. REND.—[5] *V.* 10. white spots *or* films. —— [6] *V.* 11. *Or,* work for hire in the women's apartments (*gynæcea*). —— [7] *V.* 13. *Omit.* —— [8] *V.* 14. did blush. —— [9] *Or,* all thy case is.

VAR. READ.—*V.* 10. γ to be healed; and the more they anointed me with their medicaments, the more mine eyes were blinded by the films, until they were totally blinded. And I was impotent in mine eyes four years. And all my brethren did grieve for me, and Achiacharus nourished me two years before he went to Elymais, ℵ, *It., and in part Chald.* $H_2$.—— *V.* 11. β did work for hire in the tasks of women (*i.e. spinning and weaving*), ℵ, *It.;* spun for hire among the women, *Syr.*——*V.* 12. β wages. And on the seventh of Dystrus, she cut off the web, and sent it home to the owners; and they gave her all her wages, and gave, *etc.*, ℵ, *It.*—— *V.* 14. β quarrelled with her, *Syr. Chald.*——γ this thy case is known, ℵ; thy sufferings are known to all, *It.;* thy reproach is known to (all) creatures, $H_2$.

VAR. REND.—CHAP. 3. [1] *V.* 6. suffered to depart *or* released (Luke 2. 29). *So Ch.*——[2] *V.* 8. *The Old Persian Aeshma-daeva, in the Heb. Ashmedai.* —— [3] *Rather,* stranglest.——[4] *V.* 10. *Lit.* so as to hang herself. *A word or two may have fallen out of the text: see Var. Read.*——[5] *V.* 11. at.

VAR. READ.—CHAP. 3. *V.* 5. β thy many judgments are true, in exacting from me the penalty of my sins, ℵ B.——γ *Insert* not, *Chald.* $H_2$.——*V.* 7. β Rages, *Vulg.* (*ch.* 1. 14).——γ *Insert* one of, ℵ, *It. Cp. Chald. Vulg.* —— *V.* 8. β Is it not thou, said they, that stranglest, *Ilgen;* And the maid said to her, It is thou that killest, ℵ, *It. Chald.* —— *V.* 10. β and wept; and she went up into her father's upper room, and desired to hang herself, ℵ, *It. Chald.*

[6] and glorious [6] name is blessed and honourable for ever: let all thy works praise thee for ever.

12 And now, O Lord, I set mine eyes and my face toward [7] thee,

13 And say, Take me out of the earth [7], that I may hear no more [6] the [6] reproach.

14 Thou knowest, Lord, that I am pure from all sin β [8] with man,

15 And that I never polluted my name, nor the name of my father, in the land of my captivity: I am the only daughter of my father, neither hath he any child to be his heir, neither any near ‖ kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee [9] that I should die [9], command some regard to be had of me, and pity taken of me, that I hear no more reproach.

‖ Or, *brother.*

16 So the prayers of them both were heard before the majesty of the great God.

17 And Raphael was sent to heal them both, that is, to scale away the whiteness of Tobit's eyes, and to give Sara the daughter of Raguel for a wife to Tobias the son of Tobit; and to bind Asmodeus the evil spirit; *c* because [10] she belonged to Tobias by right of inheritance [10]. The selfsame time came Tobit home, and entered into his house, and Sara the daughter of Raguel came down from her upper chamber.

*c* ch. 6. 11.

## CHAPTER 4.

3 *Tobit giveth instructions to his son Tobias,* 20 *and telleth him of money left with Gabael in Media.*

*a* ch. 1. 14.

IN that day Tobit remembered *a* the money which he had committed to Gabael in Rages of Media,

2 And said with himself, I have [1] wished for death; wherefore do I not call for my son Tobias, that I may signify to him *of the money* before I die?

3 And when he had called him, he said, My son, [2] when I am dead [2], bury me; and *b* despise not thy mother, *c* but honour her all the days of thy life, and do that which shall please her, and grieve her not.

*b* Prov. 23. 22.
*c* Ex. 20. 12. Ecclus. 7. 27.

4 Remember, my son, that she saw many dangers for thee, *when thou wast* in her womb; and when she is dead, bury her by me in one grave.

5 My son, be mindful of the Lord our God all thy days, and let not thy will be set to sin, or to transgress his commandments: do uprightly all thy life long, and follow not the ways of unrighteousness.

6 For if thou deal truly, thy doings shall prosperously succeed [3] to thee, and to all them that live justly.

7 β *d* Give alms [3] of thy substance; and when thou givest alms, let not thine eye be [4] envious, neither turn thy face from any poor, and the face of God shall not be turned away from thee.

*d* Deut. 15. 7, 8. Prov. 3. 9. Eccles. 4. 1, 4, 5. & 14. 13. ver. 16. Luke 11. 41 & 14. 13.

8 [5] If thou hast abundance, *e* give alms accordingly [5]: if thou have but a little, be not afraid to give according to that little:

*e* Ecclus. 35. 10.

9 For thou *f* layest up a good treasure for thyself against the day of necessity.

*f* 1 Tim. 6. 19.

10 *g* Because that alms do deliver from death, and suffereth not to come into darkness.

*g* Ecclus. 29. 12, 13.

11 For alms is a good [6] gift unto all that give it in the sight of the most High.

12 Beware of all *h* whoredom, my son, and chiefly take a wife of the seed of thy fathers, and take not a strange woman to wife, which is not of thy father's tribe: for we are the children of the [7] prophets, Noe, Abraham, Isaac, and Jacob: remember, my son, that our fathers from the beginning, even that they all married wives of their own kindred [7], and were blessed in their children, and their seed shall inherit the land.

*h* 1 Thess. 4. 3.

13 Now therefore, my son, love thy brethren, and despise not in thy heart thy brethren, [8] the sons and daughters of thy people, in *not* taking a wife of them: β for in [9] pride is destruction and much [10] trouble, and in [11] lewdness is decay and great

VAR. REND.—[6] *Vs.* 11, 13. *Omit.* —[7] *Vs.* 12, 13. thee. Command to let me depart from the earth, and.—[8] *V.* 14. *Lit.* of. *See Var. Read.*—[9] *V.* 15. to kill me. —[10] *V.* 17. *Lit.* it fell to Tobias to inherit her.—CHAP. 4. [1] *V.* 2. asked (*ch.* 3. 6): *cp.* 1 Kings 3. 5.—[2] *V.* 3. *Rather,* if I die.

VAR. READ.—*V.* 14. β and, *cod. Vat., some cursives;* even of, *Syr.*

VAR. REND.—[3] *Vs.* 6, 7. to thee. And to all them that do righteousness, give alms, *Fri.* (*stops*). *Cp. ch.* 2. 2.—[4] *Vs.* 7, 16. grudging.—[5] *V.* 8. *Lit.* As thou hast (*or* mayst have) means, according to the amount do alms of them. —[6] *V.* 11. *Or,* offering (Lev. 1. 2; Mark 7. 11). *So Syr. Korbana.* —[7] *V.* 12. prophets. Noe, Abraham, Isaac, Jacob, our fathers from old time—remember, child, that they did all take wives of their brethren.—[8] *V.* 13. *Insert* and.—[9] *Or,* despising.—[10] instability *or* unsteadiness *or* disorder (*ch.* 1. 15; 1 Cor. 14. 33).—[11] worthlessness *or* idleness (*cp.* Luke 17. 10), *Ch.*

VAR. READ. — CHAP. 4. *Vs.* 7–19. β *Wanting in* ℵ.—*V.* 13. β for in pride is discomfiture (1 Sam. 14. 20), and it is far from the Lord, *Chald.*; for pride is destruction and great instability, and riot is decrease and great impiety, *It.*

want: for lewdness is the mother of famine $\beta$.

*i* Lev. 19. 13. Deut. 24. 14, 15.

14 Let not the [i] wages of any man, which [12] hath wrought for thee, tarry with thee, but give him it out of hand [12]: for if thou serve God, he will also repay thee: [k] be circumspect, my son, in all things thou doest, and be [13] wise in all thy conversation.

*k* Ex. 23. 13. Eph. 5. 15.

*l* Matt. 7. 12. Luke 6. 31.

15 [l] Do that to no man which thou hatest: drink not wine [14] to make thee drunken [14]: neither let drunkenness go with thee in $\beta$ thy journey.

*m* ch. 1. 16, 17. Luke 14. 13.

16 [m] Give of thy bread to the hungry, and of thy garments to them that are naked; and according to thine abundance [n] give alms; and [o] let not thine eye be [4] envious, when thou givest alms.

*n* ver. 8. Matt. 6. 1.

*o* ver. 7.

17 $\beta$ [15] Pour out thy bread on the burial of the just $\beta$, but give nothing to the wicked [15].

18 Ask counsel of all that are wise, and despise not any counsel that is profitable.

19 Bless the Lord thy God alway, and desire of him that thy ways may be directed, and that all thy paths and counsels may prosper: for every

*p* James 1. 17.

nation hath not counsel; [p] but the Lord himself giveth all good things, and he humbleth whom he will, $\beta$ as he will $\beta$; now therefore, my son, remember my commandments, neither let them be [16] put out of thy mind.

20 And now I signify this to thee, that I committed ten talents to Gabael

*q* ch. 1. 14, *the brother.*

[q] the [17] *son* of Gabrias at Rages in Media.

21 And fear not, my son, that we are made poor: [r] for thou hast much wealth, if thou fear God, and depart from all sin, and do that which is pleasing in his sight.

*r* 1 Tim. 6. 6.

## CHAPTER 5.

*4 Young Tobias seeketh a guide into Media. 6 The angel will go with him, 12 and saith he is his kinsman. 16 Tobias and the angel depart together. 17 But his mother is grieved for her son's departing.*

TOBIAS then answered and said, Father, I will do all things which thou hast commanded me:

2 But how can I receive the money, seeing $\beta$ I know him not?

3 Then he gave him the handwriting, and said unto him, Seek thee a man $\beta$ which may go with thee, whiles I yet live, and I will give him wages: and go and receive the money.

4 Therefore when he went to seek a man, he found $\beta$ Raphael that was an angel.

5 But he knew not; and he said unto him, Canst thou go with me to Rages? and knowest thou those places well?

6 To whom the angel said, I will go with thee, and I know the way well: for I have lodged with our brother Gabael $\beta$.

7 Then Tobias said unto him, Tarry for me, till I tell my father.

8 Then he said unto him, Go, and [1] tarry not. So he went in and said to his father, Behold, I have found one which will go with me. Then he said, Call him unto me, that I may know of what tribe he is, and whether he be a trusty man to go with thee.

9 So he called him, and he came in, and $\beta$ they saluted one another $\beta$.

10 Then Tobit said unto him, Brother, shew me of what tribe and family thou art.

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VAR. REND.—[12] *V.* 14. worketh with thee, tarry with thee overnight, but pay it unto him straightway.—— [13] *Lit.* chastened *or* disciplined, *Ch.*——[14] *V.* 15. *Lit.* unto drunkenness.——[15] *V.* 17. *Or*, Lavish thy loaves upon the funeral(-feast) of the just, and give not unto the sinners. *Cp.* 2 Sam. 3. 35; Jer. 16. 7; *Josephus Jewish War*, 2. 1. 1, *Fri. Neu. Ch. Fu.*——[16] *V.* 19. blotted.——[17] *V.* 20. *As marg.*

VAR. READ.—*V.* 15. $\beta$ *Insert* all.——*V.* 17. $\beta$ Pour thy wine and thy bread upon the sepulchres of the righteous, *It.;* My son, thy bread and thy wine pour thou upon the graves of the righteous, *Chald. Another OL. cod. has:* Thy bread and wine divide with the righteous. *This suggests Heb.* Portion out (*which might be misread* pour out) thy bread and thy wine in the midst of (Prov. 14. 33; *see* Ps. 49. 11, *Sept.*) the righteous. *So partly Gr.*——*V.* 19. $\beta$ unto the nethermost hell, ℵ, *It.*

VAR. REND.—CHAP. 5. [1] *V.* 8. linger.

VAR. READ.—CHAP. 5. *Vs.* 2, 3. $\beta$ he knoweth not me, and I know him not? what token must I give him, that he may recognize me and trust me and give me the money? And the ways to Media I know not, to go there. Then answered Tobit and said unto Tobias his son, His note of hand ('handwriting') he gave me, and a note of hand I gave him, and I (he, *It.*) parted it in two and we took to each of us (a part), and I put it with the money: and now lo, it is twenty years since I left this money in trust. And now, my son, seek thee a trusty man, ℵ, *It. For* 'note of hand,' *Chald.* $H_2$, *have* 'bag' (Gen. 42. 27).—— *Vs.* 4–6. $\beta$ the angel Raphael standing before him. And he knew not that he was an angel of God, and said unto him, Whence art thou, young man? And he said unto him, Of the children of Israel thy brethren; and I am come hither to work. And he said unto him, Knowest thou the way to go to Media? And he said unto him, Yea, I have often been there, and know all the ways well; many times did I go to Media and lodge with Gabael our kinsman, who dwelleth in Rages of Media; and it is two regular days' journey from Ecbatana to Rages, for it lieth on the mountain, but Ecbatana in the middle of the plain, ℵ, *It., mostly Chald.* $H_2$.——*V.* 9. $\beta$ Tobit saluted him first. And he said unto him, Much cheer to thee! And Tobit answered and said unto him, What cheer have I any more, who am a man impotent in the eyes, and I behold not the light of heaven, but lie in darkness like the dead which no more see the light; while I live I am among the dead: the voice of men I hear, and themselves I behold not. And he said unto him, Be of good cheer! it is nigh with God to heal thee; be of good cheer! *etc.*, ℵ, *It., and similarly Chald.* $H_2$.

11 To whom he said, Dost thou seek for a tribe or family, or an hired man to go with thy son? Then Tobit said unto him, I would know, brother, thy kindred and name.

12 Then he said, I am Azarias, the son of Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome, brother; be not now angry with me, because I have enquired to know thy tribe and thy family; for thou art my brother, of an honest and good stock: for I know Ananias and $\beta$ [2] Jonathas, sons of that great
*a* ch. 1. 6, 7. $\gamma$ [3] Samaias, [a] as we went together to Jerusalem to worship, and offered the firstborn, and the tenths of the fruits; and they [4] were not seduced
*b* ch. 1. 4, 5. with [4] [b] the error of our brethren: my brother, thou art of a good stock.

14 But tell me, what wages shall I give thee? *wilt thou* $\beta$ a drachm a day, and [5] things necessary [5], as to mine own son?

15 Yea, moreover, if ye return safe, I will add something to thy wages.

16 $\beta$ So they were well pleased. Then said he to Tobias, Prepare $\beta$ thyself for the journey, and God send you a good journey. And when his son had prepared all things for the journey, his father said, Go thou with this man, and God, which dwelleth in heaven, prosper your journey, and the angel of God keep you company. $\gamma$ So they went forth both, and the young man's dog with them.

17 But Anna $\gamma$ his mother wept, and said to Tobit, Why hast thou sent away our son? is he not the staff of our hand, in going in and out before us?

|| *Let not money be added, but be the offscouring of our son.*

18 $\beta$ [6] || Be not greedy to add money to money [6]: but let it be [7] as refuse $\beta$ in respect of [7] our child.

19 || For [8] that which the Lord hath given us to live with doth suffice us [8].

|| Or, *So long as God hath granted us to live, this is sufficient.*

20 Then said Tobit to her, Take no care, my sister; he shall return in safety, and thine eyes shall see him.

21 For [9] the good angel will keep him company, and his journey shall be prosperous, and he shall return safe.

22 Then she made an end of weeping.

## CHAPTER 6.

*4 The angel biddeth Tobias to take the liver, heart, and gall out of a fish,* 10 *and to marry Sara the daughter of Raguel:* 16 *and teacheth how to drive the wicked spirit away.*

AND as they went on their journey, they came in the evening to the river Tigris, and they lodged there.

2 $\beta$ And when the young man went down to wash himself, a fish leaped out of the river, and would have [1] devoured him [1] $\beta$.

3 Then the angel said unto him, Take the fish. And the young man laid hold of the fish, and || drew it to land.

|| Or, *cast it upon the land.*

4 To whom the angel said, [2] Open the fish, and take the heart and the liver and the gall, and put them up safely $\beta$.

5 So the young man did as the angel commanded him; and $\beta$ when they had roasted the fish, they did eat it $\beta$: then they both went on their way, till they drew near to Ecbatane.

6 Then the young man said to the angel, Brother Azarias, [3] to what use [3] is the heart and the liver and the gall of the fish?

7 And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed.

8 As for the gall, *it is good* to anoint a man that hath whiteness in his eyes, and he shall be healed.

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VAR. REND.—[2] *V.* 13. Jathan.——[3] *i.e.* Shemaiah. ——[4] *Lit.* erred not in.——[5] *V.* 14. what thou needest, *i.e. thy keep.*——[6] *V.* 18. *Lit.* Let not money come to money (Dan. 4. 11; 8. 7; Ezra 3. 1), *i.e. be added thereto. See marg.*——[7] made a thing cast away (*or* a ransom) for. *See note on* 1 Cor. 4. 13.

VAR. READ.—*V.* 13. $\beta$ Nathan, ℵ, *It. Chald.* $H_2$. ——$\gamma$ Semelias, ℵ, *It.*; Shelemiah, *Chald.* (1 Chron. 26. 14).——*V.* 14. $\beta$ a double drachm, *It.* (Matt. 17. 24).——*V.* 16. $\beta$ And he said unto him, I will go with him, and fear thou not; we shall go safe and return safe unto thee, because the way is secure. And he said unto him, Blessing befal thee, brother! And he called his son, and said unto him, Child, prepare, *etc.*, ℵ. *So It., partly Chald.* $H_2$.—— *Vs.* 16, 17. $\gamma$ And he went forth to go upon his journey; and he kissed his father and mother, and Tobit said unto him, Go safe (= *Heb.* Go in peace)! and, ℵ, *It. Chald.* $H_2$, *Vulg.* —— *V.* 18. $\beta$ Never would that money be (our staff); but let it be for an expiation (*or* refuse), *It.*

VAR. REND. — [8] *V.* 19. *Rather*, as it hath been granted us from the Lord to live, that is sufficient for us. —— [9] *V.* 21. a. —— CHAP. 6. [1] *V.* 2. swallowed him up (Jonah 2. 1). *But see Var. Read.*—— [2] *V.* 4. Cut open.——[3] *V.* 6. *Lit.* what.

VAR. READ.—CHAP. 6. *V.* 2. $\beta$ And the child went down to wash his feet in the river Tigris, and a great fish leaped up out of the water, and would have swallowed the foot of the lad; and he cried out, ℵ, *virtually It.*; And suddenly there came a great fish out of the river, and ate the stripling's bread; and the stripling cried out, *Chald.* —— *V.* 4. $\beta$ *Add* and cast away the inwards: for his gall and heart and liver are for (=make) an useful medicine, ℵ, *similarly It.* ——*V.* 5. $\beta$ he roasted part of the fish, and did eat, and left part thereof salted, ℵ; part of the fish they roasted, and carried on the way, but the rest they salted, *It.* (*cp. Vulg.*); the fish he roasted and ate, and the remainder he left in the way, *Chald.*

9 And when they were come near to β Rages,

10 The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy [4]cousin; he also hath one only daughter, named Sara; I will speak for her, that she may be given thee for a wife.

‖ Or, *inheritance.*

11 For to thee doth the ‖ [a]right of her appertain, seeing thou only art of her kindred.

*a* Num. 27. 8. & 36. 8.

12 And the maid is fair and wise: now therefore hear me, and I will speak to her father; and when we return from Rages we will celebrate the marriage: for I know that Raguel cannot marry her to another according to the law of Moses, but he shall be guilty of death, because the right of inheritance doth rather appertain to thee than to any other.

13 Then the young man answered the angel, I have heard, brother Azarias, that this maid hath been given to seven men, who all died in the marriage chamber.

14 And now I am the only son of my father, and I am afraid, lest, if I go in unto her, I die, as the other before: for a wicked spirit loveth her, which hurteth no body, but those which come unto her: wherefore I also fear lest I die, and bring my father's and my mother's life because of me to the grave with sorrow: [5]for they have no other son to bury them.

15 Then the angel said unto him, Dost thou not remember the precepts which thy father gave thee, that thou shouldest marry a wife of thine own kindred? wherefore hear me, O my brother; for she shall be given thee to wife; and make thou no reckoning of the evil spirit; for this same night shall she be given thee in marriage.

16 And when thou shalt come into the marriage chamber, β thou shalt take the ‖ ashes of [6]perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it β:

‖ Or, *embers.*

17 And the devil shall smell it, and flee away, and never come again any more: but when thou shalt come to her, rise up both of you, and [7]pray to God which is merciful, who will have pity on you, and save you: fear not, for she is appointed unto thee from the beginning; and thou shalt preserve her[7], and she shall go with thee. Moreover I suppose that she shall bear thee children β. Now when Tobias had heard these things, he loved her, and his [8]heart was ‖ effectually joined to her[8].

‖ Or, *vehemently.*

VAR. REND.—[4] *V.* 10. *Lit.* kinsman. —— [5] *V.* 14. and. —— [6] *V.* 16. *Or*, incense (Ex. 30. 1), *or* spices (Gen. 37. 25).

VAR. READ.—*V.* 9. β Ecbatana, ℵ, *some cursives, It. Chald.* $H_2$ (*see ch.* 3. 7). —— *V.* 16. β take the heart of the fish, and burn part thereof under her raiment, *Chald.* $H_2$.

## CHAPTER 7.

11 *Raguel telleth Tobias what had happened to his daughter:* 12 *and giveth her in marriage unto him.* 17 *She is conveyed to her chamber, and weepeth.* 18 *Her mother comforteth her.*

AND when β they were come to Ecbatane, they came to the house of Raguel, and Sara met them: and after they had saluted one another, she brought them into the house.

2 Then said Raguel β to [1]Edna his wife, How like is this young man to Tobit my [2]cousin!

3 And β Raguel asked them, From whence are ye, brethren? To whom they said, We are of the sons of Nephthalim, which are captives in Nineve.

4 Then he said to them, Do ye know Tobit our [3]kinsman? And they said, We know him. Then said he, Is he in good health?

5 And they said, He is both alive, and in good health: and Tobias said, He is my father.

6 Then Raguel leaped up, and kissed him, and wept,

7 And blessed him, and said unto him, Thou art the son of an honest and good man. But when he had heard that Tobit [4]was blind[4], he was sorrowful, and wept.

8 And likewise Edna his wife and Sara his daughter wept. Moreover they entertained them [5]cheerfully; and after that they had killed ‖ a ram of the flock, they set store of

‖ *a sucking ram*, or, *lamb*, Junius.

VAR. REND.—[7] *V.* 17. *Lit.* cry unto the merciful God, and he will save you and will shew mercy. Fear not, for she was prepared for thee from everlasting; and thou shalt save (=heal, Mark 5. 23, 34) her. —— [8] soul clave unto her exceedingly. —— CHAP. 7. [1] *V.* 2. *See* 1 Chron. 12. 20; Gen. 18. 12 (=pleasure). —— [2] *See* Col. 4. 10; *v.* 7. —— [3] *V.* 4. *Lit.* brother. —— [4] *V.* 7. *Rather*, had lost his sight. —— [5] *V.* 8. freely *or* readily (2 Chron. 29. 31).

VAR. READ.—*V.* 17. β *Add* and they will be to thee as brothers, ℵ, *It.* —— CHAP. 7. *Vs.* 1, 2. β he came into Ecbatana, he saith unto him, Brother Azarias, lead me straight to Raguel our brother. And he led him to the house of Raguel, and found him sitting by the door of the court; and they saluted him first, and he said unto them, Much cheer to you, brethren, and ye are well come in safety! and he brought them into his house, and said, ℵ, *It.* —— *V.* 3. β Edna, ℵ, *It. Chald.* $H_2$.

meat on the table. β Then β said Tobias to Raphael, Brother Azarias, speak of those things of which thou didst talk in the way, and let this business be dispatched.

9 So he communicated the matter with Raguel: and Raguel said to Tobias, Eat and drink, and make merry:

10 For it is meet that thou shouldest marry my daughter: nevertheless I will declare unto thee the truth.

11 I have given my daughter in marriage to seven men, who died that night they came in unto her: β nevertheless for the present be merry β. But Tobias said, I will [6] eat nothing here, till we agree and swear one to another [6].

|| Or, *law.*

12 Raguel said, Then take her from henceforth according to the || manner, for thou art her cousin, and she is thine, and the merciful God give you good success in all things.

13 Then he called his daughter Sara, and she came to her father, and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her after [a] the law of Moses, and lead her away to thy father. And he blessed them;

*a* Num. 36. 6.

14 And called Edna his wife, and took β [7] paper, and did write an instrument *of covenants*, and sealed it.

15 Then they began to eat.

16 After Raguel called his wife Edna, and said unto her, Sister, prepare [8] another chamber, and bring her in thither.

17 Which when she had done as he had bidden her, she brought her thither: and she wept, and she β || received the tears of her daughter β, and said unto her,

|| Or, *licked.*

18 Be of good comfort, my daughter; the Lord of heaven and earth give thee joy for this thy sorrow: be of good comfort, my daughter.

## CHAPTER 8.

*3 Tobias driveth the wicked spirit away, as he was taught. 4 He and his wife rise up to pray. 10 Raguel thought he was dead: 15 but finding him alive, praiseth God, 19 and maketh a wedding feast.*

AND when they had β supped, they brought Tobias in unto her.

2 And as he went, he remembered the words of Raphael, and took γ the || ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke *therewith* γ.

|| Or, *embers.*

3 The which smell when the evil spirit had smelled, he fled into δ the [1] utmost parts of Egypt δ, and the angel bound him.

4 And after that they were both shut in together, Tobias rose β out of the bed, and said, Sister, arise, and let us pray that God would have pity on us.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed *is* thy holy and glorious name for ever; let the heavens bless thee, and all thy creatures.

6 [a] Thou madest Adam, and gavest him Eve his wife for an helper and stay: of them came [2] mankind: thou hast said [2], It is not good that man should be alone; let us make unto him an [3] aid like unto himself.

*a* Gen. 2. 7, 18, 22.

7 And now, O Lord, I take not this my sister for [4] lust, but uprightly: β *therefore* mercifully ordain that we may become aged together [4] β.

8 And she said with him, Amen.

9 So they slept both that night.

VAR. REND.—[6] *V.* 11. *Lit.* taste nothing here, until ye establish (a covenant) with me and stand by it (Gen. 6. 18; Jer. 34. 18).—[7] *V.* 14. *Rather*, a tablet *or* scroll (= *Heb.* book), Ex. 17. 14; Matt. 19. 7; Rev. 6. 14.—[8] *V.* 16. the other.

VAR. READ.—*V.* 8. β And when they had bathed (and washed their hands, ℵ) and lay down to dine, ℵ, *It.*—*V.* 11. β and now, child, eat and drink (*so Chald. It. Heb.*), and the Lord will deal mercifully with you, ℵ.—*V.* 14. β *So It. Chald.*; a writing-tablet, $H_2$ (Isa. 8. 1).—*V.* 17. β wiped away her tears, ℵ, *It.*; attired her, and wept upon her neck, *Syr.*

VAR. REND.—CHAP. 8. [1] *V.* 3. *Rather*, upmost *or* highest (*i.e. Upper Egypt*). *See Var. Read.*—[2] *V.* 6. *Rather*, the seed of men. Thou saidst.—[3] helper.—[4] *V.* 7. fornication, but in faithfulness (*lit.* truth): bid thou that mercy be shewn me, and that I come to old age with her.

VAR. READ.—CHAP. 8. *Vs.* 1–4. β finished eating and drinking, they desired to sleep. And they led the young man away, and brought him into the chamber. And Tobias remembered the words of Raphael, and took the liver of the fish and the heart out of the bag which he had, and put them on the ashes of the incense (upon live coals, *It.*). And the smell of the fish baffled the demon, and he ran away up into the parts of Egypt (fled into the upper parts of Egypt, *It.*). And Raphael went, and fettered him there, and bound him (and returned, *It.*) straightway. And they went forth and shut the door of the chamber. And Tobias rose, ℵ, *It.*—*V.* 2. γ the heart of the fish and put it upon the fire-pan, and made a smoke under the garments of Sarah, $H_2$, *Chald.*; the heart of the fish and his liver, and put them on the embers of the fire (*or* the fire-pan), whereon were put spices, *Syr.*—*V.* 3. δ the upper parts of Egypt, *three Greek cursives*; the desert of Upper Egypt, *Vulg.*—*V.* 7. β bid thou that mercy be shewn me and her, and that we become aged together, ℵ; but now have mercy on us, and grant us that we grow old in peace together, and grant us children of blessing, *Syr.* (children and blessing, *Greek cursives*: *cp. It.* $H_2$, *Chald.*).

And Raguel arose, and β went and [5]made a grave,

10 Saying, *I fear* lest he also be dead.

11 But when Raguel was come into his house,

12 He said unto his wife Edna β, Send one of the maids γ, and let her see whether he be alive: if *he be* not, that we may bury him, and no man know it.

13 So the maid β opened the door, and went in, and found them both asleep,

14 And came forth, and told them that he was alive.

15 Then Raguel [6]praised God, and said, O God, thou art worthy to be [6]praised with all pure and holy [7]praise; [8]therefore let thy saints praise thee with all thy creatures; and let all thine angels and thine elect praise [8] thee for ever.

16 Thou art to be [6]praised, for thou hast made me joyful; and that is not come to me which I suspected; but thou hast dealt with us according to thy great mercy.

17 Thou art to be [6]praised, because thou hast had mercy of two [9]that were the only begotten children of their fathers [9]: grant them mercy, O Lord, and finish their life in health with joy and mercy.

18 Then Raguel bade his servants to fill the grave β.

19 β And he [10]kept the [10] wedding feast fourteen days.

20 For before the days of the marriage were finished, Raguel had said unto him by an oath, that he should not depart till the fourteen days of the marriage were expired;

21 And then he should take the half of his goods, and go in safety to his father; and [11]should have [11] the rest when I and my wife be dead β.

## CHAPTER 9.

1 *Tobias sendeth the angel unto Gabael for the money.* 6 *The angel bringeth it and Gabael to the wedding.*

THEN Tobias called Raphael, and said unto him,

2 Brother Azarias, take with thee β a servant, and two camels, and go to Rages of Media to Gabael, and γ bring me the money, and [1]bring him [1] to the wedding.

3 For Raguel hath sworn that I shall not depart β.

4 [2]But my father counteth the days; and if I tarry β long, he will be very sorry.

5 So Raphael went out, and lodged with Gabael, and gave him the handwriting: who brought forth [3]bags which were sealed up [3], and gave them to him.

6 And [4]early in the morning they went forth both [4] together, and came to the wedding: β and || Tobias blessed his wife β.

|| Or, *Gabael blessed Tobias and his wife,* Junius.

## CHAPTER 10.

1 *Tobit and his wife long for their son.* 7 *She will not be comforted by her husband.* 10 *Raguel sendeth Tobias and his wife away, with half their goods,* 12 *and blesseth them.*

NOW Tobit his father [1]counted every day: and when the days of the journey were expired, and they came not,

2 Then Tobit said, Are they de-

VAR. REND.—[5] *V.* 9. digged.—[6] *Vs.* 15, 16, 17. blessed.—[7] *V.* 15. blessing.—[8] and let . . . bless . . . bless.—[9] *V.* 17. only begotten ones, *or* only children.—[10] *V.* 19. *Lit.* made them a.

VAR. READ.—*Vs.* 9–12. β called his servants with him, and they went, *etc.*, for he said, Lest he have died, and we become a derision and a reproach. And when they had finished digging the grave, Raguel came into his house, and called his wife and said, ℵ, *It., partly Chald.* $H_2$.—*V.* 12. γ *Add* with a light in her hand, *Chald.*—*V.* 13. β *Add* having lighted a lamp, *It.: cp.* ℵ; and the lamp was in her hand, *cursives, Syr.*—*V.* 18. β *Add* before the morning, ℵ, *cursives, It. Vulg. Syr.* $H_2$.—*Vs.* 19–21. β And he bade his wife make many loaves. And he went to the herd, and fetched two oxen and four rams, and bade prepare them; and they began to make ready. And he called Tobias and said unto him (sware unto him, saying, *cursives, It.*), For fourteen days thou shalt not stir hence, but shalt stay here eating and drinking at my house, and shalt gladden my daughter's sore afflicted soul. And all that is mine take thereof the half, and go in safety to thy father; and the other half, when I and my wife die, is yours. Be of good cheer, child! I am thy father, and Edna is thy mother; and thine are we and thy sister's from henceforth for ever, ℵ, *cursives, It. Syr., virtually Chald., partly* $H_2$.

VAR. REND.—[11] *V.* 21. *Omit. The clause should be in inverted commas, as giving Raguel's very words.*—CHAP. 9. [1] *V.* 2. bring me him.—[2] *V.* 4. And.—[3] *V.* 5. the bags with the seals.—[4] *V.* 6. they rose early.—CHAP. 10. [1] *V.* 1. every day did count.

VAR. READ.—CHAP. 9. *V.* 2. β four servants, ℵ, *It. Chald. Heb. Syr.*—γ *Insert* give him the note of hand (his bag, *Chald.* $H_2$) and, ℵ, *cursives, Syr. It. Vulg.* $H_1$.—*V.* 3. β *Add* and I cannot make void his oath, ℵ, *cursives, It. Vulg. Syr. Chald. Heb.*—*V.* 4. β one day, ℵ, *and versions (not* $H_1$).—*V.* 6. β and they came into the house (Luke 2. 49) of Raguel, and found Tobit lying at meat. And he sprang up and greeted him; and he (Gabael, *It.*) wept and blessed him and said unto him, Honest and good (lad)! thou art son of an honest and good, a just and merciful man. The Lord give thee the blessing of heaven, and to thy wife and thy father and thy wife's mother! Blessed be God that I have seen Tobias my cousin like him (*sic*), ℵ, (that I see Tobias my cousin's like, *It.*); And Gabael said unto him, Praised be God . . . blessed art thou, and blessed thy father and mother, and blessed is thy wife, and her father and mother! *Syr. So Greek cursives: cp. Chald.* $H_2$; *as marg., Junius, Ilgen, De W. etc., doubtless correctly.*

tained? or is Gabael dead, and there is no man to give him the money?

3 Therefore he was very sorry.

4 Then his wife said unto him, My son is dead, seeing he stayeth long; and she began to bewail him, and said,

5 β[2] *Now I care for nothing,* my son β, *since I have let thee go,* the light of mine eyes[2].

6 To whom Tobit said, Hold thy peace, take no care, for he is safe.

7 But she said, Hold thy peace, and deceive me not; my son is dead. And she went out every day into the way which they went, and did eat no meat on the daytime, and ceased not whole nights to bewail her son Tobias, until the fourteen days of the wedding were expired, which Raguel had sworn that he should spend there. Then Tobias said to Raguel, Let me go, for my father and my mother look no more to see me.

8 But his father in law said unto him, Tarry with me, and I will send to thy father, and they shall declare unto him how things go with thee.

9 But Tobias said, No; but let me go to my father.

10 Then Raguel arose, and gave him Sara his wife, and half his goods, [3]servants, and cattle, and money:

11 And he blessed them, and sent them away, saying, The God of heaven give you a prosperous journey, my children[4] β.

12 And he said to his daughter, Honour thy father and thy mother in law, which are now thy parents, that I may hear good report of thee. And he kissed her. Edna also said to Tobias, The Lord of heaven [5]restore thee, my dear brother, and grant that I may see thy children of my daughter Sara before I die, that I may rejoice before the Lord: behold, I commit my daughter unto thee [6]‖ of special trust; wherefore do not entreat her evil[6].

‖ Or, *to be safely kept.*

## CHAPTER 11.

6 *Tobias' mother spieth her son coming.* 10 *His father meeteth him at the door, and recovereth his sight.* 14 *He praiseth God,* 17 *and welcometh his daughter in law.*

AFTER these things Tobias went his way, praising God that he had given him a prosperous journey, and blessed Raguel and Edna his wife, and went on his way till they drew near unto β Nineve.

2 Then Raphael said to Tobias, [1]Thou knowest[1], brother, how thou didst leave thy father:

3 Let us haste before thy wife, and prepare the house.

4 And take in thine hand the gall of the fish. So they went their way, and the dog β went after β them.

5 Now Anna sat looking about toward the way for her son.

6 And when she espied him coming, she said to his father, Behold, β thy son cometh, and the man that went with him.

7 Then said Raphael, I know, Tobias, that β thy father will open his eyes.

8 Therefore anoint thou his eyes with the gall, and being pricked therewith, he shall rub, and the [2]whiteness shall fall away, and he shall see thee β.

9 Then Anna ran forth, and fell upon the neck of her son, and said unto him, [3]Seeing[3] I have seen thee, my son, from henceforth I am content to die. And they wept both.

10 Tobit also went forth toward the door, and stumbled: but his son ran unto him,

11 β And took hold of his father: and he [4]strake of[4] the gall on his

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VAR. REND.—[2] *V.* 5. Is it no care to me, child, that I let thee go, *etc.* (*Italics wrong*); *i.e. Should I not bewail thee? But see Var. Read.* ——[3] *V.* 10. *Lit.* bodies (Rev. 18. 13).——[4] *V.* 11. *Add* before I die (*some words have fallen out of the Greek: see Var. Read.*).——[5] *V.* 12. bring thee home.——[6]as a sacred trust: vex her not!

VAR. READ.—CHAP. 10. *V.* 5. β Woe unto me, child, ℵ, *cursives, versions, except* $H_2$. —— *V.* 11. β *Add* and may I see children of you before I die! ℵ, *cursives.*

VAR. REND.—CHAP. 11. [1] *V.* 2. Knowest thou not. ——[2] *Vs.* 8, 13. white films.——[3] *V.* 9. *Omit.*——[4] *V.* 11. sprinkled.

VAR. READ.—CHAP. 11. *V.* 1. β Caserin (Charam, *It.*; Charan, *Vulg.*; Basri, *Syr.*; Akrim, $H_2$; Akris, *Chald.*; Cæsarea, *Greek cursives*), which is over against Nineve, ℵ. —— *V.* 4. β was running before, *cursives, Syr.* —— *V.* 6. β *So* ℵ A, *cursives, It. Vulg. Syr.*; my, B, $H_2$.——*Vs.* 7, 8. β his (*thy father's*) eyes will be opened: stuff (sprinkle, *It.*) the gall of the fish into his eyes, and the medicine will draw up and scale off (and thou shalt scale off, *It.*) the white films from his eyes, and thy father will see again and behold the light, ℵ; . . . take the gall of the fish in thine hand, and it shall be when thou drawest nigh to thy father he will come unto thee with his eyes open: sprinkle the gall into his eyes, *etc., cursives: cp. Syr. The Vulg.* $H_2$ (*but not* $H_1$ *nor It.*) *take the opening of the eyes for the recovery of sight.*——*Vs.* 11–13. β with the gall of the fish in his hand; and he blew into his eyes, and took hold of him and said, Courage, father! and he threw the medicine upon him, and gave it him (Amos 4. 1); and he peeled off with both his hands from the corners of his eyes (the white films of his eyes, *It.*), and fell upon his neck, ℵ, *It.*; and he took Tobit to kiss him, and both his eyes were open, and he sprinkled upon his eyes the gall of the fish, and he closed his eyes and said, Why didst thou this, my son? And Tobias said, It is a medicine of healing, father. And the medicine peeled off the white films, and he saw the light and blessed God (*v.* 14), *cursives, Syr.*

father's eyes, saying, Be of good hope, my father.

12 [5]And when his eyes began to smart, he rubbed them[5];

13 And the [2]whiteness [6]pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck $\beta$.

14 And he wept, and said, Blessed art thou, O God, and blessed is thy name for ever; and blessed are all thine holy angels:

15 For thou hast scourged, and hast taken pity *on me:* for, behold, I see my son Tobias. And his son went in rejoicing, and told his father the great things that had happened to him in Media.

16 Then Tobit went out to meet his daughter in law at the gate of Nineve, rejoicing, and praising God: and they which saw him go $\beta$ marvelled, because he had received his sight.

17 But Tobit gave thanks before them, because God had mercy on him. And when he came near to Sara his daughter in law, he blessed her, saying, Thou art welcome, daughter: God be blessed, which hath brought thee unto us, and *blessed be* thy father and thy mother. And there was joy among all $\beta$ his brethren $\beta$ which were at Nineve.

|| Junius, *who is also called Nasbas.*

18 And $\beta$ Achiacharus, || and Nasbas his [7]brother's son[7] $\beta$, came:

19 And Tobias' wedding was kept seven days with great joy.

## CHAPTER 12.

5 *Tobit offereth half to the angel for his pains.* 6 *But he calleth them both aside, and exhorteth them,* 15 *and telleth them that he was an angel,* 21 *and was seen no more.*

THEN Tobit called his son Tobias, and said unto him, My son, see that the man have his wages, which went with thee, and thou must give him more.

2 And Tobias said unto him, O father, it is no harm to me to give him half of those things which I have brought:

3 For he hath brought me again to thee in safety, and made whole my wife, and brought me the money, and likewise healed thee.

4 Then the old man said, It is due unto him.

5 So he called the angel, and he said unto him, Take half of all that ye have brought, and go away in safety.

6 Then he took them both apart, and said unto them, Bless God, [1]praise him[1], and magnify him, and [1]praise him[1] for the things which he hath done unto you in the sight of all that live. It is good to praise God, and exalt his name, [2]and || honourably to shew forth[2] the works of God; therefore be not slack to [1]praise him[1].

|| Or, *with honour.*

7 It is good to keep close the secret of a king, but [3]it is honourable to reveal the works of God. [a] Do that which is good, and no evil shall touch you[3].

[a] 1 Pet. 3. 13.

8 $\beta$ Prayer is good with fasting and alms and righteousness. [b] A little with righteousness is better than much with unrighteousness. It is better to give alms than to lay up gold:

[b] Ps. 37. 16.

9 [c] For alms doth deliver from death, and [4]shall purge away all sin. Those that exercise alms and righteousness[4] shall be filled with life:

[c] ch. 4. 10.

10 But they that sin are enemies to their own life.

11 Surely I will keep close nothing from you. For I said, It was good to keep close the secret of a king, but [3]that it was honourable to reveal the works of God[3].

12 Now therefore, when thou didst pray, and Sara thy daughter in law, I did bring the remembrance of your prayers before the Holy One: and when thou didst bury the dead, I was with thee likewise.

13 And when thou didst not delay to rise up, and leave thy dinner, † to go and [5]cover the dead, $\beta$ thy good deed was not hid from me: but I was with thee.

† Gr. *to go and bury.*

14 And now $\beta$ God [6]hath sent[6] me to

VAR. REND.—[5] *V.* 12. *Lit.* But when they were sore pricked (*v.* 8) he rubbed his eyes.——[6] *V.* 13. *Or,* scaled (*pilled* =*peeled*).——[7] *V.* 18. cousin.

VAR. READ.—*V.* 16. $\beta$ *Insert* walking with all his might and led by none, ℵ, *cursives, Syr. It.* —— *V.* 17. $\beta$ the Jews, ℵ, *It. Syr.* (*cp.* John 2. 6). —— *V.* 18. $\beta$ Achikar and Nabad his cousins, ℵ; Achiacharus and Nabas his cousins, *cursives;* Achicarus and Nabal his maternal uncle, *It.;* Aqiqar and Laban his sister's son, *Syr.;* Achior and Nabath the cousins of Tobias, *Vulg.*

VAR. REND.—CHAP. 12. [1] *V.* 6. give him thanks. ——[2] *Lit.* declaring with honour the words of. —— [3] *V.* 7. *Lit.* to reveal the works of God gloriously (*so v.* 11). Do good, and evil shall not find you. ——[4] *V.* 9. this it is that . . . every sin. They that do alms and righteous deeds.——[5] *V.* 13. *Or,* lay out *or* shroud.——[6] *V.* 14. did send.

VAR. READ.—CHAP. 12. *V.* 8. $\beta$ Better is prayer with truth and alms with righteousness, than riches with unrighteousness, ℵ; A good thing is prayer with fasting, and alms with righteousness is above both, *cursives: cp. It.*——*Vs.* 13, 14. $\beta$ then was I sent unto thee to try thee; and at the same time, ℵ; And I was sent to try thee and Sarra thy daughter-in-law, *It.;* when trial came upon thee, *cursives, Syr.;* I offered thy prayer unto the Lord. And because thou wast accepted by God, there was need that trial should test thee. And now, *Vulg.*

heal thee and Sara thy daughter in law.

15 I am Raphael, one of the β seven β holy angels, which present the prayers of the saints, and which go in [7] and out [7] before the glory of the Holy One.

16 Then they were both troubled, and fell upon their faces: for they feared.

17 But he said unto them, Fear not, [8] for it shall go well with you; praise God therefore [8].

18 For not of any favour of mine, but by the will of our God I came; wherefore praise him for ever.

d Gen. 18. 8. & 19. 3. Judg. 13. 16.

19 [d] All these days I did appear unto you; [9] but I did neither eat nor drink, but ye did see a vision.

20 Now therefore give God thanks: for I go up to him that sent me; [9] but write all things which are done in a book.

21 And when they arose, they saw him no more.

22 Then they confessed the great and wonderful works of God, and how the angel of the Lord had appeared unto them.

## CHAPTER 13.

*The thanksgiving unto God, which Tobit wrote.*

THEN Tobit wrote a prayer of rejoicing, and said,

Blessed be God that liveth for ever,
And blessed be his kingdom.

a Deut. 32. 39. 1 Sam. 2. 6. Wisd. 16. 13.

2 [a] For he doth scourge, and hath mercy:
He leadeth down to [1] hell, and bringeth up again:
Neither is there any that can avoid his hand.

3 [2] Confess him before the Gentiles, ye children of Israel:
For he hath scattered [2] β us among them.

4 There declare his greatness,
And extol him before all the living:
For he [3] is our Lord,
And he is the God our Father for ever [3].

5 And he will scourge us [4] for our iniquities,

b Deut. 30. 3.

And will have mercy again, [b] and will gather us
Out of all nations, among whom [5] he hath scattered us [5].

6 If ye turn to him with your whole heart, and with your whole mind,
[6] And deal uprightly [6] before him,
Then will he turn unto you,
And will not hide his face from you.
Therefore see what he β will do with you,
And [2] confess him with your whole mouth,
And [7] praise the Lord of might [7],
And extol the everlasting King.
In the land of my captivity do I [2] praise him,
And declare his might and majesty to a [8] sinful nation [8].
O ye sinners, turn and do justice before him:

c Jonah 3. 9.

[c] Who [9] can tell if he will accept you [9], and have mercy on you?

7 β [10] I will extol my God,
And my soul shall praise [10] the King of heaven,
And shall rejoice in his greatness β.

8 Let all men speak,
And let all [2] praise him [11] for *his* righteousness [11].

9 O Jerusalem, the holy city,
|| He will scourge thee for thy children's works,

|| Or, *he will lay a scourge upon the works of thy children.*

And will have mercy again on the sons of the righteous.

10 [12] Give praise to the Lord, β *for he is* good [12] β:
And praise the everlasting King,
That his tabernacle may be builded in thee again with joy,
And [13] || let him make joyful there [13] in thee those that are captives,

|| Or, *to make.*

And love in thee for ever those that are miserable.

d Ps. 72. 10, 11.

11 β [d] Many nations shall come from

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VAR. REND.—[7] *V.* 15. *Omit.*——[8] *V.* 17. peace shall be unto you. But bless God for ever. ——[9] *Vs.* 19, 20. and. —— CHAP. 13. [1] *V.* 2. *Greek* Hades. —— [2] *V.* 3. Give thanks unto him (*so vs.* 6, 8) before the nations . . . For Himself did scatter.——[3] *V.* 4. *Lit.* himself is our Lord and God; He himself is our Father unto all the ages. —— [4] *V.* 5. in. —— [5] ye were scattered.

VAR. READ.—*V.* 15. β *Omit, cursives, Syr.* $H_2$.—— CHAP. 13. *V.* 3. β you, ℵ, *It.* (*so also v.* 5).

VAR. REND.—[6] *V.* 6. To do truth. —— [7] bless the Lord of righteousness. —— [8] nation of sinners. —— [9] knoweth if he will delight in you. *So Fu.* (*The Greek verb is so used*, Pss. 18. 19; 22. 8; 33. 12, *etc.*) ——[10] *V.* 7. *Lit.* My God I exalt, And my soul (= desire) is toward (Ps. 123. 2; Isa. 26. 8). *But cp. Var. Read.* —— [11] *V.* 8. in Jerusalem. —— [12] *V.* 10. Give good thanks unto the Lord.——[13] *Rather*, that he may make glad.

VAR. READ.—*V.* 6. β hath done, ℵ, *It. Syr.* —— *V.* 7. β *So* B; For behold, my God I exalt, And my soul in my God rejoiceth, *Syr.*; I and my soul tell gladness to the King of heaven, And my soul shall rejoice all the days of my life, *It.* —— *V.* 10. β *So* 248. *Compl.* $H_1$; the good, *cod. Al.*; in good, *It.*; in thy goods, *Vulg.*——*V.* 11. β A bright light shall shine unto all the ends of the earth. Many nations shall come to thee from afar, And the inhabitants of the utmost ends of the earth unto thy holy name (unto the name of my God, *It.*), With their gifts also in their hands; Unto the King of heaven generations of generations will give joy in thee, And the name of her that is elect for evermore (Offering them to the King of heaven and earth in joyfulness: And the name shall be great for ever, *It.*), ℵ (*partly corrupt*), *It. Fri.*

far to the name of the Lord God
With gifts in their hands, even gifts to the King of heaven;
[14] All generations shall praise thee with great joy [14].
12 Cursed *are* all they which hate thee,
And blessed shall all be which love thee for ever.
13 Rejoice and be glad for the children of the just:
For they shall be gathered together, and shall bless the Lord of the just.
*e* Ps. 122. 6. 14 [e] O blessed *are* they which love thee,
|| Or, *prosperity.* *For* they shall rejoice in thy || peace:
*f* Is. 66. 10. Blessed *are* [f] they which have been sorrowful for all thy scourges;
For they shall rejoice for thee, when they [15] have seen [15] all thy glory,
And shall be glad for ever.
15 Let my soul bless God the great King β.
16 For β Jerusalem shall be built up with [16] sapphires, and emeralds, and precious stone:
Thy walls and towers and [16] battlements with pure gold.
17 And the [17] streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir [17].
18 And all her streets shall say, Alleluia;
And they shall praise [18] him [18], saying,
Blessed be God, which hath β [19] extolled [18] it [18] for ever [19] β.

## CHAPTER 14.

3 *Tobit giveth instructions to his son,* 8 *specially to leave Nineve.* 11 *He and his wife die, and are buried.* 12 *Tobias removeth to Ecbatane,* 14 *and there died, after he had heard of the destruction of Nineve.*

β SO Tobit made an end of [1] praising God [1].

2 And he was β eight and fifty years old when he lost his sight, [γ] which was restored to him after eight years: and he gave alms, and he || increased in the fear of the Lord God, and [2] praised him.
|| Or, *did more and more fear.*
3 And when he was very aged, he called his son, and the β six sons of his son, and said to him, My son, take thy children; for, behold, I am aged, and am ready to depart out of this life.
4 Go into Media, my son, for I surely believe those things which β [a] Jonas the prophet spake of Nineve, that it shall be overthrown; and that for a time peace shall rather be in Media γ; and that our brethren δ [3] shall lie scattered in the earth from that good land [3]: and Jerusalem shall be desolate δ, and the house of God in it shall be burned, and shall be desolate [4] for a time;
*a* Jonah 3. 4.
5 [b] And that again God will have mercy on them, and bring them again into the land, where they shall build [5] a temple [5], but not like to the first, until the time of that age be fulfilled; and afterward they shall return from [6] *all* places of their captivity [6], and build up Jerusalem gloriously, and the house of God shall be built in it β || for ever β with a glorious building, as the prophets have spoken thereof.
*b* Ezra 3. 8. & 6. 14.
|| *for ever* is not in the Roman copy.
6 And all nations shall turn, and fear the Lord God truly, and shall bury their idols.
7 So shall all nations praise the Lord, and his people shall [2] confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice shall rejoice, shewing mercy to our brethren.
8 And now, my son, depart out of

VAR. REND.—[14] *V.* 11. *Lit.* Generations of generations shall give thee joy.—[15] *V.* 14. see.—[16] *V.* 16. sapphire and emerald, And with precious stone thy walls; And the towers and the. — [17] *V.* 17. broad places . . . tessellated . . . stone from Suphir. — [18] *V.* 18. *Omit.*—[19] exalted all the ages. *See Var. Read.*—CHAP. 14. [1] *V.* 1. giving thanks.

VAR. READ.—*V.* 15. β *Add* Happy shall I be if the remnant of my seed come to see thy glory and give thanks unto the (name of the, *It.*) King of heaven! ℵ, *It.* — *V.* 16. β *Insert* the gates of, ℵ, *It.*— *V.* 18. β exalted thee unto all the ages, *Fri.* — CHAP. 14. *V.* 1. β And the words of Tobit's thanksgiving were ended, and he died in peace at an hundred and twelve years, and was buried honourably in Nineveh, ℵ, *It.*; . . . he grew old in peace, and died a hundred and two years old, *Syr.* ('ten' *having fallen out*).

VAR. REND.—[2] *V.* 2. in giving thanks unto (give thanks unto, *v.* 7). — [3] *V.* 4. in the land shall be scattered from the goodly land. — [4] until. — [5] *V.* 5. *Lit.* the house.—[6] their captivities.

VAR. READ.—*V.* 2. β sixty-two (fifty-eight, *It. Syr.*) years old when he became maimed in his eyes, ℵ; —γ and seven years he lived in blindness, and when God turned and gave him light, and his eyes were opened, he lived yet thirty-seven years, *Syr.*; and he lived fifty-four years after he had received light, *It.* — *V.* 3. β seven, *It. Vulg.* —*V.* 4. β Nahum, ℵ; the prophet, *Syr.* — γ *Add* than among the Assyrians and in Babylon, ℵ, *Syr. It.* — δ which dwell in the land of Israel shall all be dispersed (*Fri.*) and carried captive from the goodly land (and some of them shall be led captive unto an excellent land, *It.*), and all the land of Israel shall be desolate, ℵ, *It.*; which dwell in Jerusalem shall all be scattered in all the earth from the house of Israel, and the good land shall be desolate, *Syr.* — *V.* 5. β *Omit*, ℵ, *Vulg.* (*but It.* H$_1$, *Syr. have it*).

Nineve, β because that those things which the prophet Jonas spake shall surely come to pass β.

9 But keep thou the law and the commandments, and shew thyself merciful and just, that it may go well with thee.

10 And bury me decently, and thy mother with me; but tarry no longer at Nineve. β Remember, my son, how γ Aman handled Achiacharus that brought him up, how out of light he brought him into darkness, and how he rewarded him again: yet Achiacharus was ‖ saved, but the other had his reward: for [7] he went down into darkness. ‖ Manasses gave alms, and [8] escaped the snares of death † which they [8] had set for him: but Aman fell into the snare, and perished β.

11 Wherefore now, my [9] son, consider what alms doeth, and how righteousness doth deliver. [10] When he had said these things, he gave up the ghost in [10] the bed, being an hundred and eight and fifty years old; and ‖ he buried him honourably.

12 And when Anna his mother was dead, he buried her with his father. But Tobias departed with his wife and children to [11] Ecbatane to Raguel his father in law,

13 β Where he became old β with honour, and he buried his father and mother in law honourably, and he ‖ inherited their substance, and his father Tobit's.

14 And he died at [11] Ecbatane in Media, being an hundred and β seven and twenty β years old.

15 But before he died he heard of the destruction of Nineve, β which was taken by Nabuchodonosor and Assuerus β: and before his death he rejoiced over Nineve.

‖ Or, *they.*

‖ Or, *possessed.*

‖ Or, *preserved.*

‖ Junius readeth, *Nitzba.*

† Rom. *which he had set.*

# JUDITH.

## CHAPTER 1.

2 *Arphaxad doth fortify Ecbatane.* 5 *Nabuchodonosor maketh war against him,* 7 *and craveth aid.* 12 *He threateneth those that would not aid him,* 15 *and killeth Arphaxad,* 16 *and returneth to Nineve.*

IN the β twelfth year of the reign of Nabuchodonosor, who reigned [1] in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in [2] Ecbatane,

2 And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall β seventy cubits, and the breadth thereof γ fifty cubits:

3 And set the towers thereof upon [3] the gates of it [3], an hundred cubits *high*, and the breadth β thereof in the foundation threescore cubits:

4 And he made [4] the gates thereof, even gates that were raised to the [4] height of β seventy cubits, and the breadth of them was forty cubits, for the going forth γ of his mighty armies, and for the setting in array of his footmen γ:

5 Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, [5] which is the plain [5] in the borders of β Ragau.

6 And there came β [6] unto him β all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris, and γ Hydaspes, δ [7] and

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VAR. REND.—[7] *V.* 10. he himself. —— [8] was saved from the snare of death which he. —— [9] *V.* 11. children. —— [10] *Lit.* And while he was saying these things, his soul fainted upon (Jonah 2. 7; Ps. 107. 5). —— [11] *Vs.* 12, 14. Ecbatana. —— CHAP. I. [1] *V.* 1. *Insert* over the Assyrians. —— [2] Ecbatana. *So throughout.*

VAR. READ.—*V.* 8. β *Omit*, ℵ, *It.* —— *V.* 10. β for I see that there is much unrighteousness in her, and much guile is done in her, and they are not ashamed. See, child, how many things Nadab (Nabad, *It.*) did unto Achicarus that brought him up! was he not brought down (Dan. 5. 20) alive into the earth? and God recompensed the shame (Jer. 51. 51; Ps. 83. 16) upon his face, and Achicarus came forth into the light, and Nadab went into the eternal darkness, because he had sought to slay Achicarus. Because I did alms, he came forth from the snare of death which Nadab had set for him, and Nadab fell into the snare of death, and it destroyed him, ℵ, *It.* (whom he led down quick into the earth beneath, *It.*): *cp. Syr., which has* Accab *and* Aqiqar. —— γ *So* A; Adam, B. —— *V.* 13. β And he sustained their old age, ℵ, *It. Syr.* —— *V.* 14. β seventeen, ℵ *It.*; seven, *Syr.* —— *V.* 15. β and saw her captivity led into Media, by Achiacharus (Achicar, *It.*) king of Media, ℵ, *It. Perhaps a mutilated form of Uvachshatara* (*Cyaxares*). —— CHAP. I. *V.* 1. β thirteenth, *Syr.*

VAR. REND.—[3] *V.* 3. her gates. —— [4] *V.* 4. *Lit.* her gates gates rising to an. —— [5] *V.* 5. that is. —— [6] *V.* 6. together against him (*i.e. Arphaxad*). —— [7] *Corrupt. See Var. Read.*

VAR. READ.—*V.* 2. β eighty, 19. 108.; sixty, *It.*; thirty, *Vulg.* —— γ seventy, A, *Vulg.*; *omit clause*, ℵ. —— *V.* 3. β of them (*i.e. the towers*), *It. Ga. Fri.*; of her, *Greek text* (*an error*). —— *V.* 4. β sixty, ℵ, *It. Syr.* —— γ of their chariots, ℵ, *It.*; of the chariots of his army, *Syr.* —— *V.* 5. β Dura, *Syr.* (Ragau = Rhagâ, Rages). —— *V.* 6. β to the war, ℵ, 58.; against him, *Syr.* —— γ Ulai, *Syr.*; Hydaspi, Idnas, Idas, *MSS. It.*; Iadason, *Vulg.* —— δ and in the plain, Arioch, B, *Fri.*; in the plain of Arioch, *Syr. Vulg.*; in the plains, *It.*; and the children of Arioch, ℵ$^{c.a}$ A. *Perhaps* Arioch = Arshaka, Arsaces, *a Parthian dynastic name: cp.* Ariase, ℵ*.

the plain of Arioch[7 δ] the king of the Elymeans, and [8] very many nations of the sons of ς Chelod, assembled themselves to the battle[8].

7 [9] Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in β Persia, and to all that dwelt [10] westward, and to [10] those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and [11] to [11] all that dwelt upon the sea coast,

8 And to those [12] among the β nations that were of Carmel[12], and Galaad, and the higher Galilee, and the great plain of Esdrelom,

9 And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and β Betane, and γ Chellus, and Kades, and the δ river of Egypt, and [13] Taphnes, and Ramesse, and all the land of Gesem,

10 Until ye come [14] beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

11 But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they [15] sent away his ambassadors from them without effect, and with disgrace[15].

12 [9] Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all [16] those coasts[16] β of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas.

13 [17] Then he marched [17] in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: [9] for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots,

14 And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame.

15 He took also Arphaxad in the mountains of Ragau, and [18] smote him through [18] with his darts, and destroyed him utterly β [19] that day.

16 [9] So he returned [20] afterward to Nineve, both he and all his company of sundry nations, being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

## CHAPTER 2.

4 *Holofernes is appointed general,* 11 *and charged to spare none that will not yield.* 15 *His army and provision.* 23 *The places which he won and wasted as he went.*

AND in the β eighteenth year, the two and twentieth day of the first month, there was talk in the house of Nabuchodonosor king of the Assyrians, that he should, as he said, avenge himself on all the [1] earth.

2 So he called unto him all his officers, and all his nobles, and communicated with them his secret counsel, and β [2 a] concluded the afflicting of the whole earth [2] out of his own mouth β.

3 Then they decreed to destroy all flesh, that [3] did not obey the commandment [3] of his mouth.

4 And when he had ended his counsel, Nabuchodonosor king of the Assyrians called Holofernes the chief captain of his army, which was † next unto him, and said unto him,

5 Thus saith the great king, the lord of the whole earth, Behold, thou shalt go forth from my presence, and take with thee men [4] that trust in their own strength [4], of footmen an hundred and twenty thousand; and [5] the number [5] of horses with their riders twelve thousand.

6 And thou shalt go [6] against all the west country, because they disobeyed my commandment [6].

7 β And thou shalt declare unto

*a* 1 Sam. 20. 7. & 25. 17.

† Gr. *second man.*

VAR. REND.—[8] *V.* 6. *Rather,* there came together very many nations unto the array of the sons of Cheleul.——[9] *Vs.* 7, 12, 13, 16. And.——[10] *V.* 7. in the west, to wit.——[11] *Omit.*——[12] *V.* 8. dwelling among the nations of Carmel.——[13] *V.* 9. Taphnae (=Tahpanhes, Jer. 43. 7).——[14] *V.* 10. *Lit.* above.——[15] *V.* 11. *Lit.* turned back his messengers empty in dishonour before their face.——[16] *V.* 12. the borders (*i.e. territories*).——[17] *V.* 13. And he drew up.

VAR. READ.—*V.* 6. ς Cheleud, A; Cheslaeuda, ℵ*; Chelaeud, ℵ$^{c.a}$; Chaldeans, *Syr.*——*V.* 7. β *So* A B; Jamnia, ℵ*; Persia and Jamnia, ℵ$^{c.a}$.——*V.* 8. β cities, *Fri. But in Heb. the verse prob. began:* And the inhabitants of Carmel (*similar letters*).——*V.* 9. β Baitane, B; Batane, ℵ; Batnān, *Syr.*——γ Chelūs, A B; Cheslūs, ℵ; Calōn, *Syr.*——δ torrent, ℵ.——*V.* 12. β *The Vulg. omits the rest of the chapter.*

VAR. REND.—[18] *V.* 15. shot him down.——[19] *Insert* unto.——[20] *V.* 16. with them.——CHAP. 2. [1] *V.* 1. land.——[2] *V.* 2. *Lit.* determined on all the hurt of the land. *But see Var. Read.*——[3] *V.* 3. *Lit.* had not followed the word.——[4] *V.* 5. *Or,* confident in their strength.——[5] *Rather,* a multitude.——[6] *V.* 6. forth to meet all . . . the word of my mouth.

VAR. READ.—*V.* 15. β unto this day, ℵ, 19. 108. *Syr. It.*—— CHAP. 2. *V.* 1. β thirteenth, *Vulg.;* twenty-eighth year twelfth day, 58. *Syr.*——*V.* 2. β *The Heb. probably ran:* evil was determined from with him (=by him) against all the land. *See* 1 Sam. 20. 7; 25. 17, *Heb. Sept.*——*Vs.* 7-9. β *Omit, Vulg.*

|| After the manner of the kings of Persia, to whom earth and water was wont to be given, to acknowledge that they were lords of land and sea, *Herodotus.*

them, that they prepare for me || earth and water: for I will go forth in my wrath against them, and will cover the whole face of the earth with the feet of mine army, and I will give them for a spoil unto them:

8 [7] So that their slain shall fill their valleys and [8] brooks, and the river shall be filled with their dead, till it overflow [8]:

9 And I will lead them captives to the utmost parts of all the earth β.

10 [9] Thou therefore shalt go forth, and take beforehand for me all their coasts [9]: and if they will yield themselves unto thee, thou shalt reserve them for me till the day of their punishment.

11 [10] But concerning them that rebel, let not thine eye spare them; but put them to the slaughter, and spoil them β wheresoever thou goest β [10].

12 For as I live, and by the power of my kingdom, whatsoever I have spoken, that will I do by mine hand.

13 And take thou heed that thou transgress none of the commandments of thy lord, but accomplish them fully, as I have commanded thee, and defer not to do them.

14 [7] Then Holofernes went forth from the presence of his lord, and called all the governors and captains, and the β officers of the army of Assur;

15 And he mustered the chosen men for the battle, as his lord had commanded him, unto an hundred and twenty thousand, and twelve thousand archers on horseback;

16 And he ranged them, as a great army is ordered for the war.

17 And he took camels and asses [11] for their carriages [11], a very great number; and sheep and oxen and goats without number for their provision:

18 And plenty of victual for every man of the army, and very much gold and silver out of the king's house.

19 [7] Then he went forth and all his power to go before king Nabuchodonosor in the voyage, and to cover all the face of the earth westward with their chariots, and horsemen, and their chosen footmen.

20 [12] A great number also of sundry countries came with them like locusts [12], and like the sand of the earth: for the multitude was without number.

21 And they went forth of Nineve three days' journey toward the plain of β Bectileth, and pitched from Bectileth near γ the mountain which is [13] at the left hand [13] of the upper Cilicia.

22 Then he took all his army, his footmen, and horsemen, and chariots, and went from thence into the hill country;

23 β And [14] destroyed Phud and Lud β, and spoiled all the children of γ Rasses, and the children of Ismael, δ which were [15] toward the wilderness at the south [15] of the land of the Chellians δ.

24 [7] Then he went over Euphrates, and went through Mesopotamia, and destroyed all the high cities that were upon the river β [16] Arbonai, till ye come to the sea.

25 And he took the borders of Cilicia, and killed all that resisted him, and came to the borders β of Japheth β, which were toward the south, γ over against Arabia γ.

26 He compassed also all the children of Madian, and burned up their [17] tabernacles, and spoiled their sheepcotes.

27 [7] Then he went down into the plain of Damascus in the time of wheat harvest, and burnt up all their fields, and destroyed their flocks and herds, also he spoiled their cities, and [18] utterly wasted their countries [18], and smote all their young men with the edge of the sword.

28 [7] Therefore the fear and dread of him fell upon all the inhabitants

VAR. REND.—[7] *Vs.* 8, 14, 19, 24, 27, 28. And.—[8] *V.* 8. watercourses, and the overflowing river shall be filled with their bodies (*cp.* Ezek. 35. 8; Isa. 66. 12). —[9] *V.* 10. *Lit.* But thou . . . their border. —[10] *V.* 11. *Lit.* But them that disobey thine eye shall not spare, to give them for slaughter and pillage in all thy land.—[11] *V.* 17. and mules for their baggage (*see* Acts 21. 15).

VAR. READ.—*V.* 11. β in all the land, 19. 108. 58. *etc. It.*; unto all the earth, *Syr.*—*V.* 14. β satraps, ℵ, 19. 108.

VAR. REND.—[12] *V.* 20. *Rather*, And numerous was the mixed multitude, like locusts, that went forth with them.—[13] *V.* 21. *i.e. on the north.*—[14] *V.* 23. *Or*, broke through.—[15] over against the wilderness, to the south.—[16] *V.* 24. Abrona (*cp.* Num. 33. 34). —[17] *V.* 26. tents. —[18] *V.* 27. *Lit.* winnowed their plains (Wisd. 5. 23).

VAR. READ.—*V.* 21. β Baikteilaith, B; Bekteleth, A; Beth-ketilath, *Syr.*; Betulia, ℵ, 19. 108. *It.*—γ *Insert* Angius (?) 58.; Ange, Agge, *It. Vulg.*; Agane, *Syr.* —*V.* 23. β Now he broke into the famous city of Melothi, *Vulg.*—γ Tharsis (=Tarsus), *Vulg. It.* (*cod. Corb.*); Thiras and Rasis, *It.* (*cod. Sang.*); Thiras and Raamses (!), *Syr.*—δ who dwell over against the wilderness to the south of Cheleon the land of the Chaldeans, *It.*; who dwell in the wilderness which is on the south, and all the land of the Chaldeans, *Syr.*; who were over against the wilderness and toward the south of the land of Cellon, *Vulg.* (Chaldeans *for* Chellians *also* B, 19. 108. 58.; Cheleans, ℵ A).—*V.* 24. β Chebron, ℵ, 58.; Jabbok, *Syr.*; Beccon, *It.*; Mambre, *Vulg. It.* (*cod. Corb.*). —*V.* 25. β *Omit*, *Syr.*—γ *Omit*, *Vulg.*

of the sea coasts, which were in Sidon and Tyrus, and them that dwelt in β[19] Sur and Ocina, and all that dwelt in Jemnaan[19]; and they that dwelt in Azotus and Ascalon γ feared him greatly.

## CHAPTER 3.

1 *They of the sea coasts intreat for peace.* 7 *Holofernes is received there:* 8 *yet he destroyeth their gods, that they might worship only Nabuchodonosor.* 9 *He cometh near to Judea.*

SO they sent ambassadors unto him to treat of peace, saying,

2 Behold, we the servants of Nabuchodonosor the great king lie before thee; use us as shall be good in thy sight.

3 Behold, our [1]houses, and all our places, and all our fields of wheat, and flocks, and herds, and all the [2]lodges of our tents, lie before thy face; use them as it pleaseth thee.

4 Behold, [3]even our cities and the inhabitants thereof are thy servants; come and deal with them as seemeth good unto thee.

5 So the men came to Holofernes, and declared unto him after this manner.

6 Then came he down toward the sea coast, both he and his army, and set garrisons in the high cities, and took out of them chosen men for [4]aid.

7 So they and all the country round about received them with garlands, with dances, and with timbrels.

8 β Yet he did cast down their frontiers, and cut down their groves: for γ he had decreed γ to destroy all the gods of the land, that all [5] nations should worship [6]Nabuchodonosor only [6], and that all [5] tongues and tribes should call upon him as god.

9 [7]Also he came over against || Esdraelon, near unto [8] || Judea, over against the † great β strait [8] of Judea.

10 And he pitched between Geba and Scythopolis, and there he tarried a whole month, that he might gather together all the [9]carriages of his army.

|| Or, *Esdrelom.*
|| Or, *Dotea, Dothan,* Junius. Gen. 37. 17.
† Gr. *great saw.*

## CHAPTER 4.

2 *The Jews are afraid of Holofernes,* 5 *and fortify the hills.* 6 *They of Bethulia take charge of the passages.* 9 *All Israel fall to fasting and prayer.*

NOW the children of Israel, that dwelt in Judea, heard all that Holofernes the chief captain of Nabuchodonosor king of the Assyrians had done to the nations, and after what manner he had spoiled all their temples, and brought them to [1]nought.

2 Therefore they were exceedingly afraid of him, and were troubled for Jerusalem, and for the temple of the Lord their God:

3 [2]For they were newly returned [2] from the captivity, and all the people β || of Judea β [3] were lately gathered together: and the vessels, and the altar, and the house, [3]were sanctified after the profanation.

4 Therefore they sent into all the coasts of Samaria, and β the villages β, and to Bethoron, and γ [4] Belmen, and Jericho, and to δ Choba, and ζ Esora, and to ββ the valley of Salem ββ:

5 And possessed themselves beforehand of all the tops of the high mountains, and fortified the villages that were in them, and laid up victuals for the provision of war: for their fields [5] were of late [5] reaped.

6 Also β Joacim the high priest, which was in those days in Jerusalem, wrote to them that dwelt in γ [6] Bethulia, δ and Betomestham [6], which is [7] over against || Esdraelon δ toward the || open country, near to Dothaim [7],

7 Charging them to [8]keep the passages of the hill country: for by

|| Or, *out of Judea.*
|| Or, *Esdrelom.*
|| Or, *plain.*

VAR. REND.—[19] *V.* 28. *i.e. Dor* (?) *and Accho and Jamnia.* —— CHAP. 3. [1] *V.* 3. farmsteads (Josh. 13. 23, 28).——[2] sheepcotes (*ch.* 2. 26).——[3] *V.* 4. also *or* both.——[4] *V.* 6. *i.e. auxiliaries.*——[5] *V.* 8. *Insert* the. ——[6] him only, to wit, Nabuchodonosor. ——[7] *V.* 9. And.——[8] *As marg.* Dotæa (=Dothan, *Syr.*) which is over against the Great Saw. *But see Var. Read.*

VAR. READ.—*V.* 28. β Tur, ℵ; Assur (=Syria?), B; Syria, *Syr.*——γ *Insert* and in Gaza, ℵ, 58. *It. Syr.* —— CHAP. 3. *V.* 8. β *Prob. a mistake in the Greek, for original Heb.*, And he demolished their high-places and cut down their Asherahs (2 Kings 18. 4); *cp.* And they overthrew all their temples, and all their gods they cut off, *Syr.* —— γ it had been given to him, B, ℵ, A, 58. *It.*; he had secretly given him, *Syr.*; King Nabuchodonosor had commanded him; *Vulg.* —— *V.* 9. β plain, *Reland, Fri.* (*The Greek translator mistook the Heb. term for another which it closely resembles.*)

VAR. REND.—[9] *V.* 10. baggage.——CHAP. 4. [1] *V.* 1. ruin *or* desolation (Ezek. 15. 8).——[2] *V.* 3. *Lit.* Because they had just (*or* lately, 2 Macc. 14. 36) come up.—— [3] had been. ——[4] *V.* 4. Bel-maïn.——[5] *V.* 5. had just been. ——[6] *V.* 6. Baitulua and Baitomaisthaïm. —— [7] before (=east of) Esrelon, over against the plain which is near to Dothaïm (=Dothan). —— [8] *V.* 7. hold the passes . . . for through them was the.

VAR. READ.—CHAP. 4. *V.* 3. β *As marg., some cursives, but Syr.* of the Jews. *The Heb. may have been* in Judea.——*V.* 4. β *So* 58.; some villages, A, *Fri.*; Cona, B; Cola, ℵ; Keilah, 19. 108.; the castles and villages, *It.*; the towns (of Bethhoron), *Syr.* ——γ Abel-maïn, ℵ, 19. 108. (2 Chron. 16. 4); Abelmeholah, *Syr.* —— δ the circuit of Jordan (Gen. 13. 10), *Syr. Cp. Vulg.*: into all Samaria through the circuit unto Jericho.——ζ Arasusia, ℵ; Bethuel, 58.; the Sharon, 19. 108.; Bethhoron, *Syr.*; Belon, Bethura, *It.*; Hazor, *Gro. Fri.*; Beth-hauran, *Ge.* —— ββ Aulona and Artosia and Salem unto the porch of Jerusalem, *It.* —— *V.* 6. β Eliachim, *It.* (*cod. Corb.*) *Vulg. Syr.* 58. —— γ *So It. Vulg.*; Betylua, A *always*; Beth-pallu, *Syr.*; Baitulia, ℵ *here.*——δ *Omit*, ℵ.

them there was an [8] entrance into Judea, and it was easy to stop them [9] that would come up, because the passage was strait, || for two men at the most [9].

|| Or, *two against all.*

8 And the children of Israel did as Joacim the high priest had commanded them, with the [10] || ancients of all the people of Israel, which dwelt at Jerusalem.

|| Or, *governors.*

9 Then every man of Israel cried to God with great fervency, and with great β vehemency did they humble their souls:

10 Both they, and their wives, and their children, and their cattle, and every stranger and hireling, and their servants bought with money, put sackcloth upon their loins.

11 Thus every man and woman, and the little children, β and the inhabitants of β Jerusalem, fell before the temple, and cast ashes upon their heads, and spread out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cried to the God of Israel all with one consent earnestly, that he would not give their children for a prey, and their wives for a spoil, and the cities of their inheritance to destruction, and the sanctuary to profanation and reproach, and for the nations to rejoice at.

13 [11] So God heard their prayers, and looked upon their afflictions: for the people fasted [11] many days in all Judea and Jerusalem before the sanctuary of the Lord Almighty.

14 And Joacim the high priest, and all the priests that stood before the Lord, and they which ministered unto the Lord, had their loins girt with sackcloth, and offered the [12] daily burnt offerings, with the vows and free gifts of the people,

15 And had ashes on their mitres, and cried unto the Lord with all their power, that he would look upon all the house of Israel graciously.

## CHAPTER 5.

5 *Achior telleth Holofernes what the Jews are,* 8 *and what their God had done for them;* 21 *and adviseth not to meddle with them.* 22 *All that heard him were offended at him.*

THEN was it declared to Holofernes, the chief captain of the army of Assur, that the children of Israel had prepared for war, and had shut up the passages of the hill country, and had fortified † all the tops of the high hills, and had laid [1] impediments in the champaign countries [1]:

† Gr. *all the top.*

2 Wherewith he was very angry, and called all the princes of Moab, and the captains of Ammon, and all the [2] governors of the sea coast,

3 And he said unto them, Tell me now, ye sons of Chanaan, who this people is, that dwelleth in the hill country, and what are the cities that they inhabit, and what is the multitude of their army, and wherein is their power and strength, and [3] what king is set over them, or captain of [3] their army;

4 And why have they [4] determined not [4] to come and meet me, more than all the inhabitants of the west.

5 [a] Then said β Achior, the captain of all the sons of Ammon, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning [5] this people, which dwelleth near thee, and inhabiteth the hill countries [5]: and there shall no lie come out of the mouth of thy servant.

[a] ch. 6. 5. & 11. 9.

6 This people are descended of the Chaldeans:

7 [b] And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were β in the land of Chaldea.

[b] Gen. 11. 31.

8 For they || left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.

|| Or, *went out of.*

9 Then [c] their God commanded them to depart from the place where they sojourned, and to go into the land of Chanaan: where they dwelt, and were increased with gold and silver, and with very much cattle.

[c] Gen. 12. 1.

10 [6] But when famine covered all the land of Chanaan, [d] they went down into Egypt, and [6] sojourned there, while they were nourished, [e] and became there a great multitude, so that one could not number their nation.

[d] Gen. 46. 6.

[e] Ex. 1. 7.

VAR. REND.—[9] *V.* 7. as they came up, the pass being narrow, in double file at most. —— [10] *V.* 8. Senate *or* Sanhedrin. —— [11] *V.* 13. And the Lord heard their voice . . . and the people were fasting. ——[12] *V.* 14. continual (Num. 28. 6).

VAR. READ.—*V.* 9. β fasting, 19. 58. *It. Syr. Vulg.* ——*V.* 11. β *So* A; who dwelt in, B, *cursives, Syr. It. Fri. Sw.*

VAR. REND.—CHAP. 5. [1] *V.* 1. snares (Josh. 23. 13) in the plains.——[2] *V.* 2. satraps.——[3] *V.* 3. *Lit.* who is set up over them as king, commanding.——[4] *V.* 4. disdained *or* refused. ——[5] *V.* 5. the people, which inhabiteth the hill-country, dwelling near thee. ——[6] *V.* 10. *Lit.* And they went down into Egypt; for a famine had covered the face of the land of Canaan: and they.

VAR. READ.—CHAP. 5. *V.* 5. β *So Sept.* Num. 34. 27, *for Heb.* Achihud (=Brother of the Jews).—— *V.* 7. β *Insert* honoured, 58. *It. Syr.*

*f* Ex. 1. 8—14.

11 *f* Therefore the king of Egypt rose up against them, and β dealt subtilly with them, and brought them low γ 7 with labouring 7 γ in brick β, and made them slaves.

*g* Ex. 2. 23.

12 *g* Then they cried unto their God, and *h* he smote all the land of Egypt with incurable plagues: so the *i* Egyptians cast them out of their sight.

*h* Ex. 7, & 8, & 9, & 10, & 12.

*i* Ex. 12. 31, 33.

*k* Ex. 14. 21.

13 And *k* God dried the Red sea before them,

*l* Ex. 19. 1.

14 And *l* brought them [8] † to mount Sina, and *m* Cades-Barne, and β cast forth all that dwelt in the wilderness.

† Gr. *into the way of the wilderness of Sina.*

*m* Num. 20. 1.

*n* Num. 21. 24, 25.

15 *n* So they dwelt in the land of the Amorites, and they destroyed by their strength all them of Esebon, and *o* passing over Jordan they possessed all the hill country.

*o* Josh. 3. 16.

*p* Josh. 12. 8.

16 *p* And they cast forth before them the Chanaanite, the Pherezite, the Jebusite, and the Sychemite, and all the Gergesites, and they dwelt [9] in that country [9] many days.

17 And whilst they sinned not before their God, [10] they prospered, because the God that hateth iniquity was with them [10].

*q* Judg. 2. 11. & 3. 7, 8.

18 But *q* when they departed from the way which he appointed them, they were destroyed in many battles very sore, *r* and were led captives into a land that was not their's, and the temple of their God was [11] cast to the ground [11], and their cities were taken by the enemies.

*r* 2 Kings 25. 9, 10, 11.

*s* Ezra 1. 1, 3.

19 But *s* now are they returned to their God, and are come up from the places where they were scattered, and have possessed Jerusalem, where their sanctuary is, and [12] || are seated in the hill country; for it was desolate [12].

|| Or, *have their dwellings.*

20 Now therefore, my lord β and governor β, if there be any error in this people, and they sin against their God, [13] let us consider that this shall be their ruin, and let us go up, and we shall overcome them [13].

21 But if there be no iniquity in their nation, let my lord now pass by, lest their Lord [14] defend them, and their God be for them [14], and we become a reproach before all the world.

22 And when Achior had finished these sayings, all the people standing round about the tent murmured, and the chief men of Holofernes, and all that dwelt by the sea side, and in Moab, spake that he should kill him.

23 For, *say they,* we will not be afraid of the face of the children of Israel: for, lo, it is a people that have no strength nor power † for a strong battle.

† Gr. *against a mighty army.*

24 Now therefore, lord Holofernes, we will go up, and they shall [15] be a prey to be devoured [15] of all thine army.

## CHAPTER 6.

3 *Holofernes despiseth God.* 7 *He threateneth Achior, and sendeth him away.* 14 *The Bethulians receive and hear him.* 18 *They fall to prayer, and comfort Achior.*

AND when the tumult of men that were about the council was ceased, Holofernes the chief captain of the army of Assur said unto Achior and all the Moabites before all the [1] company of other nations [1],

2 And who art thou, Achior, and the hirelings of β Ephraim, that thou hast prophesied among us as to day, and hast said, that we should not make war with the people of Israel, because their God will defend them? and who is God but Nabuchodonosor?

3 He will send his power, and will destroy them from the face of the earth, and their God shall not deliver them: but we his servants will [2] destroy them as one man; for they [3] are not able to sustain [3] the β power of our horses.

4 For β with them β we will γ tread them under foot γ, and their δ mountains shall be drunken with their blood, and their fields shall be filled with their dead bodies, and [4] their footsteps shall not be able to stand [4] before us, for they shall utterly perish, saith king Nabuchodonosor, lord of all the earth: for he [5] said, None of my words shall be in vain [5].

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VAR. REND.—[7] *V.* 11. *Lit.* in toil and. *See Var. Read.*——[8] *V.* 14. *As marg.*——[9] *V.* 16. *Lit.* therein. —— [10] *V.* 17. *Lit.* with them were the good things, because a God hating iniquity is with them. —— [11] *V.* 18. trodden underfoot (Isa. 5. 5). —— [12] *V.* 19. did settle in the hill-country, because it was deserted. —— [13] *V.* 20. *Rather,* then we will see to it, what this offence in them is (*or,* then we will punish this offence in them, whatever it be, *Dr.*), and will go up and make war upon them. *So Fri. Bi. Ch.*

VAR. READ.—*V.* 11. β *So* (*sing. verbs*) ℵ A; *plur.,* B, 58. *It. Syr.* —— γ in clay and, ℵ, 58. *It. Vulg. Syr.* (Ex. 1. 14).——*V.* 14. β *So some cursives, Syr. It. Compl. ed. Ald.*; they cast forth, *best Greek MSS.*——*V.* 20. β *Omit,* 58. *It. Syr. Vulg.*

VAR. REND.— [14] *V.* 21. and their God defend (*lit.* overshield) them.——[15] *V.* 24. become the food (Num. 14. 9; Ps. 14. 4). —— CHAP. 6. [1] *V.* 1. *Lit.* people of Aliens (*or* Philistines, 1 Macc. 3. 41). —— [2] *V.* 3. smite. —— [3] will not stand against. —— [4] *V.* 4. *Or,* the print of their feet shall not remain, *Wa.* —— [5] *Rather,* hath spoken; the words of his sayings (of his mouth, ℵ, 19. 108.) will not be made vain (Rom. 1. 21).

VAR. READ.—CHAP. 6. *V.* 2. β Ammon, 58. 19. 108. *Syr. It.* (*cp. v.* 5).——*V.* 3. β neighing, *Syr.*; foaming, *It.*——*V.* 4. β *Omit,* ℵ, 58. *Syr. It.*——γ *So some cursives*; overwhelm them, *cursives, Fri.*; burn them up, *uncials.*——δ borders, *Syr.*

5 And thou, Achior, [6]an[6] hireling of Ammon, which hast spoken these words in the day of thine iniquity, shalt see my face no more from this day, until I take vengeance of this nation that came out of Egypt.

6 And then shall the sword of mine army, and the [β]multitude of them that serve me, pass through thy sides, and thou shalt fall among their slain, when I return.

7 Now therefore my servants shall bring thee back into the hill country, and shall set thee in one of the cities of the [7]passages:

8 And thou shalt not perish, till thou be destroyed with them.

9 And if [8]thou persuade thyself in thy mind[8] that they shall not be taken, let not thy countenance fall: I have spoken [6]it[6], and none of my words shall [9]be in vain.

10 Then Holofernes commanded his servants, that waited in his tent, to take Achior, and bring him [10]to Bethulia, and deliver him into the hands of the children of Israel.

11 So his servants took him, and brought him out of the camp into the plain, and they went from the midst of the plain into the hill country, and came unto the fountains that were under Bethulia.

12 And when the men of the city saw them, they took up their weapons, and went out of the city to the top of the hill: and [11]every man that used a sling kept them from coming up by casting of stones against them[11].

13 Nevertheless having gotten privily under the hill, they bound Achior, and [12]cast him down, and left him at the foot[12] of the hill, and returned to their lord.

14 But the Israelites descended from their city, and came unto him, and loosed him, and brought him into Bethulia, and presented him to the governors of the city:

15 Which were in those days Ozias the son of Micha, of the tribe of Simeon, and [13]Chabris the son of Gothoniel, and Charmis the son of [β]Melchiel[13].

16 And they called together all the ancients of the city, and all their [14]youth ran together, and their women[β], to the assembly, and they set Achior in the midst of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared unto them the words of the council of Holofernes, and all the words that he had spoken in the midst of the princes of [15]Assur, and whatsoever Holofernes had spoken proudly against the house of Israel.

18 Then the people fell down and worshipped God, and cried unto God, saying,

19 O Lord God of heaven, behold their pride, and pity the low estate of our nation, and look upon [β]the face of those that are sanctified unto thee[β] this day.

20 Then they comforted Achior, and praised him greatly[β].

21 And Ozias took him out of the assembly unto his house, and made a [16]feast to the elders; and they called on the God of Israel all that night for help.

## CHAPTER 7.

1 *Holofernes besiegeth Bethulia,* 7 *and stoppeth the water from them.* 22 *They faint, and murmur against the governors,* 30 *who promise to yield within five days.*

THE next day Holofernes commanded all his army, and all his people which were come to take his part, that they should [1]remove their camp against Bethulia[1], to take aforehand the ascents of the hill country, and to make war against the children of Israel.

2 [2]Then their strong men removed their camps in that day[2], and the army of the men of war was [β]an hundred and seventy[β] thousand footmen, and [γ]twelve thousand horsemen, beside the baggage, [3]and [δ]other[3] men that were afoot among[δ] them, a very great multitude.

3 And they camped in the valley near unto Bethulia, by the fountain, and they [β]spread themselves in

VAR. REND.—[6] *Vs.* 5, 9. *Omit.* —— [7] *V.* 7. passes. —— [8] *V.* 9. *Lit.* indeed thou hopest in thine heart. —— [9] fall to the ground. —— [10] *V.* 10. back to Betylua (*so throughout*). —— [11] *V.* 12. *Rather,* all the slingers held their way up, and shot at them with stones. —— [12] *V.* 13. *Lit.* left him thrown under the root. —— [13] *V.* 15. *In Heb.* Chabri the son of Othniel and Carmi the son of Malciel (*see* Num. 26. 45).

VAR. READ.—*V.* 6. β people, *Greek MSS.*; spear, *Syr. It. correctly.* —— *V.* 15. β Sellem, ℵ (Num. 26. 49); Manshael, *Syr.*

VAR. REND.—[14] *V.* 16. young men. —— [15] *V.* 17. the sons of Assur. —— [16] *V.* 21. banquet. —— CHAP. 7. [1] *V.* 1. march upon (*or* break up camp for) Betylua, and. —— [2] *V.* 2. *Lit.* And there marched in that day every mighty man of them. —— [3] of the.

VAR. READ.—*V.* 16. β *Add* and their children, 58. *Syr. It.* —— *V.* 19. β thy sanctuary, *Syr.* —— *V.* 20. β *Add* saying, As it shall seem good to God concerning us, it shall be with thee also, *It. Cp. Vulg.* —— CHAP. 7. *V.* 2. β *So* A B; eight, ℵ*; one hundred and twenty, ℵ$^{c.2}$, *It.* (*cod. Corb.*). *Add* and two, *Syr. It.* (*cod. Sang.*). —— γ *So* ℵ A B; twenty-two, *Syr. It. Vulg.* —— δ besides the men who had joined, *Syr.* —— *V.* 3. β came by the spur of the hill, even to the top which looketh over Dothain, *Vulg.*

breadth || over Dothaim $\beta$ even to $\gamma$ Belmaim, and in length from Bethulia unto $\delta$ † Cyamon, which is over against Esdraelom.

4 Now the children of Israel, when they saw the multitude of them, were greatly troubled, and said every one to his neighbour, [a] Now will these men lick up the face of [4]the earth[4]; for neither the high mountains, nor the valleys, nor the hills, are able to bear their weight.

5 Then every man took up his weapons of war, and when they had kindled fires upon their towers, they remained and watched all that night.

6 But in the second day Holofernes brought forth all his horsemen in the sight of the children of Israel which were in Bethulia,

7 And viewed the passages up to the city, and [5]came to[5] the fountains of their waters, and took them, and set [6]garrisons of men of war over them, and he himself removed toward his people.

8 Then came unto him all the chief of the children of Esau, and all the governors of the people of Moab, and the captains of the sea coast, and said,

9 Let our lord now hear a word, that there be not an overthrow in thine army.

10 For this people of the children of Israel do not trust in their spears, but in the height of the mountains wherein they dwell, because it is not easy to come up to the tops of their mountains.

11 Now therefore, my lord, fight not against them in battle array, and there shall not so much as one man of thy people perish.

12 Remain in thy camp, and keep all the men of thine army, and let thy servants get into their hands the fountain of water, which issueth forth of the [7]foot of the mountain:

13 For all the inhabitants of Bethulia have their water thence; so shall thirst kill them, and they shall give up their [8]city, and we and our people shall go up to the tops of the mountains that are near, and will camp upon them, to watch that none go out of the city.

14 So they and their wives and their children shall be consumed with famine, and before the sword come against them, they shall be [9]overthrown in the streets where they dwell.

15 Thus shalt thou render them an evil reward; because they rebelled, and met not thy person peaceably.

16 And [10]these words pleased Holofernes and all his servants, and he appointed to do as they had spoken.

17 So the camp of the children of $\beta$ Ammon departed, and with them $\gamma$ five thousand of the [11]Assyrians, and they pitched in the valley, and took the waters, and the fountains of the waters of the children of Israel.

18 Then the children of Esau went up with the children of Ammon, and camped in the hill country over against Dothaim: and they sent some of them toward the south, and toward the east, over against $\beta$ Ekrebel, which is near unto $\gamma$ Chusi, that is upon the [12]brook $\delta$ Mochmur; and the rest of the army of the Assyrians camped in the plain, and covered the face of the whole land; and their tents and [13]carriages were pitched[13] to a very great multitude.

19 Then the children of Israel cried unto the Lord their God, because their heart failed, for all their enemies had compassed them round about, and there was no way to escape out from among them.

20 Thus all the [14]company of Assur remained about them, both their footmen, chariots, and horsemen, $\beta$ four and thirty days $\beta$, so that all their vessels of water failed all the inhabitants of Bethulia.

21 And the || cisterns [15]were emptied, and they had not water to drink their fill for one day; for they gave them drink by measure.

22 Therefore their young children were out of heart, and their women and young men fainted for thirst, and fell down in the streets of the city, and by the passages of the gates, and there was no longer any strength in them.

23 Then all the people assembled to Ozias, and to the chief of the city,

|| *from Dothaim*, Junius.

† Gr. *Bean field.*

[a] Num. 22. 4.

|| Or, *pits.*

VAR. REND.—[4] *V.* 4. all the land.——[5] *V.* 7. *Rather*, spied out (Deut. 1. 22).——[6] *Or*, pickets.——[7] *V.* 12. root.——[8] *V.* 13. city. And we, *etc.*

VAR. READ.—*V.* 3. $\gamma$ Belbaim, B; Abel-baim, ℵ. ——$\delta$ Qadmon, *Syr.*; Chelmon, *It. Vulg.*; Kelmon, 58.; Jokmeam, *now* El-Kaimôn, *Mo.*

VAR. REND.—[9] *V.* 14. *Or*, laid low.—— [10] *V.* 16. their.——[11] *V.* 17. *Lit.* children of Assur.—— [12] *V.* 18. watercourse.——[13] *Lit.* baggage (*or* moveables) pitched among a great throng; and they came.——[14] *V.* 20. camp.——[15] *V.* 21. were being.

VAR. READ.—*V.* 17. $\beta$ Moab, 19. 108. *Syr. It.*—— $\gamma$ twelve, *Syr. It.*—— *V.* 18. $\beta$ Akrabel, 19. 108.; Ekarbath, *Syr.* (=Akrabatta, *Josephus*, *now* Akraba). ——$\gamma$ *So* A; Chus, B, *It. Edd.*; Cush, *Syr.* (=Cuth *or* Cuthi, *the Samaritans*, 2 Kings 17. 24, *Mo.*).—— $\delta$ Machur, *It.*, *but cod. Sang.* Pochor=Peor, *Syr.*; Michmash, *Scholz.*—— *V.* 20. $\beta$ fourteen days and one month, 19. 108.; two months and four days, *Syr. It.* (*cod. Sang.*); twenty days, *Vulg.*

both young men, and women, and children, and cried with a loud voice, and said before all the elders,

*b* Ex. 5. 21. 24 God be [b] judge between us and you: for ye have done us great injury, in that ye have not [16] required peace of [16] the children of Assur.

25 For now we have no helper: but God hath sold us into their hands, that we should be thrown down before them with thirst and great destruction.

26 Now therefore call them unto you, and deliver the whole city for a spoil to the people of Holofernes, and to all his army.

27 For it is better for us to be made a spoil unto them, than to die for thirst: for we [17] will be his servants, that our souls may live, and not see the death of our infants before our eyes, nor our wives nor our children to die [17].

28 [18] *β* We take to witness against you the heaven and the earth, and our God and Lord of our fathers, which punisheth us according to our sins and the sins of our fathers, || that he do not according as we have said *β* this day [18].

|| Or, *lest he do*, meaning Holofernes.

29 Then there was great weeping with one consent in the midst of the assembly; and they cried unto the Lord God with a loud voice.

30 Then said Ozias to them, Brethren, be of good courage, let us yet endure five days, in the which space the Lord our God may turn his mercy toward us; for he will not forsake us [19] utterly.

31 And if these days pass, and there come no help unto us, I will do according to your word.

32 And he dispersed the people, every one to their own [20] charge; and they went unto the walls and towers of their city, and *β* sent the women and children into their houses: and they were very low brought in the city.

## CHAPTER 8.

1 *The state and behaviour of Judith a widow.* 12 *She blameth the governors for their promise to yield,* 17 *and adviseth them to trust in God.* 28 *They excuse their promise.* 32 *She promiseth to do something for them.*

*β* NOW at that time Judith heard thereof *β*, which was the daughter of *γ* Merari, the son of *δ* Ox, the son of Joseph, the son of Oziel, the son of *ζ* Elcia, the son of Ananias, the son of Gedeon, the son of *ββ* Raphaim, the son of *γγ* Acitho, the son of [1] Eliu, the son of Eliab, the son of Nathanael, the son of *δδ* [2] || Samael, the son of [3] Salasadai, the son of Israel.

|| Or, *Samaliel.*

2 [4] And Manasses was her husband, of her tribe and kindred, who died in the [4] barley harvest.

3 For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

4 So Judith was a widow in her house three years and *β* four months.

5 And she made her a tent upon the top of her house, and put on sackcloth upon her loins, and ware her widow's apparel.

6 And she fasted all the days of her widowhood, save the eves of the sabbaths, and the sabbaths, and the eves of the new moons, and the new moons, and the feasts and [5] solemn days [5] *β* of the house of Israel.

7 She was also of a goodly countenance, and very beautiful to behold: and her husband Manasses had left her gold, and silver, and menservants, and maidservants, and cattle, and lands; || and she remained upon [6] them.

|| Or, *and she kept them.*

8 And there was none that gave her an ill word; for she feared God greatly.

9 [7] Now when she heard the evil words of the people against the governor, that they fainted for lack of water; for Judith had heard [a] all the words that Ozias had spoken unto

*a* ch. 7. 30, 31.

VAR. REND.—[16] *V.* 24. spoken words of peace with. —[17] *V.* 27. shall become bondmen, and our soul shall live; and we shall not see . . . and our wives and children fainting in their souls.—[18] *V.* 28. *Or*, We protest unto you by heaven and earth . . . fathers: see that he do not according to these words to-day! (*cp.* Deut. 4. 26; Gal. 5. 3). —[19] *V.* 30. for ever (1 Chron. 28. 9).—[20] *V.* 32. *Or*, quarters (Acts 21. 34, 37).

VAR. READ.—*V.* 28. *β* We adjure you by heaven . . . that ye do after these words, *It., virtually Vulg. Syr.* (*cp. v.* 31).—*V.* 32. *β* he sent, ℵ B, 58. *Syr.*

VAR. REND.—CHAP. 8. [1] *V.* 1. Elias (2 Kings 1. 8) the son of Chelcias (*i.e.* Hilkiah; *but* 58. *Syr. It. Vulg.*, Melchias, *i.e.* Malchijah, 1 Chron. 9. 12).—[2] Salamiel (=Shelumiel, Num. 1. 6).—[3] Sarasadai (=Zurishaddai, Num. 1. 6).—[4] *V.* 2. And her husband Manasses was of her tribe . . . in the days of. —[5] *V.* 6. *Rather*, rejoicings. —[6] *V.* 7. *i.e. her lands: ch.* 16. 21. —[7] *V.* 9. *Lit.* And she heard . . . because they were fainthearted . . . water. And Judith heard . . . Ozias spake unto them, who sware unto them that he would.

VAR. READ.—CHAP. 8. *V.* 1. *β* And in those days there was living in the city Judith, *Syr. It.* 58.—*γ* Beeri, *Midrash* (Gen. 26. 34).—*δ* Oz, 19.; Ozi, *It.* (=*Heb.* Uzzi); Uz, *Syr.*—*ζ i.e.* Hilkiah; Elkanah, *Syr. and some cursives; others* Ezekias; Elai, *Vulg.* (=Helkai=Hilkiah).—*ββ Perhaps*, Rephaiah. —*γγ* Achitob, ℵ, 19. 108. *Syr. It. Vulg. Fri.*—*δδ As marg.*, 248. *Compl.*; Samuel, *Syr.*; Salathiel, *It. Vulg.*—*V.* 4. *β* six, *It. Vulg.*—*V.* 6. *β Add* and commemorations, 58. *Syr. It.*

them, β and that β he had sworn to [7] deliver the city unto the Assyrians after five days;

10 Then she sent her waitingwoman, that had the government of all things that she had, to call Ozias and Chabris and Charmis, the ancients of the city.

11 And they came unto her, and she said unto them, Hear me now, O ye governors of the inhabitants of Bethulia: for your words that ye have spoken before the people this day are not right, touching this oath which ye made and pronounced between God and you, and have promised to deliver the city to our enemies, unless within these days the Lord turn to help you.

12 And now who are ye that have tempted God this day, and [8] stand instead of God [8] among the children of men?

13 And β now [9] try the Lord Almighty, but ye shall never know any thing β.

*b* 1 Cor. 2. 11. 14 *b* For ye cannot find the depth of the heart of man, neither can ye perceive the things that he thinketh: then how can ye search out God, that *c* 1 Cor. 2. 16. hath made all these things, and *c* know his mind, or comprehend his purpose? Nay, my brethren, provoke not the Lord our God to anger.

15 For if he will not help us within these five days, he hath power to defend us [10] when he will, even every day [10], or to destroy us before our enemies.

|| Or, *engage.* 16 [11] Do not ||bind [11] the counsels of *d* Num. 23. 19. the Lord our God: for *d* God is not as man, that he may be threatened; neither is he as the son of man, that he should be wavering.

17 Therefore let us wait for salvation of him, and call upon him to help us, and he will hear our voice, if it please him.

18 For there arose none in our age, neither is there any now in these days, neither tribe, nor family, nor || Or, *town.* [12] ||people, nor city, among us, which *e* Judg. 2. 11. & 4. 1. & 6. 1. worship gods made with hands, *e* as hath been aforetime.

19 For the which cause our fathers were given to the sword, and for a spoil, and had a great fall before our enemies.

20 But we know none other God, therefore we trust that he will not despise us, nor β any of our nation β.

21 For if we be taken so, all Judea shall β [13] lie waste [13] β, and our sanctuary shall be spoiled; and he will require the profanation thereof γ at our mouth γ.

22 And the ||slaughter of our brethren, and the captivity of the country, and the desolation of our inheritance, will he turn upon our heads among the Gentiles, wheresoever we shall be in bondage; and we shall be an offence and a reproach [14] to all them that possess us. || Or, *fear.*

23 For our servitude shall not be directed to favour: but the Lord our God shall turn it to dishonour.

24 Now therefore, O brethren, let us shew an example to our brethren, because their [15] hearts depend upon us, and the sanctuary, and the house, and the altar, rest upon us.

25 Moreover let us give thanks to the Lord our God, which trieth us, even as he did our fathers.

26 Remember [16] what things [16] he did to *f* Abraham, and [16] how he tried *f* Gen. 22. 1. Isaac, and [16] what happened to *g* Jacob in Mesopotamia of Syria, when *g* Gen. 28. 7. he kept the sheep of Laban his mother's brother.

27 For he hath not tried us in the fire, as he did them, for the examination of their hearts, neither hath he taken vengeance on us: but the Lord doth scourge them that come near unto him, to admonish them.

28 Then said Ozias to her, All that thou hast [17] spoken hast thou spoken with a good heart, and there is none that may gainsay thy words.

29 For this is not the first day wherein thy wisdom is manifested; but from the beginning of thy days all the people have known thy understanding, because the disposition of thine heart is good.

30 But the people were very thirsty, and compelled us to do [18] unto them as we have spoken [18], and to bring an oath upon ourselves, which we will not break.

31 Therefore now pray thou for us,

VAR. REND.—[8] *V.* 12. *Or*, set yourselves above God. ——[9] *V.* 13. ye are proving.——[10] *V.* 15. in what days he willeth.——[11] *V.* 16. *Lit.* But, for your part, distrain not, *Fri.*——[12] *V.* 18. kindred *or* clan.

VAR. READ.—*V.* 9. β how, ℵ A.——*V.* 13. β ye are tempting the mind of the Lord Almighty, and no man shall know (it) ever, 58. *Syr. It.*

VAR. REND.—[13] *V.* 21. *Lit.* sit. *See Var. Read.* ——[14] *V.* 22. before.——[15] *V.* 24. life depends (Gen. 44. 30).——[16] *V.* 26. how much.——[17] *V.* 28. said.——[18] *V.* 30. as we spake unto them.

VAR. READ.—*V.* 20. β remove his saving mercy from our nation, 58. *It. Syr.*——*V.* 21. β sit, ℵ A B, *Sw.*; fall *or* be brought low, *some cursives, Fri.*; be taken, 58. *Syr. It. But Heb. was* be desolate (Gen. 47. 19). *A mistake of the Greek translator, who read Heb.* m *as* b; *a common confusion.*——γ from our blood, ℵ A B, *etc. Syr. It. But Heb. prob.* from with us (Deut. 18. 19: *cp. similar misreading, ch.* 2. 2); *or*, from our hand.

because thou art a godly woman, and the Lord will send us rain to fill our cisterns, and we shall faint no more.

32 Then said Judith unto them, Hear me, and I will do a thing β, which shall go throughout all generations to the children of our nation.

33 Ye shall stand this night in the gate, and I will go forth with my waitingwoman: and within the days [19] that ye have promised to deliver the city to our enemies the Lord will visit Israel by mine hand.

34 But enquire not ye of mine act: for I will not declare it unto you, till the things be finished that I do.

35 Then said Ozias and the princes unto her, Go in peace, and the Lord God [20] be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wards.

## CHAPTER 9.

1 *Judith humbleth herself,* 2 *and prayeth God to prosper her purpose against the enemies of his sanctuary.*

THEN Judith fell upon her face, and put ashes upon her head, β and uncovered the sackcloth wherewith she was clothed; and about the time that the incense of that evening was offered in Jerusalem in the house of the Lord Judith cried with a loud voice, and said,

*a* Gen. 34. 2, 25, &c.

2 O Lord God of my father *a* Simeon, [1] to whom thou gavest [1] a sword to take vengeance of the strangers, who loosened the β [2] girdle of a maid to defile her, and discovered the thigh to her shame, and polluted her γ virginity to her reproach; for thou saidst, It shall not be so; and yet they did so:

3 Wherefore thou gavest their rulers [3] to be slain, β so that they dyed their bed in blood, being deceived β [3], and smotest the servants with their lords, and the lords upon their thrones;

4 And [4] hast given their wives for a prey, and their daughters to be captives, and all their spoils to be divided among thy dear children; which were moved with thy zeal, and abhorred the pollution of their blood, and called upon thee for aid: O God, O my God, hear me also a widow.

5 For thou hast wrought not only those things, but also the things which fell out before, and which ensued after; thou hast thought upon the things which are now, and which are to come.

6 Yea, what things thou didst determine were ready at hand, and said, Lo, we are here: for all thy ways are prepared, and thy β judgments are in thy foreknowledge.

7 For, behold, the Assyrians are multiplied in their [5] powers; they are exalted with horse and man; they glory in the strength of their footmen [5]; they trust in shield, and spear, and bow, and sling; and know not that thou art the Lord that breakest the battles: the Lord is thy name.

8 Throw down their strength in thy power, and [6] bring down [6] their force in thy wrath: for they have purposed to defile thy sanctuary, and to pollute the tabernacle where thy glorious name resteth, and to cast down with sword the horn of thy altar.

9 Behold their pride, and send thy wrath upon their heads: [7] give into mine hand, which am a widow, the power [7] that I have conceived.

*b* Judg. 4. 21. & 5. 26.

10 *b* Smite by the deceit of my lips the servant with the prince, and the prince with the servant: break down their stateliness by the hand of a woman.

*c* Judg. 7. 2. 1 Sam. 17. 47. 2 Chron. 14. 11. & 16. 8. & 20. 6.

11 *c* For thy power standeth not in multitude, nor thy might in strong men: [8] for thou art a God of the afflicted, an helper of the oppressed, an upholder of the weak, a protector of the forlorn, a saviour of them that are without hope.

12 [9] I pray thee, I pray thee [9], O God of my father, and God of the inheritance of Israel, Lord of the heavens and earth, Creator of the waters, King of [10] every creature, hear thou my prayer:

13 And make my speech and deceit to be their wound and stripe, who have purposed cruel things against thy covenant, and thy hallowed house, and against the top of Sion,

VAR. REND.—[19] *V.* 33. after which.——[20] *V.* 35. go (*so Syr.*). —— CHAP. 9. [1] *V.* 2. *Lit.* in whose hand thou puttest.——[2] *Or,* tire (*chs.* 10. 3; 16. 8). *But see Var. Read.* —— [3] *V.* 3. *Rather,* unto slaughter, and their bed which was ashamed of their deceit unto blood.——[4] *V.* 4. gavest.

VAR. READ.—*V.* 32. β *Add* of wisdom, 58. *Syr. It.* ——CHAP. 9. *V.* 1. β *Insert* and rent her mantle, 58. *Syr. It.*——*V.* 2. β *So Gro.* (*mitra,* maiden-zone). 'To loose the maiden-zone'=to deflower (*Apoll. Rhod.* 1. 288). *This best agrees with the parallel phrase* (and uncovered the thigh). *For the Heb., cp.* Isa. 5. 27. womb (*mētra*), *Greek MSS.*; hair, *Syr.*——γ *So* 248. *Compl.*; womb, *best MSS. Edd.*——*V.* 3. β and their bed which received the beloved (the blood of thy beloved, *Syr.*) unto blood, 58. *Syr. It.*

VAR. REND.—[5] *V.* 7. *Rather,* power (=army); they are lifted up at horse and rider; they have gloried in the arm of footmen.——[6] *V.* 8. shatter.——[7] *V.* 9. *Lit.* put in the hand of me the widow the strength (*or* victory). ——[8] *V.* 11. but. ——[9] *V.* 12. *Lit.* Yea, yea (*Heb.* Amen, Amen).——[10] all thy creation.

VAR. READ.—*V.* 6. β creations, 58. *Syr. It.*

and against the house of the possession of thy children.

14 And make β every nation and tribe to acknowledge that thou art the God of all power and might, and that there is none other that protecteth the people of Israel but thou.

## CHAPTER 10.

*3 Judith doth set forth herself.* 10 *She and her maid go forth into the camp.* 17 *The watch take and conduct her to Holofernes.*

NOW after that she had ceased to cry unto the God of Israel, and had made an end of all these words,

2 She rose [1] where she had fallen down [1], and called her maid, and went down into the house, in the which she abode in the sabbath days, and in her feast days,

3 And pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body all over with water, and anointed herself with [2] precious ointment, and β braided the hair of her head, and put on a † tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.

† Gr. *mitre.*

4 And she took sandals [3] upon her feet, and put about her her [4] bracelets, and her [5] chains, and her rings, and her earrings, and all her ornaments, and decked herself bravely, to β allure the eyes of all men that should see her.

5 Then she gave her maid a bottle of wine, and a cruse of oil, and filled a bag with [6] parched corn, and lumps of figs, and with fine bread β; so she || folded all these things together [6], and laid them upon her.

|| Or, *wrapped*, or, *packed.*

6 Thus they went forth to the gate of the city of Bethulia, and found standing there Ozias, and the ancients of the city, Chabris and Charmis.

7 And when they saw her, that her countenance was altered, and her apparel was changed, they wondered at her beauty very greatly, and said unto her,

8 The God, β the God β of our fathers, give thee favour, and accomplish thine enterprizes to the glory of the children of Israel, and to the exaltation of Jerusalem. γ 7 Then they worshipped God.

9 And she said unto them, Command the gates of the city to be opened unto me, that I may go forth to accomplish the things whereof ye have spoken with me. So they commanded the young men to open unto her, as she had spoken.

10 And when they had done so, Judith went out, she, and her maid with her; and the men of the city looked after her, [8] until she was gone down the mountain, and till she had passed the valley, and could see [8] her no more.

11 [9] Thus they went straight forth [9] in the valley: and [10] the first watch [10] of the Assyrians met her,

12 And took her, and asked her, Of what people art thou? and whence comest thou? and whither goest thou? And she said, I am a [11] woman of the Hebrews, and am fled from them: for they shall be given you to be consumed:

13 And I am coming before Holofernes the chief captain of your army, to declare words of truth; and I will shew him a way, whereby he shall go, and win all the hill country, [12] without losing the body or life of any one of his men [12].

14 Now when the men heard her words, [13] and beheld her countenance, they wondered greatly at her beauty, and said [13] unto her,

15 Thou hast saved thy life, in that thou hast hasted to come down to the presence of our lord: now therefore come to his tent, and some of us shall conduct thee, until they have delivered thee to his hands.

16 And when thou standest before him, be not afraid in thine heart, but shew unto him according to thy word; and he will entreat thee well.

17 Then they chose out of them an hundred men [14] || to accompany her [14] and her maid; and they brought her to the tent of Holofernes.

|| Or, *and they prepared a chariot for her.*

18 Then was there a concourse throughout all the camp: for her coming was noised among the tents, and they came about her, as she

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VAR. REND.—CHAP. 10. [1] *V.* 2. *Lit.* from her prostration.——[2] *V.* 3. *Lit.* thick.——[3] *V.* 4. for.——[4] *Or*, anklets (*so It.*).——[5] *Or*, armlets *or* anklets (Isa. 3. 20).——[6] *V.* 5. barley groats and a cake of figs and pure loaves; and she packed up all her vessels.

VAR. READ.—*V.* 14. β *So virtually* 58. *It. Vulg. Syr.*; all thy nation and every tribe, A, *Fri.*——CHAP. 10. *V.* 3. β combed, ℵ, *It.*; parted, *cod. Corb. Vulg.*; anointed, *Syr.*——*V.* 4. β ravish, 58. *Syr. It.*——*V.* 5. β *Add* and cheese, 19. 108. 58. *It. Vulg. Syr. Midrash.*——*V.* 8. β *Omit*, ℵ A B, 58. *Syr. It. Vulg.*

VAR. REND.—[7] *V.* 8. *Rather*, And she bowed herself unto God.——[8] *V.* 10. while she went down the hill, until she crossed the valley; and they saw.——[9] *V.* 11. And they were going straight forward.——[10] an outpost.——[11] *V.* 12. daughter.——[12] *V.* 13. *Lit.* and there shall not be lost of his men one flesh nor spirit of life (*cp.* Num. 31. 49).——[13] *V.* 14. they observed her countenance, and it was in their sight exceeding wonderful for beauty; and they said.——[14] *V.* 17. *Lit.* and yoked them beside her.

VAR. READ.—*V.* 8. γ *So some cursives*; And she fell upon her face and worshipped God, 58. *Syr. It.*

stood without the tent of Holofernes, till they told him of her.

19 And they wondered at her beauty, and admired the children of Israel because of her, and every one said to his neighbour, Who would despise this people, that have among them such women? [15] surely it is not good that one man of them be left, who being let go might deceive the whole earth.

20 And they that [16] lay near Holofernes went out, and all his servants, and they brought her into the tent.

21 Now Holofernes rested upon his bed [17] under a canopy, which was β woven with purple, and gold, and emeralds, and precious stones [17].

22 So they shewed him of her; and he came out before his tent with silver lamps going before him.

23 And when Judith was come before him and his servants, they all marvelled at the beauty of her countenance: and she fell down upon her face, and did reverence unto him: and his servants took her up.

## CHAPTER 11.

3 *Holofernes asketh Judith the cause of her coming.*
6 *She telleth him how and when he may prevail.*
20 *He is much pleased with her wisdom and beauty.*

THEN said Holofernes unto her, Woman, be of good comfort, fear not in thine heart: for I never hurt any that was willing to serve Nabuchodonosor, the king of all the earth.

2 Now therefore, if thy people that dwelleth in the [1] mountains had not set light by me, I would not have lifted up my spear against them: but they have done these things to themselves.

3 But now tell me wherefore thou [2] art fled from them, and art come unto us: for thou art come for safeguard [2]; be of good comfort, thou shalt live this night, and hereafter:

4 For none shall hurt thee, but entreat thee well, as they do the servants of king Nabuchodonosor my lord.

5 Then Judith said unto him, Receive the words of thy servant, and suffer thine handmaid to speak in thy presence, and I will declare no lie to my lord this night.

6 And if thou wilt follow the words of thine handmaid, God will [3] bring the thing perfectly to pass by thee [3]; and my lord shall not fail of his purposes.

7 As Nabuchodonosor king of all the earth liveth, and as his power liveth, who hath sent thee for the [4] upholding of every living thing: for not only men shall serve him by thee [4], but also the beasts of the field, and the cattle, and the fowls of the air, shall β live by thy power under β Nabuchodonosor and all his house.

8 For we have heard of thy wisdom and thy policies, and it is reported in all the earth, that thou only art ‖ excellent in all the kingdom, and mighty in knowledge, and wonderful in feats of war.

‖ Or, *in favour.*

9 Now as concerning the matter, which [a] Achior did speak in thy council, we have heard his words; for the men of Bethulia ‖ saved him, and he declared unto them all that he had spoken unto thee.

[a] ch. 5. 5.

‖ Or, *gat him.*

10 Therefore, O lord and governor, reject not his word; but lay it up in thine heart, for it is true: for our nation [5] shall not be punished, neither can [5] the sword prevail against them, except they sin against their God.

11 And now, that my lord be not defeated and frustrate of his purpose, β [6] even death is now fallen upon them, and their sin [6] hath overtaken them, wherewith they will provoke their God to anger, whensoever they shall do γ [7] that which is not fit to be done [7] γ:

12 [8] For their victuals fail them, and all their water is scant, and they have [8] determined to lay hands upon their cattle, β and purposed to consume all those things, that God hath forbidden them to eat by his laws:

13 And are resolved to spend the firstfruits of the corn, and the tenths of wine and oil, which they had sanc-

VAR. REND.—[15] *V.* 19. because.——[16] *V.* 20. slept beside.——[17] *V.* 21. *Rather*, within the mosquito-net (*chs.* 13. 9, 15; 16. 19), which was of purple and gold and emerald and precious stones inwoven.——CHAP. II. [1] *V.* 2. hill-country. ——[2] *V.* 3. fleddest from them, and camest . . . into safety.

VAR. READ.—*V.* 21. β *So* ℵ, 58. *Syr. It.*

VAR. REND.—[3] *V.* 6. *Lit.* do a thing with thee perfectly (*v.* 16).——[4] *V.* 7. setting right of every soul; not only do men serve him on thine account. *The Greek of the rest of the verse is ungrammatical, even in the corrected text of* ℵ[c.a] A (*cp.* Deut. 8. 3, *Sept.*). *See Var. Read.*——[5] *V.* 10. is not punished, neither doth.——[6] *V.* 11. *Or*, and that death may fall upon them, a sin.——[7] *Lit.* absurdity: *cp.* Job 34. 12, *Sept.* ——[8] *V.* 12. *Lit.* For when the victuals began to fail them, and all water was scant, they.

VAR. READ.—CHAP. II. *V.* 7. β *Heb.* through thy power know (=acknowledge: *so Syr. It.*). *Cp.* Jer. 27. 6. *Greek translator misread* live, *owing to second and third letters of* know *being run together in his Heb. MS.*——*V.* 11. β death shall fall upon their face, ℵ B; death hath fallen before them, *Syr.* 58.; fear hath fallen upon them, *It.* (*cp.* Ex. 15. 16: *Heb.* fear *resembles* death. *The true reading may be:* fear shall fall upon them).——γ it, 58. *Syr. It.*——*V.* 12. β *Insert* and to drink their blood, *It. Vulg. Midrash.*

tified, and reserved for the priests that serve in Jerusalem before the face of our God; the which things it is not lawful for any of the people so much as to touch with their hands.

14 [9] For they have sent some to Jerusalem, because they also that dwell there have done the like, to bring them a license from the [10] senate.

15 Now when they shall bring them word, [11] they will forthwith do it, and [11] they shall be given thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence; and God hath sent me to work things with thee, whereat all the earth shall be astonished, [12] and [12] whosoever shall hear it.

17 For thy servant is religious, and serveth the God of heaven day and night: now therefore, my lord, I will remain with thee, and thy servant will go out [13] by night into the valley, and I will pray unto God, and he will tell me when they have committed their sins:

18 And I will come and shew it unto thee: then thou shalt go forth with all thine army, and there shall be none of them that shall resist thee.

19 And I will lead thee through the midst of Judea, until thou come before Jerusalem; and I will set thy throne in the midst thereof; and thou shalt drive them as sheep that have no shepherd, and [b] a dog shall not so much as ||open his mouth at thee: for ||these things were told me according to my foreknowledge, and they were declared unto me, and I am sent to tell thee.

20 Then her words pleased Holofernes and all his servants; and they marvelled at her wisdom, and said,

21 There is not such a woman from one end of the earth to the other, both for beauty of face, and wisdom of words.

22 Likewise Holofernes said unto her, God hath done well to send thee before the people, that strength might be in our hands, and destruction upon them that lightly [14] regard my lord.

23 And now thou art both beautiful in thy countenance, and [15] witty in thy words: surely if thou do as thou hast spoken, thy God shall be my God, and thou shalt dwell in the house of king Nabuchodonosor, and shalt be renowned [16] through the whole earth.

[b] Ex. 11. 7.
|| Or, *bark.*
|| Or, *these things have I spoken.*

VAR. REND.—[9] *V.* 14. And.——[10] *Or,* Council (Matt. 5. 22) *or* Sanhedrin.——[11] *V.* 15. *Rather,* and they do it.——[12] *V.* 16. *Omit.*——[13] *V.* 17. every.——[14] *V.* 22. regarded.——[15] *V.* 23. pleasing.

## CHAPTER 12.

2 *Judith will not eat of Holofernes' meat.* 7 *She tarried three days in the camp, and every night went forth to pray.* 13 *Bagoas doth move her to be merry with Holofernes,* 20 *who for joy of her company drank much.*

THEN he commanded to bring her in where his plate was set; and bade that they should β[1] prepare for her[1] of his own meats β, and that she should drink of his own wine.

2 And Judith said, I [a] will not eat thereof, lest there be an offence: but provision shall be made for me of the things that I have brought.

[a] Gen. 43. 32. Dan. 1. 8. Tobit 1. 11.

3 Then Holofernes said unto her, If thy provision should fail, how should we give thee the like? for there be none with us of thy nation.

4 Then said Judith unto him, As thy soul liveth, my lord, thine handmaid shall not spend those things that I have, before the Lord work by mine hand the things that he hath determined.

5 Then the servants of Holofernes brought her into the tent, and she slept till midnight, and she arose when it was toward the morning watch,

6 And sent to Holofernes, saying, Let my lord now command that thine handmaid may go forth unto prayer.

7 Then Holofernes commanded his [2] guard that they should not stay her: thus she abode in the camp three days, and [3] went out in the night into the valley of Bethulia, and washed herself in a fountain of water β by the camp β[3].

8 And when she [4] came out, she besought the Lord God of Israel to direct her way to the raising up of the children of her people.

9 So she came in clean, and remained in the tent, until she [5] did eat her meat[5] at evening.

10 And in the fourth day Holofernes made a feast to his own servants only, and called none of the officers to the banquet.

11 Then said he to Bagoas the eunuch, who had charge over all that he had, Go now, and persuade this

VAR. REND.—[16] *V.* 23. above all the earth.—— CHAP. 12. [1] *V.* 1. *Lit.* spread (skins, *v.* 15) for her. *Some words have fallen out of the Greek: see Var. Read.*——[2] *V.* 7. body-guards.——[3] *Lit.* used to go forth every night . . . and dip herself (2 Kings 5. 14), in the camp (*ch.* 7. 3), at the fountain of water.——[4] *V.* 8. *Lit.* went up (*out of the water:* Matt. 3. 16).——[5] *V.* 9. took her food.

VAR. READ.—CHAP. 12. *V.* 1. β spread (a couch) for her, and that they should give her of his feast, *Syr. It.* 19. 108.——*V.* 7. β *Omit,* 58. *It. Syr. Vulg.*

Hebrew woman which is with thee, that she come unto us, and eat and drink with us.

12 For, lo, it will be a shame for our person, if we shall let such a woman go, not having had her company; for if we draw her not unto us, she will laugh us to scorn.

13 Then went Bagoas from the presence of Holofernes, and came to her, and he said, Let not this fair damsel fear to come to my lord, and to be honoured in his presence, and drink wine, and be merry with us, and be made this day as one of the daughters of the Assyrians, which serve in the house of Nabuchodonosor.

14 Then said Judith unto him, Who am I now, that I should gainsay my lord? surely whatsoever pleaseth him I will do speedily, and it shall be my joy unto the day of my death.

15 So she arose, and decked herself with her apparel and all her woman's attire, and her maid went and [6]laid soft skins [6] on the ground for her over against Holofernes, which she had received of Bagoas for her daily use, that she might [7]sit and eat upon them.

16 Now when Judith came in and sat down, Holofernes his heart was ravished with her, and his mind was moved, and he desired greatly her company; for he waited a time to deceive her, from the day that he had seen her.

17 Then said Holofernes unto her, Drink now, and be merry with us.

18 So Judith said, I will drink now, my lord, because my life is magnified in me this day [8]more than all the days since I was born.

19 Then she took and ate and drank before him what her maid had prepared.

20 And Holofernes took great delight in her, and drank much more wine than he had drunk at any time in one day since he was born.

## CHAPTER 13.

*2 Judith is left alone with Holofernes in his tent. 4 She prayeth God to give her strength. 8 She cut off his head while he slept, 10 and returned with it to Bethulia. 17 They saw it, and commend her.*

NOW when the evening was come, his servants made haste to depart, and Bagoas shut his tent without, and dismissed the waiters from the presence of his lord; and they went to their beds: for they were all weary, because the feast had been long.

2 And Judith was left alone in the tent, and Holofernes lying along upon his bed: for [1]he was filled with [a]wine [1]. [a] Ecclus. 31. 20, 25.

3 Now Judith had commanded her maid to stand without her bedchamber, and to [2]wait for her coming forth, as she did daily: for she said she would go forth to her [3]prayers, and she spake [3] to Bagoas according to the same purpose.

4 So all went forth, and none was left in the bedchamber, neither little nor great. Then Judith, standing by his [β]bed, said in her heart, O Lord God of all power, look at this present upon the works of mine hands for the exaltation of Jerusalem.

5 For now is the time to help thine inheritance, and to execute mine enterprizes to the destruction of the enemies which are risen against us.

6 Then she came to the [β 4]pillar of the bed, which was at Holofernes' head, and took down his fauchion from thence,

7 And approached to his bed, and took hold of the hair of his head, and said, Strengthen me, O Lord God of Israel, this day.

8 And she smote twice upon his neck with all her might, and she took away his head from him,

9 And [5]tumbled his body down from the bed, and pulled down the canopy from the pillars [5]; and anon after she went forth, and gave Holofernes his head to her maid;

10 And she put it in [6]her bag of meat: so they twain went [6] together according to their custom [β] unto prayer [β]: and when they passed the camp, they compassed the valley, and went up the mountain [7]of Bethulia, and came to the gates thereof.

11 Then said Judith afar off to the watchmen at the gate, Open, open now the gate: God, even our God, is with us, [8]to shew his power yet in Jerusalem, and his forces against the enemy, as he hath even done this day [8].

VAR. REND.—[6] *V.* 15. spread the sheepskins (*v.* 1). ——[7] recline (Luke 14. 8).——[8] *V.* 18. *Lit.* above all the days of my birth (Gen. 40. 20, *Sept.*).

VAR. REND.—CHAP. 13. [1] *V.* 2. *Lit.* the wine was poured all over him, *or* had drenched him.——[2] *V.* 3. watch.——[3] prayer. And she had spoken.——[4] *V.* 6. pole.——[5] *V.* 9. rolled his body off . . . and took the mosquito-net (*v.* 15) from the posts.——[6] *V.* 10. her victuals bag. And the twain went forth. —— [7] to. ——[8] *V.* 11. *Lit.* to do might still in Israel, and force against our foes, as also he hath done to-day.

VAR. READ.—CHAP. 13. *V.* 4. β head, 58. *Syr. It.* —— *V.* 6. β *So Syr. Vulg. Ba.* —— *V.* 10. β *So* ℵ, A, *etc.*; as unto prayer, 58. *It.*; as at the time of prayer, *Syr.*; *omit*, B, *Fri. Sw.*

12 Now when the men of her city heard her voice, they made haste to go down to the gate of their city, and they called the elders of the city.

13 And then they ran all together, both small and great, for it was [9]strange unto them that she was come: so they opened the gate, and received them, and made a fire for a light, and stood round about them.

14 Then she said to them with a loud voice, Praise, praise God, praise God, I say, for he hath not taken away his mercy from the house of Israel, but hath destroyed our enemies by mine hands this night.

15 So she took the head out of the bag, and shewed it, and said unto them, Behold the head of Holofernes, the chief captain of the army of Assur, and behold the [5]canopy, wherein he did lie in his [10]drunkenness; and the Lord hath smitten him by the hand of a woman.

16 As the Lord liveth, who hath kept me in my way that I went, my countenance hath deceived him to his destruction, and yet hath he not committed sin with me, to defile and shame me.

17 Then all the people were wonderfully astonished, and bowed themselves, and worshipped God, and said with one accord, Blessed be thou, O our God, which hast this day brought to nought the enemies of thy people.

18 Then said Ozias unto her, O daughter, blessed art thou of the most high God above all the women upon the earth; and blessed be the Lord God, which hath created the heavens and the earth, which hath directed thee to the [11]cutting off of the head of the chief of our enemies.

19 For this thy [β]confidence shall not depart from the heart of men, which remember the power of God for ever.

20 And God turn these things to thee for a perpetual [12]praise, to visit thee in good things, because thou hast not spared thy life for the affliction of our nation, but [13]hast revenged our ruin[13], walking a straight way before our God. And all the people said, So be it, so be it.

VAR. REND.—[9] *V.* 13. *Or*, incredible.——[10] *V.* 15. drinking-bouts *or* carousals.——[11] *V.* 18. *Lit.* wounding (*cp.* Pss. 68. 21; 110. 6).——[12] *V.* 20. glory *or* honour.——[13] *Lit.* wentest forth to meet our fall (*or* misfortune).

VAR. READ.—*V.* 19. β praise, 58. *Syr. It.*

## CHAPTER 14.

8 *Achior heareth Judith shew what she had done, and is circumcised.* 11 *The head of Holofernes is hanged up.* 15 *He is found dead, and much lamented.*

THEN said Judith unto them, Hear me now, my brethren, and take this [a]head, and hang it upon the [1]highest place of your walls[1].

*a* 2 Macc. 15 35.

2 And so soon as the morning shall appear, and the sun shall come forth upon the earth, take ye every one his weapons, and go forth every valiant man out of the city, and set ye a captain over them, as though ye would go down into the field toward the [2]watch of the Assyrians; but go not down.

3 [3]Then they shall take their armour, and shall go into their camp, and raise up the captains[3] of the army of Assur, and they shall run to the tent of Holofernes, but shall not find him: then fear shall fall upon them, and they shall flee before your face.

4 So ye, and all that inhabit the coast of Israel, shall pursue them, and [4]overthrow them as they go.

5 But before ye do these things, call me Achior the Ammonite, that he may see and know him that despised the house of Israel, and that sent him to us, as it were to his death.

6 Then they called Achior out of the house of Ozias; and when he was come, and saw the head of Holofernes in a man's hand in the assembly of the people, he fell down on his face, and his spirit failed.

7 But when they had recovered him, he fell at Judith's feet, and reverenced her, and said, Blessed art thou in all the tabernacle of Juda, and in [5]all nations, which hearing thy name shall be astonished[5].

8 Now therefore tell me all the things that thou hast done in these days. Then Judith declared unto him in the midst of the people all that she had done, from the day that she went forth until that hour she spake unto them.

9 And when she had left off speaking, the people shouted with a loud voice, and made a joyful noise in their city.

10 [6]And when Achior had seen all that the God of Israel had done, he believed in God greatly, and circum-

VAR. REND. — CHAP. 14. [1] *V.* 1. parapet of your wall.——[2] *V.* 2. advanced guard.——[3] *V.* 3. And these will take up . . . (*read* will *for* shall *throughout*) rouse the generals.——[4] *V.* 4. *Lit.* strew them (*ch.* 12. 1; *or*, lay them low, Num. 14. 16) in their ways.——[5] *V.* 7. every nation . . . dismayed (*or* troubled, *v.* 19).——[6] *V.* 10. But.

cised the flesh of his foreskin, and was joined unto the house of Israel unto this day.

11 [7]And as soon as the morning arose, they hanged the head of Holofernes upon the wall, and every man took his weapons, and they went
‖ Or, *ascents.* forth by bands unto the ‖ straits of the mountain.

12 But when the Assyrians saw them, they sent to their leaders, which came to their captains and tribunes, and to every one of their rulers.

13 So they came to Holofernes' tent, and said to him that had the charge of all his things, Waken now our lord: for the slaves have been bold to come down against us to battle, that they may be utterly destroyed.

14 Then went in Bagoas, and β knocked at the [8]door β of the tent; for he thought that he [9]had slept with Judith.

15 But because none answered, he opened it, and went into the bedchamber, and found him cast upon the [10]floor dead, and his head was taken from him.

‖ *Then.* 16 ‖ Therefore he cried with a loud voice, with weeping, and sighing, and a mighty cry, and rent his garments.

17 After he went into the tent where Judith lodged: and when he found her not, he leaped out to the people, and cried,

18 These slaves have dealt treacherously; one woman of the Hebrews hath brought shame upon the house of king Nabuchodonosor: for, behold, Holofernes *lieth* upon the ground without a head.

19 When the captains of the Assyrians' army heard these words, they rent their coats, and their minds were wonderfully troubled, and there [11]was a cry and a very great noise throughout the camp.

## CHAPTER 15.

1 *The Assyrians are chased and slain.* 8 *The high priest cometh to see Judith.* 11 *The stuff of Holofernes is given to Judith.* 13 *The women crown her with a garland.*

AND when they that were in the tents heard, they were [1]astonished at the thing that was done.

2 And fear and trembling fell upon them, so that there was no man that durst abide in the sight of his neighbour, but rushing out all together, they fled into every way of the plain, and of the hill country.

3 They also that had camped in the [2]mountains round about Bethulia fled away. Then [2] the children of Israel, every one that was a warrior among them, rushed out upon them.

4 Then sent Ozias to [3]Betomasthem, and to β Bebai, and Chobai, and γ Cola, and to [4]all the coasts of Israel, such as should tell the things that were done, and that all should rush forth upon their enemies to destroy them.

5 Now when the children of Israel heard it, they all fell upon them with one consent, and slew them unto β [5]Chobai: likewise also they that came from Jerusalem, and from all the hill country, (for men had told them what things were done in the camp of their enemies,) and they that were in Galaad, and in Galilee,
γ ‖ chased them with a great slaughter, until they were past [5]Damascus and the borders thereof. ‖ Or, *over came.*

6 And the residue, that dwelt at Bethulia, fell upon the camp of Assur, and spoiled them, and were greatly enriched.

7 [6]And the children of Israel that returned from the slaughter had that which remained [6]; and the villages and β [7]the cities β, that were in the [2]mountains and in the plain, gat many spoils: for [8]the multitude was very great [8].

8 Then Joacim the high priest, and the ancients of the children of Israel that dwelt in Jerusalem, came to behold the good things that [9]God had shewed to [9] Israel, and to see Judith, and to salute her.

9 And when they came unto her, they blessed her with one accord, and said unto her, Thou art the exaltation of Jerusalem, thou art the great glory of Israel, thou art the great [10]rejoicing of our nation:

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VAR. REND.—[7] *V.* 11. *Lit.* But when the dawn went up (Josh. 6. 15).——[8] *V.* 14. curtain. *See Var. Read.* ——[9] was sleeping.——[10] *V.* 15. threshold, *Hesychius;* platform, *Voss;* footstool, *Kuster, Fri.* —— [11] *V.* 19. arose ——CHAP. 15. [1] *V.* 1. *Or,* beside themselves.

VAR. READ.—CHAP. 14. *V.* 14. β clapped his hands at the curtain, 19. 108. *Vulg.* (court *for* curtain, A, *etc. Syr.*).

VAR. REND.—[2] *V.* 3. *Lit.* hill-country (*v.* 7) . . . also turned to flight. And then. —— [3] *V.* 4. Baitomasthaïm (*ch.* 4. 6).——[4] every border. —— [5] *V.* 5. Choba (=Hobah, Gen. 14. 15). Likewise also they of Jerusalem and of all the hill-country came, for men had reported to them what things had befallen the camp of their enemies. And they . . . Galilee outflanked them, *etc.*, until they (*the Assyrians*) had past.——[6] *V.* 7. But the children of Israel, when they returned . . . possessed themselves of the things remaining. —— [7] hamlets *or* farmsteads. —— [8] *Rather,* there was a very great quantity (*cp.* 1 Macc. 4. 23). ——[9] *V.* 8. the Lord had done for.——[10] *V.* 9. boast.

VAR. READ.—CHAP 15. *V.* 4. β *So* A; *omit,* B; Abelbaim, ℵ*; Abelmaïn, 19. 108. (*ch.* 4. 4).—— γ Keilah, ℵ$^{c.a}$. *Omit local names, Syr. Vulg.* —— *V.* 5. β Hormah (Num. 14. 45), *Midrash.*——γ overpowered them and smote, 58. 19. 108.; smote, *Syr.;* pursued them and slew, *It.*——*V.* 7. β *So* ℵ A, 58. *etc. Syr.*

10 Thou hast done all these things by thine hand: thou hast done much good to Israel, and β[11] God is pleased β therewith[11]: blessed be thou of the Almighty Lord for evermore. And all the people said, So be it.

11 And the people spoiled the camp the space of thirty days: and they gave unto Judith Holofernes his tent, and all his plate, and beds, and [12] vessels, and all his stuff: and she took it, and laid it on her β mule; and [13] made ready her carts, and laid [13] them thereon.

12 Then all the women of Israel ran together to see her, and blessed her, and made a dance among them for her: and she took [14] branches in her hand, and gave also to the women that were with her.

13 β And [15] they put a garland of olive upon her and her maid that was with her [15] β, and she went before all the people in the dance, leading all the women: and all the men of Israel followed in their armour with garlands, and with songs in their mouths.

## CHAPTER 16.

*1 The song of Judith. 19 She dedicateth the stuff of Holofernes. 23 She died at Bethulia a widow of great honour. 24 All Israel did lament her death.*

THEN Judith began to sing this thanksgiving in all Israel, and all the people sang after her || this [1] song of praise.

2 And Judith said,
[2] Begin unto my God with timbrels,
Sing unto my Lord with cymbals:
Tune unto him a β || new psalm:
Exalt him, and call upon his name.
3 For [3] God breaketh the battles [3]:
β For [4] among the camps [4] in the midst of the people
He hath delivered me out of the hands of them that persecuted me β.
4 Assur came out of the mountains from the north,
He came with ten thousands of his army,
The [a] multitude whereof stopped the torrents,
And their horsemen [5] have [5] covered the hills.
5 He [6] bragged that he would burn up my borders,
And kill my young men with the sword,
And dash the sucking children against the ground,
And make mine infants [7] as [7] a prey,
And my virgins [7] as [7] a spoil.
6 [8] But the Almighty Lord hath disappointed them [8] by the hand of a woman β.
7 For [9] the mighty one did not fall [9] by the young men,
Neither did the sons of the [10] Titans smite him,
Nor [11] high giants set upon him:
But Judith the daughter of Merari [12] weakened him with the beauty of her countenance.
8 For she put off the garment of her widowhood
For the exaltation of those that were oppressed in Israel,
And anointed her face with ointment,
And bound her hair in a † tire,
And took a linen garment to deceive him.
9 Her sandals ravished his eyes,
Her beauty took his mind prisoner,
And the fauchion passed through his neck.
10 The Persians quaked at her boldness,
And the Medes were || daunted at her hardiness.
11 Then my [13] afflicted shouted [5] for joy [5],
And my weak ones β cried aloud β;
[14] but || they were astonished:
These lifted up their voices, but [14] they were overthrown.

|| Or, *this praising.*

|| Or, *psalm and praise.*

[a] ch. 2. 19.

† Gr. *mitre.*

|| Or, *confounded.*

|| *the Assyrians.*

VAR. REND.—[11] *V.* 10. may God be well pleased thereat. —— [12] *V.* 11. *Or*, washing-bowls, *Casaubon, Fri.* —— [13] yoked . . . and piled.——[14] *V.* 12. *Greek* thyrsi (*cp.* 2 Macc. 10. 7).——[15] *V.* 13. they crowned themselves with olive, she and the women with her. ——CHAP. 16. [1] *V.* 1. psalm (1 Chron. 16. 35).—— [2] *V.* 2. Lead off (the song)=*Heb.* sing ye (1 Sam. 18. 7; Ex. 15. 21).——[3] *V.* 3. a God that breaketh wars is the Lord (*ch.* 9. 7, 8; Ex. 15. 3, *Sept.*).——[4] *Lit.* into his camps. *Text corrupt. See Var. Read.*

VAR. READ.—*V.* 10. β *So* ℵ A, *etc.*, *Syr.* —— *V.* 11. β mules, 58. *Syr. It.* —— *V.* 13. β *So some cursives.*——CHAP. 16. *V.* 2. β *As marg.*, ℵ B, 58. *etc. But* A, *Syr. Vulg. as text.*——*V.* 3. β Who set his camp in the midst of his people, In order to deliver (*infinitive*, ℵ, 19. 108. *Syr.*) us out of the hand of all our enemies, *Vulg.*; Who didst set the camp in the midst of thy people, To deliver them out of the hand of their oppressors, *Syr. Hence we may correct Greek text by inserting one letter, and read*: He that putteth *instead of* For into (ho titheis *instead of* hoti eis). *The Heb. may have been*: That putteth (*hassām*) his camp in the midst of his people, To deliver us out of the hand of our pursuers. *Cp.* Ps. 34. 7.

VAR. REND.—[5] *Vs.* 4, 11. *Omit.*——[6] *V.* 5. said (Ex. 15. 9). ——[7] *Omit.*——[8] *V.* 6. The Lord Almighty dealt treacherously (*ch.* 14. 18) with them. *Cp.* Jer. 3. 20; Lam. 1. 2, *Sept.*——[9] *V.* 7. their champion fell not. ——[10] *Renders Heb.* Rephaim, 2 Sam. 5. 18, *Sept.*; 2 Sam. 23. 13, *Hexapla.*——[11] tall.——[12] disabled. —— [13] *V.* 11. lowly ones. —— [14] *Lit.* and they were dismayed (Jer. 8. 9); They (*the Israelites*) lifted up their voice, and.

VAR. READ.—*V.* 6. β *Add* He put them to shame, 58. 19. 108. *It.* (*Vulg.*); He destroyed them, *Syr.*—— *V.* 11. β *So rightly some cursives, It. Syr. Fri.*; were afraid, *uncials, Sw.* (*cp.* Isa. 33. 7, *Sept. for same error*).

12 [15] The sons of the damsels have pierced [15] them through,
And β wounded them as [16] fugitives' children β:
They perished [17] by the battle of the [17] Lord.

‖ Or, *a song of praise.*

13 I will sing unto the Lord ‖ a new song:
O Lord, thou art great and glorious,
Wonderful in strength, and invincible.
14 Let all [18] creatures serve thee:
For thou spakest, and they were made,
Thou didst send forth thy spirit, and it created them,
And there is none that can resist thy voice.
15 For the mountains shall [19] be moved [19] from their foundations β with the waters,
The rocks shall melt as wax at thy presence:
Yet thou art merciful to them that fear thee.
16 For all sacrifice is too little for a sweet savour unto thee,
And all the fat is not sufficient for thy burnt offering:
But he that feareth the Lord is great at all times.
17 Woe to the nations that rise up against my kindred!
The Lord Almighty will take vengeance of them in the day of judgment,
[20] In putting fire and worms in their flesh;
And they shall β [21] feel them, and weep [21] for ever.

18 Now as soon as they entered into Jerusalem, they worshipped the Lord; and as soon as the people were purified, they offered their burnt offerings, and their free offerings, and their gifts.

19 Judith also dedicated all the stuff of Holofernes, which the people had given her, and gave the canopy, which she β had taken out of his bedchamber, for a gift unto the Lord.

20 So the people continued feasting in Jerusalem before the sanctuary for the space of three months, and Judith remained with them.

21 After this time every one returned to his own inheritance, and Judith went to Bethulia, and remained [22] in her own possession [22], and was in her time honourable in all the country.

22 And many desired her, but none knew her all the days of her life, [23] after that Manasses her husband was dead [23], and was gathered to his people.

23 [24] But she increased more and more in honour [24], and waxed old in her husband's house, being an hundred and five years old, and made her maid free; so she died in Bethulia: and they buried her in the ‖ cave of her husband Manasses.

‖ Or, *sepulchre.*

24 And the house of Israel lamented her [b] seven days: and before she died, she did distribute her goods to all them that were nearest of kindred to Manasses her husband, and to them that were the nearest of her kindred.

[b] Gen. 50. 10.

25 And there was none that made the children of Israel any more afraid in the days of Judith, nor a long time after her death β.

VAR. REND.—[15] *V.* 12. *Or,* Sons of handmaids (*i.e. slaves:* 1 Sam. 25. 42; 20. 30, *Sept.*) did pierce.——[16] *i.e. runaway slaves.*——[17] *Or,* before the array of my.——[18] *V.* 14. thy creation.——[19] *V.* 15. rock *or* tremble.——[20] *V.* 17. By. *See* Isa. 66. 24; 2 Macc. 9. 9, 18; Mark 9. 48.——[21] *Lit.* weep in (=through) feeling. *See Var. Read.*

VAR. READ.—*V.* 12. β *So* ℵ B; as it were children of runaways wounded them, A; wounded (*or* slew) them as runaway slaves, 19. 108. *Syr. It. Vulg.*——*V.* 15. β *Heb. perhaps* in.——*V.* 17. β burn (*so Vulg.*) in wickedness for ever, *Syr.* 'Burn' *and* 'weep' *are very similar in Greek; and in Heb.* 'evil' *is easily confused with* 'knowledge' (*usually rendered* 'feeling' *by Sept., e.g.* Prov. 1. 4, 7, 22). *See* Prov. 13. 19, 20; 19. 27 *for instances of such confusion in Sept. The original Heb. here was prob.* burn in evil (=misery *or* affliction, Neh. 1. 3; Ps. 10. 6) for ever.

VAR. REND.—[22] *V.* 21. *Or,* upon her property (*ch.* 8. 7).——[23] *V.* 22. from the day . . . died.——[24] *V.* 23. *Or,* And she was becoming (*lit.* going on, Luke 1. 7; 2. 36) very aged.

VAR. READ.—*V.* 19. β *Insert* herself, *Vulg;* for herself, ℵ A B, *Edd.*——*V.* 25. β *Add* But the day of the festival of this victory is received by the Hebrews in the number of the holy days, and is observed by the Jews from that time unto the present day, *Vulg.*

# The rest of the Chapters of the Book of ESTHER,

## Which are found neither in the Hebrew, nor in the Chaldee.

Part of the Tenth Chapter after the Greek.

*5 Mardocheus remembereth and expoundeth his dream of the river and the two dragons.*

THEN Mardocheus said, God hath done these things.

*a* See ch. 11. 2, &c.

5 For I [1]remember *a* [1]a dream which I saw concerning these matters, [2]and nothing thereof hath failed.

6 *β* [3]A little fountain [3] became a river, and there was light, and [4]the [4] sun, and much water: this river is Esther, whom the king married, and made queen:

7 And the two dragons are I and Aman.

8 And the nations were those that were assembled to destroy the name of the Jews *β*:

9 And my [5]nation is this [5] Israel, which cried to God, and were saved: [6]for the Lord [4]hath [4] saved his people, and the Lord [4]hath [4] delivered us from all those evils, and God [4]hath [4] wrought [7] signs and [7] great wonders, which have not been done among the [8]Gentiles.

10 Therefore [4]hath [4] he made two lots, one for the people of God, and another for all the [8]Gentiles.

11 And these two lots came [9]at the hour, and time, and day of judgment, before God among all nations [9].

12 [6]So God remembered his people, and justified his inheritance.

13 [6]Therefore [10]those days shall be unto them in the month Adar, the fourteenth and fifteenth day of the same month, with an assembly, and joy, and with gladness before God, [11]according to the generations [11] for ever among his people.

## CHAPTER 11.

*2 The stock and quality of Mardocheus. 6 He dreameth of two dragons coming forth to fight, 10 and of a little fountain, which became a great water.*

[1]IN the fourth year of the reign of Ptolemeus and Cleopatra, Dositheus, who said he was a priest and Levite, and Ptolemeus his son, brought [2]this epistle of [3]Phurim, which they said was the same, and that Lysimachus the son of Ptolemeus, that was in Jerusalem, had [4]interpreted it.

2 In the second year of the reign of *β* Artaxerxes the great, in the first day of the month [γ 5]Nison, [6]Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

3 Who was a Jew, and dwelt in the city of Susa, a great man, being a servitor in the king's court.

4 He was also one of the captives, which Nabuchodonosor the king of Babylon carried from Jerusalem with Jechonias king of Judea; and this was his dream:

5 [7]Behold a noise of a tumult, with thunder, and earthquakes, and uproar in the land [7]:

6 And, behold, two great dragons came [8]forth ready to fight [8], and their cry was great.

7 And at their cry all nations [9]were [9] prepared to battle, that they might fight against the righteous people.

8 And lo a day of darkness and obscurity [10], tribulation and anguish, affliction and great [11]uproar, upon [11] earth.

9 And the whole righteous nation was troubled, fearing their own evils, and were ready to perish.

10 Then they cried unto God, and [12]upon their cry, as it were from a little fountain, [13]was made a great flood [13], even much water.

11 The light and the sun rose up, and the *β* lowly were exalted, and devoured *β* the glorious.

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VAR. REND. — ESTHER. *In the Sept. this section* (10. 4—11. 1) *follows* Esth. 10. 3 *of the Heb., and concludes the book.*——[1] *V.* 5. was reminded of the.——[2] for.——[3] *V.* 6. The little fountain that.——[4] *Vs.* 6, 9, 10. *Omit.*——[5] *V.* 9. nation—this is.——[6] *Vs.* 9, 12, 13. and.——[7] *V.* 9, *Insert* the.——[8] *Vs.* 9, 10. nations.——[9] *V.* 11. *Lit.* unto a time and season and unto a day of decision before God, (*insert* for his people, *Fri.*) and for all the nations. *See* Esth. 3. 7.——[10] *V.* 13. these.——[11] in every generation.

VAR. READ. — ESTHER. *Vs.* 6–8. *β* The little fountain is Esther and the two dragons are Aman and I. The river is the nations that were assembled to destroy the Jews. The sun and light which arose for the Jews are an Appearance of God, 19. 93*a*. 108*b*. (*The text of these MSS. is hereafter indicated by Gk.* B, *after Fri.*)

VAR. REND.—CHAP. II. [1] *V.* 1. *In the Greek this verse closes the preceding chapter and the book. The rest of the chapter, with ch.* 12, *is prefixed to* Esth. 1 *in the Sept.*——[2] the foregoing.——[3] *Greek*, Phruræ, *corrupt for* Purim (Esth. 9. 26).——[4] translated (*i.e. from the Heb.*).——[5] *V.* 2. Nisan.——[6] *See* Esth. 2. 5.——[7] *V.* 5. *Lit.* And behold, voices and tumult, thunders and earthquake, confusion upon the earth. *So Fu.*——[8] *V.* 6. forward, ready both to wrestle.——[9] *V.* 7. *Omit.*——[10] *V.* 8. *Insert a semicolon.*——[11] turmoil, upon the.——[12] *V.* 10. from.——[13] there sprang a great river.

VAR. READ.—CHAP. II. *V.* 2. *β* Asuerus (Esth. 1. 1), *Gk.* B.——*γ* Adar Nisan which is Dystrus Xanthicus, *Gk.* B.——*V.* 11. *β* rivers rose high and swallowed up, *Gk.* B.

12 Now when Mardocheus, who had seen this dream, and what God had determined to do, [14] was awake, he bare [14] this dream in mind, and until night [15] by all means was desirous to know it [15].

## CHAPTER 12.

*2 The conspiracy of the two eunuchs is discovered by Mardocheus, 5 for which he is entertained by the king, and rewarded.*

AND Mardocheus took his rest in the court with β Gabatha and Tharra β, the two eunuchs of the king, [1] and keepers of the palace [1].

a Esth. 2. 21. & 6. 2.

2 [a] And he heard their [2] devices, and searched out their [3] purposes, and learned that they were [4] about to lay hands upon Artaxerxes the king; and so he certified the king of them.

3 Then the king examined the two eunuchs, and after that they had confessed it, they were [5] strangled.

4 And the king made a record of these things, and Mardocheus also wrote thereof.

5 So the king commanded Mardocheus to serve in the court, and [6] for this he rewarded him [6].

6 Howbeit Aman the son of Amadathus the β γ Agagite, who was in great honour with the king, sought to [8] molest Mardocheus and his people because of the two eunuchs of the king γ.

## CHAPTER 13.

*1 The copy of the king's letters to destroy the Jews. 8 The prayer of Mardocheus for them.*

Joseph. Antiq. lib. 11. cap. 6.

THE copy of the letters was this: The great king Artaxerxes writeth these things to the princes and governors that are under him from India unto Ethiopia, in an hundred and seven and twenty provinces.

2 After that I became lord over many nations, and had dominion over the whole world, not lifted up with presumption of my authority, but carrying myself alway with equity and mildness, I purposed to settle my subjects continually in a quiet life, and making my kingdom [1] || peaceable, and open for passage to the utmost [2] coasts, to renew peace, which is desired of all men.

|| Or, *mild.*

3 Now when I asked my counsellors how this might be brought to pass, Aman, that excelled in wisdom among us, and was approved for his constant good will and stedfast fidelity, and had the honour of the second place in the kingdom,

4 Declared unto us, that [3] in all nations throughout the world there was scattered [3] a certain malicious people, that had laws contrary to all nations, and continually despised the commandments of kings, so as the [4] uniting of our kingdoms, honourably intended by us, cannot || go forward [4].

|| Or, *be settled.*

5 Seeing then we understand that this people alone is continually in opposition unto all men, differing in the strange manner of their laws, and evil affected to our state, working all the mischief they can, that our kingdom may not [5] be firmly established [5]:

6 Therefore have we commanded, that all they that are signified in writing unto you by Aman, who is [6] ordained over the affairs, and is || next unto us [6], shall all, with their wives and children, be [7] utterly destroyed by the sword of their enemies, without all mercy and pity, the fourteenth day of the twelfth month Adar β of this present year:

|| Or, *second from us.*

7 That they, who of old and now also are malicious, may in one day with violence go [8] into the grave, and so ever hereafter [9] cause our affairs to be well settled, and without trouble [9].

8 Then Mardocheus thought upon all the works of the Lord, and made his prayer unto him,

9 Saying, O Lord, Lord, the King Almighty: for the whole world is in thy power, and if thou hast appointed to save Israel, there is no man that can gainsay thee:

10 For thou hast made heaven and earth, and all the wondrous things under the heaven.

11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.

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VAR. REND.—[14] *V.* 12. awoke, he kept. —— [15] was wishing to understand it in every word.——CHAP. 12. [1] *V.* 1. that kept the court.——[2] *V.* 2. reasonings.—— [3] anxieties. —— [4] preparing. —— [5] *V.* 3. led away (*to death*). *The A. V. involves one letter more in the Greek term.*——[6] *V.* 5. gave him gifts on account of these things.——[7] *V.* 6. Bugean (*so Vulg.*). *Probably a corruption of Agagean* (*Agagite*). *So Fri. Bi. Fu.: cp.* Num. 24. 7; 1 Sam. 15. 8; *Jos. Ant.* 11. 6, 5. ——[8] do hurt unto. —— CHAP. 13. *Vs.* 1–7. *Inserted after* Esth. 3. 13 *in the Sept.*

VAR. READ.—CHAP. 12. *V.* 1. β Astagus and Thedeutes, *Gk.* B; Bagathous and Theodestes, *Jos. Ant.* 11. 6, 4; Bigthan and Teresh, Esth. 2. 21.——*V.* 6. β Macedonian, *Gk.* B. *See ch.* 16. 10.——γ *Add* because they had been put to death, *Gk.* B, *Vulg.*

VAR. REND.—[1] *V.* 2. *Or*, civilised.——[2] bounds.—— [3] *V.* 4. with all the tribes . . . mingled. —— [4] joint-administration, right well directed by Us, is not established.——[5] *V.* 5. attain unto stability.——[6] *V.* 6. set over the realm, and is our second father.——[7] root and branch.——[8] *V.* 7. *Insert* down.——[9] *Or*, permit our realm to be tranquil and undisturbed.——*Vs.* 8–18. *follow* Esth. 4. 17 *in the Sept.*

VAR. READ.—CHAP. 13. *V.* 6. β *Insert* which is Dystrus, *Gk.* B.

12 Thou knowest all things, and thou knowest, Lord, that it was neither in contempt nor pride, nor for any desire of glory, that I did not bow down to β proud Aman.

13 For I could have been content with good will for the salvation of Israel to kiss the soles of his feet.

14 But I did this, that I might not prefer the glory of man above the glory of God: neither will I worship any but [10] thee, O God [10], neither will I do it in β pride.

15 And now, O Lord God [11] and King [11], spare thy people: for their eyes are upon us to bring us to nought; yea, they desire to destroy the inheritance, that hath been thine from the beginning.

16 Despise not the portion, which thou hast [12] delivered out of Egypt for thine own self.

17 Hear my prayer, and be [13] merciful unto thine inheritance [13]: turn our sorrow into [14] joy, that we may live, O Lord, and praise thy name: and

‖ Or, *shut, or, stop not.* β ‖ destroy not the mouths of them that praise thee, O Lord.

18 All Israel in like manner cried

† Gr. *mightily.* [15] most † earnestly [15] unto the Lord, because their death was before their eyes.

## CHAPTER 14.

*The prayer of queen Esther for herself and her people.*

QUEEN Esther also, [1] being in fear of death, resorted [1] unto the Lord:

2 And laid away her glorious apparel, and put on the garments of anguish and mourning: and instead of precious ointments, she covered her head with ashes and dung, and she humbled her body greatly β, and [2] all the places of her joy she filled with her torn hair [2].

3 And she prayed unto the Lord God of Israel, saying, O my Lord, thou only art our King: help me, desolate woman, which have no helper but thee:

*a* 1 Sam. 28. 21. Job 13. 14. Ps. 119. 109. 4 *a* For my danger is [3] in mine hand [3].

5 β From my [4] youth up I have heard [4] in the tribe of my family β, that thou, O Lord, tookest Israel from among all [5] people, and our fathers from all their predecessors, for a perpetual inheritance, and thou hast performed whatsoever thou didst promise them.

6 And now we have sinned before thee: therefore hast thou given us into the hands of our enemies,

7 Because we [6] worshipped their gods: O Lord, thou art righteous.

8 [7] Nevertheless it satisfieth them not, that we are in bitter captivity: but they have stricken hands with their idols,

9 That they will abolish the thing that thou with thy mouth hast ordained [7], and destroy thine inheritance, and stop the mouth of them that praise thee, and quench the glory of thy house, and of thine altar,

10 And open the mouths of the heathen [8] to set forth the praises of the † idols [8], and to magnify a fleshly king for ever.

† Gr. *vain things.*

11 O Lord, give not thy sceptre unto [9] them that † be nothing [9], and let

† Gr. *be not.* them not laugh at our fall; but turn their device upon themselves, and make him an example, that hath begun this against us.

12 Remember, O Lord, make thyself known in time of our affliction, and give me boldness, O King of the [10] ‖ nations, and Lord of all power.

‖ Or, *gods.*

13 Give me eloquent speech in my mouth before the lion: turn his heart to hate him that fighteth against us, that there may be an end of him, and of all that are likeminded to him:

14 But deliver us with thine hand, and help me that am desolate, and which have no other help but thee.

15 Thou knowest all things, O Lord; thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of † all

† Gr. *every stranger.* the heathen.

16 Thou knowest my [11] necessity: for I abhor the sign of my † high

† Gr. *pride.* estate, which is upon mine head in the days wherein I shew myself, and that I abhor it as a menstruous rag,

VAR. REND.—[10] *V.* 14. thee my Lord.——[11] *V.* 15. the King, the God of Abraham.——[12] *V.* 16. ransomed.——[13] *V.* 17. propitious unto thy lot.——[14] feasting.——[15] *V.* 18. with all their might.——CHAP. 14. *This follows the last in the Sept.*——[1] *V.* 1. caught in a deadly peril, did flee.——[2] *V.* 2. every place of her joyous adorning she filled with her braided hair (*i.e. she shook out her hair over her body, instead of dressing and decking both, as usual*).——[3] *V.* 4. before me (1 Sam. 21. 13), *or* at mine hand (*i.e. near me;* Job 15. 23).

VAR. READ.—*V.* 12. β uncircumcised, *Gk.* B.——*V.* 14. β temptation, *Gk.* B.——*V.* 17. β *As marg., Vulg.*——CHAP. 14. *V.* 2. β *Add* with fasts, *Vulg.*

VAR. REND.—[4] *V.* 5. birth did I hear.——[5] the nations.——[6] *V.* 7. glorified.——[7] *Vs.* 8, 9. *Lit.* And now they were not satisfied with the bitterness of our servitude, but laid their hands upon the hands of their idols, to remove the ordinance of thy mouth.——[8] *V.* 10. *Lit.* unto the virtues of vain things (*Heb.* praises *is rendered* virtues, Isa. 63. 7, *Sept.*: *cp.* Isa. 42. 8, 12).——[9] *V.* 11. things that are not (*i.e. the idols*).——[10] *V.* 12. gods.——[11] *V.* 16. *Or,* distress.

VAR. READ.—*V.* 5. β But I heard out of mine ancestral book, *Gk.* B.

and that I wear it not [12] when I am †private by myself [12],

17 And that thine handmaid hath not eaten at Aman's table, and that I have not greatly esteemed the king's feast, nor drunk the wine of the drink offerings.

18 Neither had thine handmaid any joy since the day †that I was brought hither to this present, but in thee, O Lord God of Abraham.

19 O thou mighty God above all, hear the voice of the forlorn, and deliver us out of the hands of the mischievous, and deliver me out of my fear.

## CHAPTER 15.

*6 Esther cometh into the king's presence. 7 He looketh angrily, and she fainteth. 8 The king doth take her up, and comfort her.*

AND upon the third day, when she had ended her prayer, she [1] laid away her mourning garments [1], and put on her glorious apparel.

2 And being gloriously adorned, after she had called upon [2] God, who is the beholder and saviour of all things [2], she took two maids with her:

3 And upon the one she leaned, as carrying herself ‖ daintily;

4 And the other followed, bearing up her train.

5 And she was [3] ‖ ruddy through [3] the perfection of her beauty, and her countenance was [4] cheerful and ‖ very amiable [4]: but her heart was in anguish for fear.

6 Then having passed through all the doors, she stood before the king, who sat upon his royal throne, and was clothed with all his robes of majesty, all [5] glittering with [5] gold and precious stones; and he was very dreadful.

7 Then lifting up his countenance that shone with majesty, he looked very fiercely upon her: and the queen fell down, and was pale, and fainted, and bowed herself upon the head of the maid that went ‖ before her.

8 Then God changed the spirit of the king into mildness, who †in a fear leaped from his throne, and took her in his arms, till she came to herself again, and comforted her with [6] loving words, and said unto her,

9 Esther, what is the matter? I am thy brother, be of good cheer:

10 Thou shalt not die, *β* [7] though our commandment [8] be ‖ general *β*: come near.

11 And so he held up his golden sceptre, and laid it upon her neck,

12 And embraced her, and said, Speak unto me.

13 Then said she unto him, I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty.

14 For wonderful art thou, lord, and thy countenance is full of grace.

15 And as she was speaking, ‖ she fell down for faintness.

16 Then the king was troubled, and all his servants comforted her.

## CHAPTER 16.

*1 The letter of Artaxerxes, 10 wherein he taxeth Aman, 17 and revoketh the decree procured by Aman to destroy the Jews, 22 and commandeth the day of their deliverance to be kept holy.*

THE great king Artaxerxes unto the [1] princes and governors of an hundred and seven and twenty provinces from India unto Ethiopia, and unto all ‖ our faithful subjects [1], greeting.

2 Many, [2] the more often they are [2] honoured with the great bounty of †their gracious princes, [3] the more proud they are waxen [3],

3 And endeavour to hurt not our subjects only, but not being able to bear [4] abundance, do take in hand to practise [5] also against those that do them good [5]:

4 And take not only thankfulness away from among men, but also lifted up with the [6] glorious words of [7] ‖ lewd persons, ‖ that were never good [7], they think to escape the justice of God, that seeth all things, and hateth evil.

5 Oftentimes also [8] fair speech [8] ‖ of those, that are put in trust to manage their friends' affairs, hath caused many that are in authority to be partakers of innocent blood, and hath enwrapped them in remediless calamities:

† Gr. *quiet*, or, *private*.

† Gr. *of my change*.

‖ Or, *delicately*.

‖ Or, *rose-coloured*.

‖ Or, *as amiable*, or, *smiling*.

‖ Or, *with her*, or, *by her*.

† Gr. *in an agony*.

‖ Or, *as well thine as mine*.

‖ Or, *she fell in a swoon*.

Joseph. Antiq. lib. 11. cap. 6.

‖ Or, *well affected to our state*.

† Gr. *their benefactors*

‖ Or, *needy*.

‖ Or, *that never tasted prosperity*.

‖ Or, *of our friends, put in trust to manage the affairs*.

VAR. REND.—[12] *V.* 16. *Lit.* in the days of my leisure. —— CHAP. 15. [1] *V.* 1. *Lit.* put off the garments of service.——[2] *V.* 2. the God and Saviour that overseeth all. —— [3] *V.* 5. blushing in. —— [4] gay, as being dear.——[5] *V.* 6. in.——[6] *V.* 8. peaceable.

VAR. REND.—[7] *V.* 10. for. —— [8] is. *The meaning is*, affects the generality, but not you, the queen. *So Vulg., Jos. Antiq.* 11. 6, 9.——CHAP. 16. *Inserted between the first and last clauses of* Esth. 8. 13 *in the Sept.* —— [1] *V.* 1. hundred and twenty-seven satraps, rulers of countries, from India unto Ethiopia, and unto those who are like-minded with us. —— [2] *V.* 2. too often (Acts 24. 26); *or* too much, *Fri.* —— [3] have grown presumptuous. —— [4] *V.* 3. satiety. —— [5] even against their own benefactors (Luke 22. 25).—— [6] *V.* 4. boastful. —— [7] persons who know nothing of goodness. —— [8] *V.* 5. the influence (*lit.* persuasion).

VAR. READ.—CHAP. 15. *V.* 10. *β* for our concern is common (*see marg.*), and the threat is not against thee, *Gk.* B.

6 Beguiling with the falsehood and deceit of their [9] lewd disposition [9] the innocency and goodness of princes.

7 Now ye may see this, as we have declared, not so much by ancient histories, as ye may, if ye search what hath been wickedly done of late through the pestilent behaviour of them that are unworthily placed in authority.

8 And we must take care for the time to come, [10] that our kingdom may be [10] quiet and peaceable for all men,

9 [11] β Both by changing our purposes β, and always judging things that are evident with more equal proceeding [11].

10 For Aman, a β Macedonian, the son of Amadatha, being indeed a stranger from the Persian blood, and far distant from our goodness, and as a stranger received of us,

11 Had so far forth obtained the favour that we shew toward every nation, as that he was called our father, and was continually honoured of all men, as the next person unto the king.

12 But he, not bearing his great dignity, went about to deprive us of our kingdom and life:

13 Having by manifold and cunning deceits sought of us the destruction, as well of Mardocheus, [12] who saved our life, and continually procured our good, as also of blameless Esther, partaker [12] of our kingdom, with their whole nation.

14 For by these means he thought, finding us destitute of friends, to have translated the kingdom of the Persians to the Macedonians.

15 But we find that the Jews, whom this [13] wicked wretch hath delivered to utter destruction, are no evildoers, but live by most just laws:

16 And that they be children of the most high and most mighty living God, who hath ‖ ordered the kingdom both unto us and to our progenitors in the most excellent manner.

17 Wherefore ye shall do well not to [14] put in execution [14] the letters sent unto you by Aman the son of Amadatha.

18 For he, that was the worker of these things, is [15] hanged at the gates of Susa with all his family: God, who ruleth all things, speedily rendering vengeance to him according to his deserts.

19 Therefore ye shall publish the copy of this letter in all places, that the Jews may freely live after their own laws.

20 And ye shall aid them, that even the same day, being the thirteenth day of the twelfth month Adar, they may [16] be avenged on [16] them, who in the time of their affliction [17] shall set upon them.

21 For Almighty God hath turned to joy unto them the day, wherein the chosen people should have perished.

22 [18] Ye shall therefore β among your solemn feasts β keep it an high day with all feasting [18]:

23 That both now and hereafter there may be safety to us, and the well affected Persians; but to those which do conspire against us a memorial of destruction.

24 Therefore every city and country whatsoever, which shall not do according to these things, shall be destroyed without mercy with fire and sword, and shall be made not only unpassable for men, but also most hateful to wild beasts and fowls for ever.

‖ Or, *prospered.*

VAR. REND.—[9] *V.* 6. malignity (Rom. 1. 29).—— [10] *V.* 8. to make our kingdom. —— [11] *V.* 9. Not (*see Var. Read.*) by using changes, but by always deciding things that come under our notice with more equitable bearing. —— [12] *V.* 13. our saviour and constant benefactor, as of Esther the blameless partner. —— [13] *V.* 15. thrice sinful (2 Macc. 8. 34).

VAR. READ.—**CHAP. 16.** *V.* 9. β *So cod. Vat.; prefix* Not, $\aleph^{c.a}$ A, *three cursives, It.;* Not by admitting false accusations, *Gk.* B, *Josephus.* —— *V.* 10. β Bugean, *Gk.* B; Amalekite, *Josephus.*

VAR. REND.—[14] *V.* 17. *Lit.* make further use of. ——[15] *V.* 18. crucified. —— [16] *V.* 20. repel. —— [17] did. ——[18] *V.* 22. *Rather*, Ye too, then, among the feasts named after yourselves (*i.e. among your own* Persian *festivals; or as if the word Purim were connected with the name Persians!*), keep ye the day as a notable one with all good cheer.

VAR. READ.—*V.* 22. β at the feast named after lots (*Purim*), *Gro. Fri.*

# THE WISDOM OF SOLOMON.

## CHAPTER 1.

*2 To whom God sheweth himself, 4 and wisdom herself. 6 An evil speaker cannot lie hid. 12 We procure our own destruction: 13 for God created not death.*

[a] Deut. 1. 16. 1 Kings 3. 3. Ps. 45. 7. Is. 56. 1.

[a] LOVE righteousness, ye that be judges of the earth:
Think of the Lord [1] with a good (heart,) [1]
And in simplicity of heart seek him.
2 [2] For he will be [2] found of them that tempt him not;
And [3] sheweth himself unto such as do not [b] distrust him.
3 For [4] froward thoughts [4] separate from God:
And his power, when it is tried, [5] || reproveth the unwise.
4 For into [6] a malicious soul wisdom shall not enter;
Nor dwell in [7] the body that is [8] subject unto sin.
5 [c] For the holy spirit of [β] discipline will flee deceit,
And remove from thoughts that are without understanding,
And || will [9] not abide [9] when unrighteousness cometh in.
6 For [β] wisdom is a [10] [d] loving spirit [10 β];
And will not acquit a blasphemer of his || words:
[11] For God is witness of his reins,
And a true [12] beholder of his heart,
And a hearer of his tongue.
7 [11] For the Spirit of the Lord filleth the world:
And that which [13] || containeth all things [13] hath knowledge of the voice.
8 Therefore he that speaketh unrighteous things cannot be hid:
Neither shall [14] vengeance, when it [5] punisheth, pass by him.
9 For inquisition shall be made into the counsels of the ungodly:
And the [15] sound of his words shall come unto the Lord
For the [16] || manifestation of his wicked deeds.
10 [11] For [17] the ear of jealousy heareth all things:
And the noise of murmurings is not hid.
11 Therefore beware of murmuring, which is unprofitable;
And refrain your tongue from [18] backbiting:
[19] For there is no word so secret, that shall [19] go for nought:
And the mouth that || belieth slayeth the soul.
12 [20] Seek not [20] death in the error of your life:
And pull not upon yourselves [e] destruction with the works of your hands.
13 For God made not death:
[f] Neither hath he pleasure in the destruction of the living.
14 For he created all things, that they might have [21] their [21] being:
[g] And the [22] generations of the world were healthful [22];
And there is no poison of destruction in them,
Nor [23] the kingdom of death upon the earth:
15 [24] (For righteousness is immortal [β]:)
16 But ungodly men with their [25] works and words called [26] *it* to them:
[27] For when they thought to have it their friend, they consumed to nought [27],
And made a covenant with [26] it,
Because they are worthy to take part with [26] it.

|| Or, *maketh manifest.*

[c] Jer. 4. 22.

|| Or, *is rebuked*, or, *sheweth itself.*

[d] Gal. 5. 22.

|| Or, *lips.*

|| Or, *upholdeth.*

|| Or, *reproving.*

|| Or, *slandereth.*

[e] Deut. 4. 23, 24.

[f] Ezek. 18. 32. & 33. 11.

[g] Gen. 1. 31.

VAR. REND.—CHAP. I. [1] *V.* 1. *Lit.* in goodness (*chs.* 7. 26; 12. 22); *or* sincerity, *Ch.*——[2] *V.* 2. Because he is.——[3] manifesteth (John 14. 21, 22).——[4] *V.* 3. perverse reasonings; *or*, crooked devices. —— [5] *Vs.* 3, 8. convicteth; *or* shameth.——[6] *V.* 4. an artful; *lit.* ill-devising.——[7] a.——[8] forfeit; *or* debtor (*cp.* Rom. 8. 12).——[9] *V.* 5. be shamed (*same word as in v.* 3); *or* be overcome.——[10] *V.* 6. spirit that loveth mankind. ——[11] *Vs.* 6, 7, 10. Because.——[12] *V.* 6. overseer.—— [13] *V.* 7. holdeth the universe together. *So Bi. De.*—— [14] *V.* 8. *Or*, Justice (*personified*), Acts 28. 4; Jude 7.

VAR. READ.—CHAP. I. *V.* 5. β wisdom, 5 *Paris MSS., Arm. Athan. Cyril. Alex.* —— *V.* 6. β *So* B; the spirit of wisdom loveth mankind, A, 1 *Paris MS.*, 4 *cursives, It. Syr. Ar. Arm. Didymus.*

VAR. REND.—[15] *V.* 9. hearing.——[16] conviction; *or* punishment (*so It.*).——[17] *V.* 10. an Ear (*i.e. God's*). ——[18] *V.* 11. *Or*, adverse speech (*i.e. speaking against God: cp. the verb*, Num. 21. 5, 7), *Fa. The parallelism favours this rendering.*——[19] Because a secret utterance shall not.——[20] *V.* 12. Be not zealous (*eager*) for (1 Cor. 12. 31).——[21] *V.* 14. *Omit.*——[22] kinds, *or* products, of nature (*Greek, the Cosmos*) are wholesome. —— [23] *Insert* is. *There should be a full stop at the end of the verse.*——[24] *V.* 15. *Omit parenthesis; and see Var. Read.* —— [25] *V.* 16. hands. —— [26] him (*i.e. Death, personified*).——[27] For the love of him they languished; *lit.* Holding him dear, they pined away. *So Gm.: cp.* Isa. 28. 15.

VAR. READ.—*V.* 15. β *Add* But unrighteousness is an obtaining of death, *It. Gm. Fri. The parallelism of the verses and the sense* (*it=death, v.* 16) *favour the addition.*

## CHAPTER 2.

1 *The wicked think this life short,* 5 *and of no other after this:* 6 *therefore they will take their pleasure in this,* 10 *and conspire against the just.* 21 *What that is which doth blind them.*

FOR [1] the *ungodly* said, reasoning with themselves, but [1] not aright,
[a] Our life is short and [2] tedious,
[b] And in the death of a man there is no remedy:
Neither was there any man known to have [3] returned from the grave.
2 For we [4] are born at all adventure [4]:
And we shall be hereafter as though we had never been:
For the breath in our nostrils is [5] as smoke,
And [β] a little [β 5] spark in the moving of our heart:
3 Which being extinguished, [c] our body shall be turned into ashes,
And our spirit shall [6] vanish as the || soft [6] air,
4 And our name shall be forgotten in time,
And no man shall have our works in remembrance,
And our life shall pass away as the [7] trace of a cloud,
And shall be dispersed as a mist,
That is driven away with the beams of the sun,
And || overcome with the heat thereof.
5 [d] For our time is [8] a very shadow that passeth away [8];
And after our end there is no returning:
[9] For || it is fast sealed, so that [9] no man cometh again.
6 Come on therefore, let us enjoy the [10] good things [e] that are present [10]:
And let us [11] || speedily use [β] the creatures [β 11] like as in youth.
7 Let us fill ourselves with costly wine and ointments:
And let no flower of the spring pass by us:
8 Let us crown ourselves with rosebuds, before they be withered [β]:
9 Let none of us go without his part of our [12] || voluptuousness:
Let us leave tokens of our joyfulness in every place:
For this is our portion, and our lot is this.
10 Let us oppress the poor righteous man,
Let us not spare the widow,
Nor reverence the ancient gray hairs of the aged.
11 [13] Let our strength be the law of justice [13]:
For that which is [14] feeble is found to be nothing worth [14].
12 Therefore let us lie in wait for the righteous;
Because he is not for our turn,
And he [15] is clean contrary to [15] our doings:
He upbraideth us with [16] our offending the law,
And objecteth to our infamy the transgressings of our education [16].
13 He professeth to have the knowledge of God:
And [f] he calleth himself the [17] child of the Lord.
14 He was made [g] to reprove our [18] thoughts.
15 [h] He is grievous unto us even to behold:
For his life is not like other men's,
His ways are [19] of another fashion [19].
16 We are esteemed of him as || counterfeits:
He abstaineth from our ways as from filthiness:
[i] He pronounceth the end of the just to be blessed,
And maketh [20] his boast [20] that God is his father.
17 Let us see if his words be true:
And let us prove what shall happen in the end of him.
18 For if the just man be the [k] son of God, he will help him,
And deliver him from the hand of his enemies.
19 Let us [l] examine him with despitefulness and torture,

*a* Job 7. 1.
*b* Matt. 22. 23. 1 Cor. 15. 32.
*c* Eccles. 3. 20.
|| Or, *moist.*
|| Or, *oppressed.*
*d* 1 Chr. 29. 15.
|| Or, *he.*
*e* Is. 22. 13. & 56. 12. 1 Cor. 15. 32.
|| Or, *earnestly.*
|| Or, *jollity.*
*f* Matt. 27. 43. John 19. 7.
*g* John 7. 7. Eph. 5. 13.
*h* Is. 53. 3.
|| Or, *false coin.*
*i* Num. 23. 10.
*k* Ps. 22. 8, 9. Matt. 27. 43.
*l* Jer. 11. 19.

VAR. REND.—**CHAP. 2.** [1] *V.* 1. they said within themselves (Matt. 9. 21), reasoning. —— [2] grievous. ——[3] *So It. Syr. Ar.* (*cp.* Luke 12. 36). *Or*, released *or* brought back (any): *ch.* 16. 14.——[4] *V.* 2. were born by mere chance.——[5] a smoke, And reason is a.——[6] *V.* 3. dissolve like empty.——[7] *V.* 4. traces.——[8] *V.* 5. *Lit.* the passing of a shadow.——[9] Because it (*our time, or our end*) is sealed up (Job 9. 7), and.——[10] *V.* 6. real *or* actual goods, *Ch. De. Fa.*——[11] ardently enjoy the world (*lit.* the creation).

VAR. READ.—**CHAP. 2.** *V.* 2. β *So* C, *by an error of transcription.* —— *V.* 6. β our possessions, A, 8 *Paris MSS., Compl.* —— *V.* 8. β *Add* And let there be no meadow, but our revelling shall cross it, *It. Fri. Gm. Ch. etc. The symmetry of the verse supports this addition.*

VAR. REND.—[12] *V.* 9. bragging (2 Macc. 9. 7); *i.e. here ostentatious or vainglorious mirth.*——[13] *V.* 11. *i.e. let might be right.*——[14] weak is convicted of being useless.——[15] *V.* 12. opposeth. —— [16] sins against the Law (*of Moses*), And reproacheth us with sins against our discipline (*i.e. our Jewish upbringing*). *Cp. ch.* 1. 5. *The words seem to be those of Jewish renegades,* 1 Macc. 1. 11 *sqq.*; 2 Macc. 4. 7 *sqq.* —— [17] *V.* 13. servant (*see Sept. passim. The word in v.* 18 *is different*). *So* Ps. 18, *title.* —— [18] *V.* 14. *Or*, designs. *The stop should be a semicolon, as vs.* 14, 15 *form a quatrain.*——[19] *V.* 15. *Or*, strange, unusual; *lit.* changed utterly. ——[20] *V.* 16. *Or*, pretence.

That we may know his [21] meekness,
And prove his patience.
20 Let us condemn him [22] with a shameful death:
For [23] by his own saying he shall be respected [23].
21 Such things they did imagine, and were deceived:
For their own wickedness hath blinded them.
22 As for the mysteries of God, they knew them not:
Neither hoped they for the wages of righteousness,
Nor [24] † discerned a reward for [24] blameless souls.
23 For God created man [25] to be immortal [25],
And made him to be an [m] image of his own β eternity.
24 [n] Nevertheless through envy of the devil came death into the world:
And they that do hold of his side do [26] find it.

† Gr. *preferred*, or, *esteemed the reward.*

[m] Gen. 1. 26, 27. & 5. 1. Ecclus. 17. 3.
[n] Gen. 3. 13.

## CHAPTER 3.

1 *The godly are happy in their death,* 5 *and in their troubles:* 10 *the wicked are not, nor their children:* 13 *but they that are pure are happy, though they have no children:* 16 *for the adulterer and his seed shall perish.*

[a] Deut. 33. 3.

BUT [a] the souls of the righteous are in the hand of God,
And there shall no torment touch them.
[b] ch. 5. 4.
2 [b] In the sight of the unwise they seemed to [1] die:
And their departure is taken for misery [1],
3 And their going from us to be utter destruction:
But they are in peace.
4 For though they [2] be punished in the sight of men,
[c] Rom. 8. 24. 2 Cor. 5. 1. 1 Pet. 1. 13.
Yet is their [c] hope full of immortality.
5 And having been a little [3] chastised, they shall be greatly || rewarded:
|| Or, *benefited.*
[d] Ex. 16. 4. Deut. 8. 2.
For God [d] proved them,
|| Or, *meet.*
And found them || worthy [4] for himself.
[e] Zech. 13. 9. Mal. 3. 3. Ecclus. 2. 5.
6 [e] As gold in the furnace hath he tried them,
And received them as a burnt offering.
7 And in the time of their visitation [f] they shall [5] shine,
[f] Matt. 13. 43.
And run to and fro like sparks among the stubble.
8 They [g] shall judge the nations, and have dominion over the [6] people,
[g] Matt. 19. 28. 1 Cor. 6. 2.
And their Lord shall reign [6] for ever.
9 They that put their trust in him shall understand the truth:
|| And such as be faithful in love shall abide with him:
|| Or, *and such as be faithful shall remain with him in love.*
β [h] For grace and mercy [7] is to his saints,
[h] ch. 4. 15.
And he hath care for his elect [7] β.
10 But the [i] ungodly shall be punished according to their own imaginations,
[i] Matt. 25. 41.
Which have neglected [8] the righteous [8], and forsaken the Lord.
11 For whoso despiseth wisdom and [9] nurture, he is miserable,
And their hope is vain, their labours unfruitful,
And their works unprofitable:
12 Their wives are [10] || foolish,
|| Or, *light, or, unchaste.*
And their children wicked:
13 Their offspring is cursed.
[11] Wherefore blessed is the barren that is undefiled,
Which hath not known the [12] sinful bed [12]:
[k] Is. 56. 5.
She [k] shall have fruit in the visitation of β souls.
14 And *blessed is* the [l] eunuch, which with his [13] hands hath wrought no iniquity,
[l] Is. 56. 4, 5.
Nor imagined wicked things against God:
† Gr. *the chosen.*
For unto him shall be given [14] † the special gift of faith [14],
|| Or, *among the people.*
And an inheritance || in the temple of the Lord more acceptable to his mind.
15 For glorious is the fruit of good labours:

VAR. REND.—[21] *V.* 19. *Or,* gentleness (2 Cor. 10. 1).——[22] *V.* 20. to.——[23] there will be a visitation (Luke 19. 44) of him according to his words: *i.e. God will visit him with help* (*v.* 18).——[24] *V.* 22. chose (decided for) the reward of.——[25] *V.* 23. for incorruption (1 Cor. 15. 42).——[26] *V.* 24. *Lit.* make trial of *or* experience it (*i.e. death*): *ch.* 12. 26; Ecclus. 39. 4.——CHAP. 3. [1] *V.* 2. be dead . . . was accounted a calamity.——[2] *V.* 4. have been.——[3] *V.* 5. *Or,* disciplined.——[4] of.

VAR. READ.—*V.* 23. β *So* 2 *cursives,* 4 *Paris MSS., Athan. Method. Nicetas;* likeness, 2 *Paris MSS.,* 2 *cursives, It. Syr.;* peculiar nature, A B, 3 *Paris MSS., Vulg. Ar. Clem. Alex. Fri. Gm. Br. Reu. Bi. De.*

VAR. REND.—[5] *V.* 7. *Or,* blaze forth. *The sense of the verse is, that in the day of retribution the righteous like fire will devour their enemies: see* Obad. 18; Pss. 58. 10; 68. 23.——[6] *V.* 8. peoples; And the Lord shall reign over them.——[7] *V.* 9. shall be *shewn* upon his holy ones, And visitation upon his elect. *Cp. ch.* 4. 15. (*For the rare construction, see* Gen. 40. 14, *Sept. The verb appears to have fallen out of the Greek text.*)——[8] *V.* 10. *Or,* what is right, *Aug. Ch. De.*——[9] *V.* 11. *Or,* discipline (*chs.* 1. 5; 2. 12).——[10] *V.* 12. *Or, as marg.* (2 Sam. 13. 13).——[11] *V.* 13. Because.——[12] bed in transgression.——[13] *V.* 14. hand (*cp.* Isa. 57. 8?).——[14] *Or,* a choice (Cant. 5. 15; *or* lovely, Jer. 3. 19) reward of his faith. *So Ch.*

VAR. READ.—CHAP 3. *V.* 9. β *Omit, Gm.;* For grace and mercy shall be unto his elect, B, 3 *Paris MSS., It.* (*The intermediate words were probably omitted by a transcriber's error.*)——*V.* 13. β *Insert* holy, *It.*

And the root of wisdom [15] shall never fall away [15].
16 As for the children of adulterers, they shall not || come to their perfection,
And the seed of an [16] unrighteous bed shall be rooted out.
17 For though they live long, yet shall they be nothing regarded:
And their [17] last age [17] shall be without honour.
18 Or, if they die quickly, they [18] have no hope,
Neither comfort in the day of [19] || trial.
19 For [20] horrible is the end of the unrighteous generation.

|| Or, *be partakers of holy things.*

|| Or, *hearing.*

## CHAPTER 4.

1 *The chaste man shall be crowned.* 3 *Bastard slips shall not thrive.* 6 *They shall witness against their parents.* 7 *The just die young, and are happy.* 19 *The miserable end of the wicked.*

BETTER it is to have no children, and to have virtue:
For the memorial thereof is immortal:
Because it [1] is || known with God, and with men.
2 When it is present, men [2] take example at [2] it;
And when it is gone, they [3] desire it:
[4] [a] It weareth a crown, and triumpheth for ever [4],
Having gotten the victory, [5] striving for undefiled rewards [5].
3 But the multiplying brood of the ungodly shall not [6] thrive,
Nor take deep rooting from bastard slips,
Nor lay any fast foundation.
4 For though they flourish in branches for a time;
[b] Yet standing not fast, they shall be shaken with the wind,
And through the force of winds they shall be rooted out.
5 The [c] imperfect branches shall be broken off,
Their fruit unprofitable, not ripe to eat,
Yea, meet for nothing.
6 For children begotten of unlawful † beds
Are witnesses of wickedness against their parents in their trial.
7 But though the righteous [7] be prevented with death [7],
Yet shall he be in rest.
8 For honourable age is not that which standeth in length of time,
Nor [8] that is [8] measured by number of years.
9 But wisdom is the gray hair unto men,
And an unspotted life is old age.
10 [9] [d] He pleased God, and was beloved of him:
So that living among sinners he was translated.
11 [10] Yea, speedily was he taken [10] away, lest that wickedness should alter his understanding,
Or deceit beguile his soul.
12 For the bewitching of naughtiness doth obscure things that are honest;
And the wandering of concupiscence doth [11] † undermine the simple [11] mind.
13 He, being made || perfect in a short time, fulfilled a long time:
14 For his soul pleased the Lord:
Therefore hasted [12] he *to take him away* from among the wicked [12].
15 This the [13] people saw, and understood it not,
Neither laid they up this in their minds,
[e] That his grace and mercy is with his saints,
And that he hath respect unto his chosen.
16 [14] Thus the righteous that is dead shall [f] condemn the ungodly which are living;
And youth that is soon perfected the many years and old age of the unrighteous.
17 For they shall see the end of the wise,
And shall not understand what God in his counsel hath decreed of him,
And to what end the Lord hath set him in safety.
18 They shall see him, and [15] despise him;
But [16] God shall laugh them to scorn:

*a* ch. 5. 16. Jam. 1. 12. 1 Pet. 5. 4. Rev. 2. 10.

*b* Matt. 7. 19.

*c* ch. 3. 16.

† Gr. *sleeps.*

*d* Gen. 5. 24. Heb. 11. 5. See Is. 57. 1.

† Gr. *pervert.*

|| Or, *sanctified*, or, *consummated*, Heb. 12. 23.

*e* ch. 3. 9.

*f* Matt. 12. 41, 42.

† Or, *approved.*

VAR. REND.—[15] *V.* 15. *Or*, is indefectible *or* perfect. —— [16] *V.* 16. *Or*, unlawful (*cp. ch.* 4. 6). —— [17] *V.* 17. old age at the last. —— [18] *V.* 18. *Insert* shall. —— [19] decision (Acts 25. 21). —— [20] *V.* 19. sore *or* hard. —— CHAP. 4. [1] *V.* 1. becometh. —— [2] *V.* 2. *Lit.* imitate. —— [3] yearn for *or* regret. —— [4] *Lit.* And through the (present) world (*or*, in eternity) wearing a crown it walketh in state. —— [5] *Or*, in the undefiled contests, *De W. Gm.* —— [6] *V.* 3. profit (*v.* 5).

VAR. REND.—[7] *V.* 7. untimely die; *or*, die early. —— [8] *V.* 8. is it. —— [9] *V.* 10. *i.e. the righteous, v.* 7 (*see marg. and* Ecclus. 49. 14). —— [10] *V.* 11. He was caught. —— [11] *V.* 12. *Or*, alter the innocent. *The Greek term means* to dig mines. *Here, and again at ch.* 16. 25, *the writer confuses it with a slightly different term, Gb. Gm.* (*so It.*). —— [12] *V.* 14. it away from the midst of wickedness. —— [13] *V.* 15. peoples. —— [14] *V.* 16. But. —— [15] *V.* 18. set him at nought (Luke 23. 11). —— [16] the Lord.

And they shall hereafter be a [17] vile carcase,
And a reproach among the dead for evermore.
19 For he shall [18] rend them, and cast them down headlong, that they shall be speechless [15];
And he shall shake them from the foundation;
And they shall be utterly laid waste, and be in sorrow;
And their memorial shall perish.
20 [19] And || when they cast up the accounts [19] of their sins, they shall come with fear:
And their own iniquities shall [20] convince them to their face.

|| Or, *to the casting up of the account.*

## CHAPTER 5.

1 *The wicked shall wonder at the godly,* 4 *and confess their error,* 5 *and the vanity of their lives.* 15 *God will reward the just,* 17 *and war against the wicked.*

THEN shall the righteous man stand in great boldness
Before the face of such as have afflicted him, and made no account of his labours.
2 When they see it, they shall be troubled with terrible fear,
And shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.
3 And they repenting and groaning for anguish of spirit shall say within themselves,
This was he, whom we had [1] sometimes in derision,
And a || proverb of reproach:
4 [a] We fools accounted his life madness,
And his end to be without honour:
5 How is he numbered among the [2] children of God,
And his lot is among the saints!
6 [3] Therefore have [3] we erred from the way of truth,
And the light of righteousness hath not shined unto us,
And the sun [β] of righteousness [β] rose not upon us.
7 We [β 4] || wearied ourselves in the way [4] of wickedness and destruction:
Yea, we have gone through deserts, where there lay no way:

|| Or, *parable.*

*a* ch. 3. 2.

|| Or, *filled ourselves,* or, *surfeited.*

But as for the way of the Lord, we have not known it.
8 What hath pride profited us?
Or what good hath riches with *our* vaunting brought us?
9 All those things are [b] passed away like a shadow,
And as [5] a post that hasted by [5];
10 And [c] as a ship that [6] passeth over the waves of the [6] water,
Which when it is gone by, the trace thereof cannot be found,
Neither the pathway of the keel in the waves;
11 [d] Or as when a bird || hath flown through the air,
There is no token of her way to be found,
But the light air being beaten with the stroke of her [7] wings,
And parted with the violent noise and motion of them [7], is passed through,
And therein afterwards no sign where she went is to be found;
12 Or like as when an arrow is shot at a mark,
[8] It parteth the air, which immediately cometh together [8] again,
So that a man cannot know where it went through:
13 Even so we in like manner, as soon as we were born, [9] began to draw to our end [9],
And had no sign of virtue to shew;
But were [10] consumed in our own wickedness [β].
14 [e] For the hope of the ungodly is like [β] † dust that is blown away with the wind;
Like [11] a thin [γ] froth [11] that is driven away with the storm;
Like as the [12] || smoke which is [f] dispersed here and there with a tempest,
And [13] passeth away as the remembrance of a guest that tarrieth but a day.
15 But the righteous live for evermore;

*b* 1 Chr. 29. 15. ch. 2. 5.

*c* Prov. 30. 19.

*d* Prov. 30. 19. || Or, *flieth.*

*e* Job 8. 14. † Gr. *thistledown.*

|| Or, *chaff.*

*f* Ps. 1 4. & 103 16. Prov. 10. 25. & 11. 7. Jam. 1. 10, 11.

VAR. REND.—[17] *V.* 18. dishonoured (*cp.* Isa. 14. 19; Jer. 22. 19).——[18] *V.* 19. strike (*lit.* break; *or,* fell, *Wa.*) them speechless, headlong.——[19] *V.* 20. In the reckoning up (*i.e. at the judgment*). —— [20] convict. ——CHAP. 5. [1] *V.* 3. *i.e. once.*——[2] *V.* 5. sons (*ch.* 2. 16, 18). *Cp.* Job 1. 6; 5. 1.——[3] *V.* 6. So then.——[4] *V.* 7. took our fill of the paths.

VAR. READ.—CHAP. 5. *V.* 6. β *So Ven.* 2 *cursives, Compl. Arm.;* of understanding, *It.; omit, best MSS.*——*V.* 7. β *So It.*

VAR. REND.—[5] *V.* 9. *Lit.* tidings (*or* a message=a messenger) running by. *Cp.* Job 9. 25.——[6] *V.* 10. goeth through the waving.——[7] *V.* 11. pinions, And rent with the force of the whir of wings in motion. ——[8] *V.* 12. *Lit.* The air, as soon as cut, melteth at once into itself.——[9] *V.* 13. did cease to be (*lit.* failed, *i.e.* died, Luke 16. 9). *So Vulg. Ch.*——[10] spent, Bel and Drag., *v.* 21. —— [11] *V.* 14. fine hoar frost. —— [12] *Marg. belongs to term rendered* thin froth (*see Var. Read.*).——[13] *Insert* it (*i.e. the hope of the ungodly*).

VAR. READ.—*V.* 13. β *Add* Such things in hell said they that sinned, *It.*——*V.* 14. β *As marg.,* ℵ A B, *etc. Compl. Ald. It. Fri. Sw.*——γ *So* 157. 2 *Paris MSS.* (*the Greek word may mean either* foam *or* chaff); foam, *It.;* chaff, *Syr. Gm.;* spider's web, *Ven.* 106.

*g* Gen. 15. 1. Rev. 22. 12.

*g* Their reward also is [14] with the Lord,
And the care of them is with the most High.
16 Therefore shall they receive [15] a glorious || kingdom,
And [h] a beautiful crown [15] from the Lord's hand:
For with his right hand shall he cover them,
And with his arm shall he [16] protect them.
17 *i* He shall take to him his jealousy for complete armour,
And make the [17] creature his weapon for the [18] revenge of *his* enemies.
18 He shall put on righteousness as a breastplate,
And [19] true judgment instead of an helmet.
19 He shall take β || holiness for an invincible shield.
20 [20] His severe wrath shall he sharpen for a sword,
And the [21] world shall fight with him against the unwise.
21 Then shall the right aiming thunderbolts go abroad;
And from the clouds, as from a well drawn bow, shall they [22] fly to the mark.
22 And [23] hailstones full of wrath shall be cast *as* out of a stone bow [23],
And the water of the sea shall rage against them,
And the [24] floods shall cruelly drown them [24].
23 Yea, a mighty wind shall stand up against them,
And like a storm shall [25] blow them away:
[26] Thus iniquity shall lay waste the whole earth,
And ill dealing shall overthrow the thrones of [27] the mighty.

|| Or, *palace:* unless the word be taken improperly, as 2 Macc. 2. 17.

*h* ch. 4. 2. 2 Tim. 4. 8. Rev. 4. 4. & 9. 7.

*i* Is. 59. 16, 17.

|| Or, *equity.*

## CHAPTER 6.

1 *Kings must give ear.* 3 *They have their power from God,* 5 *who will not spare them.* 12 *Wisdom is soon found.* 21 *Princes must seek for it:* 24 *for a wise prince is the stay of his people.*

β *a* HEAR therefore, O ye kings, and understand;
Learn, ye that be judges of the ends of the earth.
2 Give ear, ye that rule the [1] people,
And glory in the [2] multitude of nations.
3 For *b* power [3] is given you of the Lord,
And sovereignty from the Highest,
Who shall try your works,
And search out your counsels.
4 Because, being ministers of his kingdom, ye have not judged aright,
Nor kept the law,
Nor walked after the counsel of God;
5 Horribly and speedily shall he come upon you:
For a sharp judgment [4] shall be to [4] them that be in high places.
6 For [5] *c* mercy will soon pardon the meanest [5]:
But mighty men shall be mightily [6] tormented.
7 For he which is Lord over all shall fear no *d* man's person,
Neither shall he stand in awe of any man's greatness:
For he [7] hath made the [7] small and great,
And careth for all alike.
8 But a [8] sore trial shall come [8] upon the mighty.
9 Unto you therefore, O kings, do I speak,
That ye may learn wisdom, and not fall away.
10 For they that keep [9] holiness holily shall be || judged holy:
And they that have learned [10] such things [10] shall find || what to answer.
11 Wherefore set your affection upon my words;
Desire them, and ye shall be instructed.
12 Wisdom is [11] glorious, and never fadeth away:
Yea, *e* she is easily seen of them that love her,
And found of such as seek her.

*a* Ps. 2. 10.

*b* Rom. 13. 1, 2.

*c* Luke 12. 47, 48.

*d* Deut. 10. 17. 2 Chr. 19. 7. Job 34. 19. Ecclus. 35. 12—16. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.

|| Or, *justified.*

|| Or, *a defence.*

*e* Deut. 30. 11, &c. John 7. 17.

VAR. REND.—[14] *V.* 15. in.——[15] *V.* 16. the crown of comeliness And the diadem of beauty (2 Esdras 2. 45). *Or,* the kingdom of glory, *etc.: see marg. But the parallelism favours the first rendering.*——[16] shield.——[17] *V.* 17. creation: *cp.* Ecclus. 39. 28 *sqq. With vs.* 17–20 *cp.* Eph. 6. 11–17.——[18] repulse.——[19] *V.* 18. unfeigned, *Fa.* (2 Cor. 6. 6).——[20] *V.* 20. But.——[21] *i.e. the universe* (*Kosmos*): *v.* 17.——[22] *V.* 21. leap.——[23] *V.* 22. *Or,* from the stone-bow of wrath solid hailstones shall be hurled (Josh. 10. 11). *A 'stone-bow' was an engine for throwing stones at besieged places* (*Lat. ballista*).——[24] rivers shall whelm them utterly.——[25] *V.* 23. *Lit.* winnow them out (Judith 2. 27).——[26] And.——[27] princes *or* potentates (Luke 1. 52).

VAR. READ.—*V.* 19. β *As marg., It.*

VAR. REND.—CHAP. 6. [1] *V.* 2. many.——[2] *Vs.* 2, 21. *Plural. Rome is in the writer's mind, Gm.*——[3] *V.* 3. was.——[4] *V.* 5. is done upon, *or* executed in the case of.——[5] *V.* 6. *Lit.* the least is pardonable of mercy.——[6] *Lit.* examined, tried, *or* questioned (Esth. 2. 22, *Sept.*; 1 Chron. 29. 17): *cp. v.* 8. *In ancient times, judicial inquiry was by torture.*——[7] *V.* 7. himself made.——[8] *V.* 8. strict inquiry cometh (*v.* 5).——[9] *V.* 10. the holy things (*i.e. the divine laws*). *So Ch.*——[10] them (*i.e. the holy things*).——[11] *V.* 12. bright.

VAR. READ.—CHAP. 6. *V.* 1. β *Insert* Better is wisdom than strength, and a wise man than a strong, *It.* (*prefixed as a heading, Fri.*).

13 She [12] preventeth them that desire her,
In making herself first known unto them.
14 Whoso seeketh her early shall have no great travail:
For he shall find her sitting at his doors.
15 [13] To think therefore upon her is perfection of wisdom [13]:
And whoso watcheth for her shall quickly be without care.
16 For she goeth about seeking such as are worthy of her,
Sheweth herself favourably unto them in the [14] ways,
And meeteth them in every [15] thought.
17 For [16] the very true beginning of her is the desire of [16] || discipline;
|| Or, *nurture.*
And [17] the care of [17] discipline is [18] love;
18 And love is the keeping of her laws;
And the giving heed unto her laws is the assurance of [19] incorruption;
19 And incorruption maketh us near unto God:
20 Therefore the desire of wisdom [20] bringeth to a kingdom.
21 If your delight be then in thrones and sceptres, O ye kings of the [2] people,
Honour wisdom, that ye may reign for evermore $\beta$.
22 As for wisdom, what she is, and how she came [21] up, I will tell you,
And will not hide mysteries from you:
But will [22] seek her out from the beginning of [23] her nativity [23],
And bring the knowledge of her into light,
And will not pass over the truth.
23 Neither will I go with consuming [24] envy;
For [25] such a man [25] shall have no fellowship with wisdom.
24 But the multitude of the wise is the welfare of the world:
And a wise king is the [26] upholding of the people.
25 Receive therefore instruction through my words,
And it shall do you good.

VAR. REND.—[12] *V.* 13. *i.e. anticipateth* or *is beforehand with.* —— [13] *V.* 15. For to think much of her is the perfection of prudence (*or* understanding, *ch.* 7. 7).——[14] *V.* 16. *Cp.* Prov. 1. 20; 8. 1.——[15] *Or,* purpose.——[16] *V.* 17. her truest beginning is a desire for, *Aug. De W. Gt. Gm. De. Or,* her beginning is the truest desire for (*so Vulg.*). —— [17] concern for. ——[18] *i.e. love of wisdom, Bi. Fa.* —— [19] *V.* 18. *i.e. imperishableness* (*ch.* 2. 23).——[20] *V.* 20. leadeth up. ——[21] *V.* 22. into being. *See ch.* 7. 25. —— [22] trace. ——[23] *So Vulg.*; creation, *Arn. Gm.* (Prov. 8. 22 *sqq.*). ——[24] *V.* 23. *which grudges to share knowledge with others.*——[25] *Or,* it.

VAR. READ.—*V.* 21. $\beta$ *Add* Love the light of wisdom, all ye who are over the peoples, *It.*

## CHAPTER 7.

1 *All men have their beginning and end alike.* 8 *He preferred wisdom before all things else.* 15 *God gave him all the knowledge which he had.* 22 *The praise of wisdom.*

I MYSELF also am a mortal man, like to all,
And [1] the offspring of him that was first made of the earth [1],
2 And in my mother's womb was [2] fashioned to be flesh in the time of [3] ten months,
[a] Being compacted in blood, of the seed of man, and the pleasure that came with [b] sleep. *a* Job 10. 10. *b* ch. 4. 6.
3 And when I was born, I drew in the common air,
And fell upon [4] the earth, which is of like nature [4],
And the first voice which I uttered was crying, as all others do.
4 I was nursed in swaddling clothes, and that with cares.
5 For there is no king that had any other beginning of birth.
6 [c] For all men have one entrance into life, and the like going out. *c* Job 1. 21. 1 Tim. 6. 7.
7 Wherefore [d] I prayed, and understanding was given me:
[5] I called *upon God,* and the spirit of wisdom came to me. *d* 1 Kings 3. 7, &c.
8 I [e] preferred her before sceptres and thrones,
And esteemed riches nothing in comparison of her. *e* Job 28. 15, &c. Prov. 3. 14, 15. & 8. 10, 11.
9 Neither compared I unto her any † precious stone,
Because all gold in respect of her is as a little sand,
And silver shall be counted as clay before her. † Gr. *stone of inestimable price.*
10 I loved her above health and beauty,
And chose to have her instead of light:
For the [6] light that cometh from her never goeth out [6].
11 [7] [f] All good things together came to me with her,
And innumerable riches in her hands. *f* 1 Kings 3. 13. Prov. 3. 16. Matt. 6. 33.

VAR. REND.—[26] *V.* 24. stability (Esth. 13. 5).——CHAP. 7. [1] *V.* 1. *Lit.* an offshoot of the earthborn Protoplast (*i.e. Adam,* Gen. 2. 7).——[2] *V.* 2. *Lit.* carven (in) flesh.——[3] *i.e. lunar months: so Virg. Ecl.* 4. 61: *but cp.* 2 Macc. 7. 27.——[4] *V.* 3. *So Vulg. Schleusner, De W. Bi. See v.* 1. *Or render,* the kindly (*lit.* like-feeling *or* like-affected) earth.——[5] *V.* 7. *See* James 1. 5.——[6] *V.* 10. radiance from her never lulleth (*lit.* is unsleeping).——[7] *V.* 11. *Prefix* But.

12 And I rejoiced in *them* all, because wisdom [8] goeth before them:
And I knew not [8] that she was the mother of them.
13 I learned [9] † diligently, and do communicate *her* [9] † liberally:
I do not hide her riches.
14 For she is a treasure unto men that never faileth:
Which they that use || become the friends of God,
Being [10] commended for the gifts that come from [11] learning.
15 β [12] || God hath granted me [12] to speak as I would,
And to [13] conceive as is meet for [13] the things that ||are γ given me γ:
Because it is he that [14] leadeth unto wisdom,
And directeth [14] the wise.
16 For in his hand are both we and our words;
All [15] wisdom also, and knowledge of [16] workmanship.
17 For he hath given me certain knowledge of the things that are,
Namely, to know [17] how the world was made [17], and the operation of the elements:
18 The beginning, ending, and midst of the times:
The [18] alterations of the turning *of the sun*, and the change [18] of seasons:
19 The [19] circuits of β years, and the positions of stars:
20 The natures of living creatures, and the furies of wild beasts:
The [20] violence of winds [20], and the reasonings of men:
The diversities of plants, and the virtues of roots:
21 And all such things as are either secret or manifest, them I know.
22 For wisdom, [g] which is the [21] worker of all things, taught me:
For β in her β is [22] an understanding spirit [22],
Holy, [23] † one only, manifold, [24] subtil,
Lively, clear [24], undefiled,
Plain, not subject to hurt, loving the thing that is good, [25] quick,
Which cannot be letted, ready to
23 do good [25], kind to man,
Stedfast, sure, free from care,
[26] Having all power [26], overseeing all things,
And going through all [27] understanding, pure, and most [24] subtil, spirits.
24 For wisdom is [28] more moving [28] than any motion:
[29] She passeth [29] and goeth through all things by reason of her pureness.
25 For she is [30] the || breath of the power of God,
And [31] a pure || influence flowing [31] from the glory of the Almighty:
Therefore can no defiled thing [32] fall into her.
26 For she is [33] the [h] brightness of the everlasting light,
[33] The unspotted mirror of the [34] power of God,
And [33 i] the image of his goodness.
27 And being but one, she can do all things:
And remaining in herself, she [35] || maketh all things new:
And in all ages entering into holy souls,
She maketh them friends of God, and prophets.
28 For God loveth [36] none
But him that [37] dwelleth with wisdom.
29 For she is more beautiful than the sun,
And above all the order of stars:
Being compared with the light, she is found before it.
30 For after [38] this cometh night:
But vice shall not prevail against wisdom.

## CHAPTER 8.

2 *He is in love with wisdom:* 4 *for he that hath it hath every good thing.* 21 *It cannot be had but from God.*

1 *WISDOM* reacheth from one [2] end to another mightily:

+ Gr. *without guile.*
+ Gr. *without envy.*
|| Or, *enter friendship with God.*
|| Or, *God grant.*
|| Or, *are to be spoken of.*
*g* ch. 8. 5.
† Gr. *only begotten.*
‖ Or, *vapour.*
|| Or, *stream.*
*h* Heb. 1. 3.
*i* 2 Cor. 4. 4. Col. 1. 15
|| Or, *createth.*

VAR. REND.—[8] *V.* 12. leadeth them: But I was not aware (*when I prayed for wisdom*), *Bi. De.*——[9] *V.* 13. *See marg. and ch.* 6. 23.——[10] *V.* 14. *i.e. to God.*——[11] discipline (*ch.* 1. 5).——[12] *V.* 15. But unto me may God grant.——[13] think worthily of.——[14] is both a guide of wisdom And a corrector of.——[15] *V.* 16. understanding *or* skill.——[16] handicrafts (Ex. 31. 3–6; Isa. 28. 26, 29).——[17] *V.* 17. *Lit.* the composition (*or* constitution) of the world (*Kosmos*).——[18] *V.* 18. alternations of solstices and changes.——[19] *V.* 19. *Or,* cycles.——[20] *V.* 20. *So Vulg. Rather,* forces of spirits.——[21] *V.* 22. artificer (*chs.* 8. 6; 13. 1).——[22] a spirit, intellectual. (*There are* 21 *epithets in all.*)

VAR. READ.—CHAP. 7. *V.* 15. β *So Compl. Ald. It. Ar.*——γ *So* B, *etc., It. Gm.;* spoken, ℵ A, *etc., Syr. Ar. Arm. Fri.*——*V.* 19. β *So* B, 4 *cursives, Syr. Arm. Orig.;* the year, ℵ A, 6 *cursives, Compl. It. Ar. Euseb. Fri.*——*V.* 22. β *So* B, *and versions, Gr. Rev. Fri.;* she, A, 6 *cursives,* 5 *Paris MSS. Euseb.*

VAR. REND.—[23] *V.* 22. *i.e. sole of its kind.*——[24] *Or,* fine (*i.e. immaterial;* 'Ariel, *my fine spirit,*' *Tempest: so v.* 23), mobile, piercing.——[25] acute, Unhindered, beneficent.——[26] *V.* 23. *Or,* Almighty, *as in chs.* 11. 17; 18. 15. *Not the term of the Apostles' Creed.*——[27] intellectual.——[28] *V.* 24. a thing more quick to move. *The terms are technical in Greek metaphysics. See Gm.*——[29] While she pervadeth.——[30] *V.* 25. a.——[31] an unalloyed effluence.——[32] steal.——[33] *V.* 26. an offgleam (Heb. 1. 3).——[34] activity (operation, *v.* 17).——[35] *V.* 27. *Marg. wrong.*——[36] *V.* 28. nothing.——[37] *Meaning in wedlock* (Ecclus. 25. 8).——[38] *V.* 30. *i.e. the light.*——CHAP. 8. [1] *V.* 1. *This verse should close ch.* 7.——[2] *i.e. of the world.*

And [3] || sweetly doth she order all things.
2 I loved her, and sought *her* out from my youth,
I desired || to make *her* my spouse,
And I [4] was a lover [4] of her beauty.
3 In that she [5] is conversant [5] with God, she magnifieth her nobility:
Yea, the Lord of all things [6] himself loved her [6].
4 For she is || privy to the mysteries of [7] the knowledge of God,
And a || lover [7] of his works.
5 If riches be a possession to be desired in this life;
[a] What is richer than wisdom, [b] that worketh all things?
6 And if [c] prudence work;
[8] Who of all that are is a more cunning workman than she?
7 And if a man love righteousness, her labours are virtues:
For she teacheth temperance and prudence, justice and fortitude:
[9] Which are such things, as men can [9] have nothing more profitable in their life.
8 If a man desire much experience,
She knoweth things of old, and conjectureth *aright* what is to come:
She knoweth the [10] subtilties of speeches [10], and can expound dark sentences:
She foreseeth signs and wonders, and the events of seasons and times.
9 Therefore I purposed to take her to me to live with me,
Knowing that she † would be a counsellor [11] of good things,
And a comfort [11] in cares and grief.
10 For her sake I shall have estimation among the multitude,
And honour with the elders, though I be young.
11 [d] I shall be found [12] of a quick conceit [12] in judgment,
And shall be admired in the sight of [13] great men.
12 [e] When I hold my tongue, they shall bide my leisure,
And when I speak, they shall give good ear unto me:
If I talk much, they shall lay their hands upon their mouth.
13 Moreover [14] [f] by the means [14] of her I shall obtain [15] immortality,
And leave behind me an everlasting memorial to them that come after me.
14 I shall || set the [16] people in order,
And the nations shall be subject unto me.
15 [17] Horrible tyrants [17] shall be afraid, when they do but hear of me;
I shall [18] || be found good among the multitude [18], and valiant in war.
16 || After I am come into mine house, I will repose [19] myself with her:
For her conversation [19] hath no bitterness;
And to live with her hath no sorrow,
But mirth and joy.
17 Now when I considered these things in myself,
And [g] pondered them in my heart,
How that [20] to be allied unto wisdom [h] is immortality [20];
18 [21] And great pleasure it is to have her friendship [21];
And in the works of her hands [22] are infinite [22] riches;
And in the exercise of conference with her, prudence;
And [23] in talking with her, a || good report [23];
I went about seeking how to || take her to me.
19 [24] For I was a witty child,
And had a good spirit [24].
20 Yea rather, being good, I came into a body undefiled.
21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me;
And that was a [25] point of wisdom [25] also to know whose gift she was;
I || prayed unto the Lord, and besought him,
And with my whole heart I said,

|| Or, *profitably.*
|| Or, *to marry her to myself.*
|| Or, *teacher.*
|| Or, *chooser.*
*a* ch. 7. 8, 9.
*b* ch. 7. 22.
*c* Ex. 31. 3, 6.
† Gr. *will.*
*d* 1 Kings 3. 28.
*e* Job 29. 8, 9, 10.
*f* ver. 17.
|| Or, *govern.*
|| Or, *appear.*
|| Or, *Being entered into mine house.*
*g* Prov. 7. 3.
*h* ver. 13.
|| Or, *fame.*
|| Or, *marry her.*
|| Or, *went.*

VAR. REND.—[3] *V.* 1. well.——[4] *V.* 2. became enamoured.——[5] *V.* 3. hath a fellow-life (*the Greek term is used of wedlock: v.* 9).——[6] held her dear.——[7] *V.* 4. God's knowledge, And a chooser.——[8] *V.* 6. *Or*, Who more than she is an artificer of the things that are? (*so Vulg.*).——[9] *V.* 7. Than which men.——[10] *V.* 8. *Lit.* turns of words (*i.e. sleights of language*).——[11] *V.* 9. in prosperity (Lam. 3. 17; Jer. 5. 25; 8. 15, *Sept.*), And an adviser (*lit.* advice; *unless we correct* parainetis: *cp. vs.* 4, 6, *Greek*).——[12] *V.* 11. keen.——[13] princes.

VAR. REND.—[14] *V.* 13. because.——[15] *i.e. immortal fame.* —— [16] *V.* 14. peoples. —— [17] *V.* 15. *Or*, Dread sovereigns. —— [18] appear the bravest of the throng (*or* host). *Cp.* Cant. 1. 8; 5. 9 *for the construction. Or*, appear good in the assembly, *Bunsen, Ch. Bi.* ——[19] *V.* 16. beside her; For intercourse with her (*cp. vs.* 2, 9).——[20] *V.* 17. *Lit.* immortality lieth in kinship to wisdom. —— [21] *V.* 18. *Lit.* And in her friendship pure delight. —— [22] unfailing. —— [23] *Lit.* good repute in the communion of her words. —— [24] *V.* 19. Now I was a child of fair parts (*i.e. either* goodly *or* gifted; *probably the former*), And was allotted a good soul.——[25] *V.* 21. matter of insight.

## CHAPTER 9.

1 *A prayer unto God for his wisdom, 6 without which the best man is nothing worth, 13 neither can he tell how to please God.*

O GOD of my fathers, and Lord of mercy,
*a* Who [1] hast made all things with thy word,
2 And [2] ordained man through thy wisdom,
That he [3] should *b* have dominion over the creatures which thou [1] hast made,
3 And order the world [4] according to equity [4] and righteousness,
And execute judgment [5] with an upright heart [5]:
4 Give *c* me wisdom, [6] that sitteth by thy throne [6];
And reject me not from among thy children:
5 For I *d* thy [7] servant and son of thine handmaid
Am a feeble [8] person, and of a short time,
And too young for the understanding of judgment and laws.
6 For though a man be never so perfect among the children of men,
Yet if thy wisdom be not with him, he shall be [9] nothing regarded [9].
7 Thou hast chosen me [10] to be a [10] *e* king of thy people,
And [10] a [10] judge of thy sons and daughters:
8 *f* Thou hast commanded me to build a temple upon thy holy mount,
And an altar in the city wherein thou dwellest,
[11] *g* A resemblance [11] of the holy tabernacle,
*h* Which thou hast prepared from the beginning.
9 And *i* wisdom [12] was with thee: which knoweth thy works,
And was present when thou [13] madest the world,
And [14] knew what was acceptable in thy sight [14],
And right β in thy commandments.
10 O send her out of thy holy heavens,
And from the throne of thy [15] glory,
That being present she may labour with me,
That I may know what is pleasing unto thee [15].
11 For she knoweth and understandeth all things,
And she shall [16] lead me soberly in my doings,
And [17] preserve me ‖ in her β power [17].
12 So shall my works be acceptable,
And then shall I judge thy people righteously,
And be worthy [18] to sit in my father's seat [18].
13 For *k* what man is he that can know the counsel of God?
Or who can think what the will of the Lord is?
14 For the thoughts of mortal men are ‖ miserable,
And our [19] devices are but uncertain [19].
15 For the corruptible body presseth down the soul,
And *l* the earthy tabernacle weigheth down the mind that museth upon many things.
16 And hardly do we guess aright at things that are upon earth,
And with labour do we find the things that are [20] † before us:
But the things that are in heaven who hath searched out?
17 And thy counsel who hath known,
*m* except thou [21] give wisdom,
And send [21] thy Holy Spirit from [22] above?
18 [23] For so [23] the ways of them which lived on the earth were reformed,
And men were taught the things that are pleasing unto thee,
βAnd were saved through wisdom β.

*a* Gen. 1. Ps. 33. 9. John 1. 3.
*b* Gen. 1. 28. Ps. 8. 6.
*c* 1 Kings 3. 9.
*d* Ps 86. 16. & 116. 16.
*e* 1 Chron. 28. 5. 2 Chron. 1. 9.
*f* 2 Sam. 7. 12, 13.
*g* Heb. 8. 5.
*h* Matt. 25. 34. Heb. 11. 10.
*i* Prov. 8. 22. John 1. 1, 2, 3, 10.
‖ Or, *by her power*, or, *glory*.
*k* Is. 40. 13. Ecclus. 1. 6. Rom. 11. 34. 1 Cor. 2. 16.
‖ Or, *fearful*.
*l* 2 Cor. 5. 1, 4.
† Gr. *at hand*.
*m* 1 Cor. 2. 10.

VAR. REND.—**CHAP. 9.** [1] *Vs.* 1, 2. madest.—[2] *V.* 2. preparedst.—[3] might.—[4] *V.* 3. in holiness.—[5] in rectitude of soul (1 Kings 3. 6).—[6] *V.* 4. *Lit.* the assessor (*i.e. associate, partner*) of thy thrones (Dan. 7. 9).—[7] *V.* 5. bondservant *or* thrall.—[8] man.—[9] *V.* 6. *Lit.* counted for nought.—[10] *V.* 7. *Omit.*—[11] *V.* 8. An imitation (*or* copy).—[12] *V.* 9. is.—[13] wert making.—[14] knoweth what is pleasing in thine eyes.

VAR. READ.—**CHAP. 9.** *V.* 9. β *Heb. perhaps* according to (*the letter kaph, which is often confused with beth*).

VAR. REND.—[15] *V.* 10. glory send her; That coming to mine aid she may toil, And that I may know what is well-pleasing with thee.—[16] *V.* 11. guide.—[17] guard me in (=with) her glory.—[18] *V.* 12. *Lit.* of my father's thrones (*v.* 4; Ps. 122. 5).—[19] *V.* 14. *Or*, purposes precarious.—[20] *V.* 16. *Lit.* in our hands (1 Sam. 21. 13, *Heb.*).—[21] *V.* 17. gavest . . . sentest.—[22] highest places.—[23] *V.* 18. And thus.

—**CHAP. 10.** [1] *V.* 1. *Or*, the Protoplast (*ch.* 7. 1), sole father (*so Gb.*) of the world, after his creation; *or*, . . . the father of the world, when created alone (*i.e. without a companion*, Gen. 2. 18), *Vulg. De.*; *or*, . . . Who alone was created (*all others being begotten*), Luke 3. 38, *Fa.*

VAR. READ.—*V.* 11. β *So Vulg.* (*It.*).—*V.* 18. β For by wisdom were healed whosoever pleased thee, O Lord, from the beginning, *Vulg. Greek Liturgies, Gb.*

## CHAPTER 10.

1 *What wisdom did for Adam, 4 Noe, 5 Abraham, 6 Lot, and against the five cities, 10 for Jacob, 13 Joseph, 16 Moses, 17 and the Israelites.*

SHE preserved [1] the first formed father of the world,

That was created alone [1],
And brought him out of his [2] fall,
*a* Gen. 1. 28. 2 And [a] gave him power to rule all things.
*b* Gen. 4. 8. 3 [b] But when the unrighteous [3] went away from her in his anger,
He perished [4] also in the fury wherewith he murdered his brother [4].
*c* Gen. 7. 19, 21, 22, 23. 2 Pet. 2. 5. 4 For whose cause the [c] earth being drowned with the flood, wisdom again [5] preserved it,
And directed the course of the righteous in a piece of wood of small value [5].
*d* Gen. 11. 9. 5 [6] Moreover, [d] the nations in their wicked conspiracy being confounded,
She [6] β found out the righteous, and preserved him blameless unto God,
*e* Gen. 22. 10. ‖ Or, *in.* And [e] kept him strong ‖ against his tender compassion toward his son.
*f* Gen. 19. 16. *g* 2 Pet. 2. 7. 6 [f] When the ungodly [7] perished, she delivered [g] the righteous man,
Who fled from the [8] fire which fell down upon † the five cities [8].
† Gr. *Pentapolis.* 7 Of whose wickedness even to this day
The waste land that smoketh is a testimony,
And plants bearing fruit [9] that never come to ripeness [9]:
*h* Gen. 19. 26. And [h] a standing pillar of salt [10] *is* [10] a monument of an unbelieving soul.
8 For regarding not wisdom,
They gat not only this hurt, that they knew not the things which were [11] good;
But also left behind them to [12] the world [12] a memorial of their foolishness:
[13] So that in the things wherein they offended they [14] could not so much as be hid.
9 But wisdom delivered from [15] pain those that attended upon her.

10 When [i] the righteous fled from his brother's wrath,
*i* Gen. 28. 5, 12. She guided him in [16] right paths,
Shewed him the kingdom of God,
And gave him knowledge of holy things,
Made him [17] rich in his travels [17],
And multiplied *the fruit of* his labours.
*k* Gen. 31. 11 [k] In the covetousness of such as oppressed him she stood by him,
And made him rich.
12 She defended him from his enemies,
And kept him safe from those that lay in wait,
*l* Gen. 32. 24. And [l] in a sore conflict she gave him the victory;
That he might know that godliness is stronger than all.
*m* Gen. 37. 28. & 39. 7. Acts 7. 10. 13 [m] When the [18] righteous was sold, she forsook him not,
But delivered him from sin:
*n* Gen. 39. 21. & 41. 14, 40, 41. [n] She went down with him into the [19] pit,
14 And left him not in bonds,
Till she brought him the sceptre of the kingdom,
‖ Or, *the power of them that ruled over him.* And [20] ‖ power against those that oppressed him [20]:
As for them that had accused him, she shewed them to be liars,
And gave him perpetual glory.
*o* Ex. 1. 12. & 12. 42. ‖ Or, *holy.* 15 [o] She delivered the [21] ‖ righteous people and blameless seed
From [22] the nation that oppressed them [22].
*p* Ex. 3. 12. 16 [p] She entered into the soul of
*q* Josh. 1. 1. Ps. 105. 26. Heb. 3. 5. [q] the servant of the Lord,
*r* Ex. 5. 1. & 7. 10. & 8, & 9, & 10, & 11, & 12, & 13. Ps. 105. 27, &c. And [r] withstood dreadful kings in wonders and signs;
17 Rendered to the [21] righteous a [23] reward of their labours,
Guided them in a marvellous way,
*s* Ps. 105. 39. [s] And [24] was unto them for a cover by day,
‖ Or, *flame.* And a [21] ‖ light of stars in the night season;
*t* Ex. 14. 21, 22, 29. Ps. 78. 13. 18 [t] Brought them through the Red sea,
And led them through much water:
*u* Ex. 14. 27, 28. 19 [u] But she drowned their enemies,
And cast them up [25] out of the bottom of the deep [25].
20 Therefore the righteous spoiled the ungodly,

VAR. REND.—[2] *V.* 1. own transgression (Rom. 5. 15), *Ch.*——[3] *V.* 3. *Or*, revolted.——[4] at the same time (*with his victim. Or, as Gb.*, utterly) by his fratricidal ragings (*Cain died spiritually when he slew Abel*).——[5] *V.* 4. saved it, By steering the just man on (*Greek* by=*Heb.* in) a paltry plank. *Cp. ch.* 14. 5.——[6] *V.* 5. She it was (*so vs.* 1, 6, 10, 13, 15) also, that, after the nations were confounded in unanimity of wickedness. *With the verse cp.* Gen. 11. 8, 9, 31; 12. 1.——[7] *V.* 6. were perishing.——[8] *Lit.* falling fire of Pentapolis.——[9] *V.* 7. *Lit.* at imperfect (*i.e. here*, unperfecting) seasons. *Render:* out of due season. ——[10] *Omit, and supply a comma.* ——[11] *V.* 8. *Or*, honest. ——[12] *Lit.* life; *ch.* 14. 21 (*so used in late Greek, e.g. by Lucian*).——[13] To the end.——[14] might.——[15] *V.* 9. troubles.

VAR. READ.—CHAP. 10. *V.* 5. β *So* B; knew, ℵ A C, *It. Syr. Ar. Arm. Orig. Fri. De.*

VAR. REND.—[16] *V.* 10. straight. *See* Gen. 27. 43; 28. 12 *sqq.* ——[17] thrive amid hardships (Gen. 31. 7 *sqq.*).——[18] *V.* 13. *i.e. Joseph.*——[19] *Or*, dungeon (Ex. 12. 29, *Sept.*).——[20] *V.* 14. authority over his masters (*the Egyptians. But cp. ch.* 16. 4).——[21] *Vs.* 15, 17. *As marg.* ——[22] *V.* 15. a nation of oppressors.——[23] *V.* 17. *See* Ex. 12. 35, 36, *Ch.* ——[24] became.——[25] *V.* 19. from the depth of the abyss. *Or*, from the bottomless depth.

And [26] [x] praised thy holy name, O Lord,
And [27] magnified with one accord thine hand, that fought for them.
21 For wisdom opened the mouth of the dumb,
And made the tongues of [28] them that cannot speak eloquent [28].

## CHAPTER 11.

*5 The Egyptians were punished, and the Israelites reserved in the same thing. 15 They were plagued by the same things wherein they sinned. 17 God could have destroyed them otherwise, 23 but he is merciful to all.*

SHE prospered their works
In the hand of the holy [1] prophet.
2 [a] They went through the wilderness that was not inhabited,
And pitched tents in places where there lay no way.
3 [b] They stood against their enemies,
And [2] were avenged of [2] their adversaries.
4 When they were thirsty, they called upon thee,
And [c] water was given them out of the [3] flinty rock,
And their thirst was quenched [3] out of the hard stone.
5 For by what things their enemies were punished,
By the same they in their need were benefited.
6 [4] For [4] instead of a fountain of a perpetual running river
[d] Troubled with foul blood,
7 [5] For a manifest reproof of [e] that commandment, whereby the infants were slain [5],
Thou gavest unto them abundance of water [6] by a means which they hoped not for [6]:
8 Declaring by that thirst then
[f] How thou hadst punished their adversaries.
9 For when they were tried, albeit but in mercy chastised,
They knew how the ungodly were judged in wrath and tormented,
β Thirsting in another manner than the just β.
10 For these thou didst admonish and [7] try, as a father:
But [8] the other [8], as a severe king, thou didst condemn and [9] punish.
11 Whether they were [10] absent or present,
They were vexed alike.
12 For a double grief came upon them,
And a groaning for the remembrance of things past.
13 For when they heard [11] by their own punishments the other β to be benefited [11],
They ‖ had some [12] feeling of the Lord. ‖ Or, *perceived.*
14 For whom they rejected with scorn, [13] when he was [13] long before thrown out at the casting forth *of the infants*,
Him in the end, when they saw what came to pass, they admired [14].
15 But [15] for the foolish devices of their wickedness,
Wherewith being deceived they worshipped [16] serpents void of reason, and vile beasts,
Thou didst send a multitude of [17] unreasonable beasts [17] upon them for vengeance;
16 That they might know, that [g] wherewithal a man sinneth, [g] ch. 12. 23.
By the same also [18] shall he be [18] punished.
17 For thy Almighty hand, that made the world [19] of matter without form [19], wanted not means
To send among them a multitude of bears, or fierce lions,
18 Or unknown wild beasts, full of rage, newly created,
Breathing out either a fiery [20] vapour,
Or β [21] filthy scents [21] of scattered smoke β,

[x] Ex. 15. 1.
[a] Ex. 16. 1.
[b] Ex. 17. 10, 11, 13.
[c] Ex. 17. 6. Num. 20. 11.
[d] Ex. 7. 17.
[e] Ex. 1. 22. ch. 18. 5.
[f] Ex. 7. 20.

VAR. REND.—[26] *V.* 20. hymned.——[27] praised.——[28] *V.* 21. babes articulate (*cp.* Ex. 4. 10; Ps. 8. 2).——CHAP. II. [1] *V.* 1. *i.e. Moses* (Deut. 18. 15; 34. 10).——[2] *V.* 3. kept off.——[3] *V.* 4. sheer (Deut. 8. 15, *Sept.*) rock, And medicine for thirst.——[4] *V.* 6. *Omit.*——[5] *V.* 7. *Lit.* For reproof of the babe-slaying edict. (*The reason why the Nile was turned into blood.*)——[6] unexpectedly.——[7] *V.* 10. prove. *Cp.* Deut. 8. 2–5.

VAR. READ.—CHAP. II. *V.* 9. β *Transferred hither from the end of v.* 14.

VAR. REND.—[8] *V.* 10. those (*the Egyptians*).——[9] *Lit.* put to close question.——[10] *V.* 11. *i.e. from the events.*——[11] *V.* 13. that by means of their own punishments they (*the Israelites*) were being benefited (*i.e. by thirst in the wilderness, vs.* 4, 5. *The report of the miracle*, Ex. 17. 6, *reminded the Egyptians of their own unrelieved sufferings when their waters were turned into blood, vs.* 6, 12. *Cp. also* Num. 14. 13 *sq.*).——[12] *Or*, perception. *Cp.* Ex. 8. 19.——[13] *V.* 14. *Or*, the man.——[14] *Add* since they had thirsted in another manner than the just.——[15] *V.* 15. *i.e. in return for.*——[16] *Rather*, creeping things.——[17] animals void of reason. *Cp.* Rom. 1. 21–23.——[18] *V.* 16. is he.——[19] *V.* 17. out of formless (*i.e. indeterminate or undifferentiated*) matter.——[20] *V.* 18. *Or*, breath.——[21] *Or*, snorts. (*Greek MSS. always vary between the spellings brōmos and brŏmos*, Joel 2. 20, *for 'stench.' The latter also means 'noise,' with which cp. 'noisome' of smells*).

VAR. READ.—*V.* 13. β had been, ℵ A C, 55, *Fri.*——*V.* 18. β scattering abroad a stench (*or* snorting, *Gb. Gm.*) of smoke, ℵ A C, *It. Fri.*

Or [22] shooting horrible sparkles out of their eyes:
19 Whereof not only the harm might [23] dispatch them at once,
But also [23] the terrible sight utterly destroy them.
20 Yea, and without these might they have fallen down with one blast,
Being [24] persecuted of vengeance [24],
And scattered abroad through the breath of thy power:
But thou hast ordered all things [25] in measure and number and weight.
21 For thou canst shew thy great strength at all times when thou wilt;
And who may withstand the power of thine arm?
22 For the whole world before thee is [h] as a ‖ little grain [26] of the balance,
Yea, as a drop of the morning dew that falleth down upon the earth.
23 But thou hast mercy upon [27] all;
For [27] thou canst do all things,
And [28] winkest at the sins of men, because they should amend [28].
24 For thou lovest all the things that are,
And abhorrest nothing which thou hast made:
For never wouldest thou have made any thing, if thou hadst hated it.
25 And how could any thing have endured, if it had not been thy will?
Or been preserved, if not [29] called [29] by thee?
26 But [i] thou sparest all:
For they are thine, O Lord, thou lover of souls.

[h] Is. 40. 15.
‖ Or, *little weight.*
[i] ch. 12. 16.

## CHAPTER 12.

*2 God did not destroy those of Canaan all at once. 12 If he had done so, who could controul him? 19 But by sparing them he taught us. 23 They were punished with their gods.*

FOR thine [1] incorruptible Spirit is in all [2] things.
2 Therefore chastenest thou them by little and little that offend,
And warnest them by putting them in remembrance wherein they [3] have offended [3],
That leaving their wickedness they may believe on thee, O Lord.
3 For it was thy will to destroy by the hands of our fathers
[4] Both those ‖ old [4] inhabitants of thy holy land,
4 Whom thou hatedst for doing most odious works of ‖ witchcrafts, and [5] wicked sacrifices [5];
5 And [2] also [a] those [2] merciless [β] murderers of children,
[γ] And [6] devourers of man's flesh, and the feasts of blood,
6 With their priests out of the midst of their idolatrous crew [6 γ],
And the parents, [b] that killed with their own hands souls destitute of help:
7 That the land, which thou esteemedst above all other,
Might receive a worthy ‖ colony of God's [7] children.
8 Nevertheless even those thou sparedst as men,
And didst send [8 c] wasps, forerunners of thine host,
To destroy them by little and little.
9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle,
Or to destroy them at once with cruel beasts, or with one rough word:
10 But executing thy judgments upon them by little and little, thou [9] gavest them place of repentance,
Not being ignorant that [10] they were a naughty generation,
And that their malice was bred in them [10],
And that their cogitation would never be [11] changed.
11 For it was a [d] cursed seed from the beginning;
Neither didst thou for fear of any man give them pardon [11] for those things wherein they sinned.
12 [12] For who shall say, [e] What hast thou done?

‖ Or, *ancient.*
‖ Or, *sorceries.*
[a] ch. 14. 23.
[b] Deut. 12. 31.
‖ Or, *new inhabitance.*
[c] Ex. 23. 28. Deut. 7. 20. Josh. 24. 12.
[d] Gen. 9. 25.
[e] Rom. 9. 20.

VAR. REND.—[22] *V.* 18. flashing. —[23] *V.* 19. wear them out, But even.—[24] *V.* 20. pursued by Justice. —[25] by.—[26] *V.* 22. out of *or* from: *see marg.*—[27] *V.* 23. all men, Because.—[28] *Lit.* overlookest the sins of men, unto repentance. *Cp.* Acts 17. 30; Rom. 2. 4.—[29] *V.* 25. called *into being.*—CHAP. 12. [1] *V.* 1. *i.e. imperishable.* —[2] *Vs.* 1, 5. *Omit. The verse belongs to the close of ch.* 11.—[3] *V.* 2. sin.

VAR. REND.—[4] *V.* 3. The ancient.—[5] *V.* 4. unhallowed rites (*strictly, of initiation*).—[6] *Vs.* 5, 6. *Text corrupt. See Var. Read.*—[7] *Vs.* 7, 20. servants. —[8] *V.* 8. *Or,* hornets (*see marg. refs.*).—[9] *V.* 10. wert granting *or* offering (Heb. 12. 17).—[10] *Lit.* their origin was evil, And their vice innate. —[11] *Vs.* 10, 11. changed, For it was a race accursed from the outset. Nor yet (*referring back to v.* 9) was it from fear of any one that thou wert granting amnesty (*but to allow them 'place of repentance'*).—[12] *V.* 12. *It was not from fear, for Thou hast no superior.*

VAR. READ.—CHAP. 12. *V.* 5. β murders, *Fri.*—*Vs.* 5, 6. γ And the feast of the sacrificial eaters of human flesh, And the initiates (*ch.* 8. 4) of the abominable (*Gm. Reu.*) banquet of blood (*Plutarch has* thiasos *in the sense of* 'banquet,' *Cleom.* 34). *Or,* and the feast . . . flesh and blood, The initiates out of the midst of the band, *Fri. De. Sw.*

Or who shall withstand thy judgment?
Or who shall accuse thee [13] for the nations that perish, whom thou hast made?
‖ Or, *in thy presence.* ‖ Or, *a revenger.* Or who shall come to stand ‖ against thee, to be ‖ revenged for the unrighteous men? [13]
13 For neither is there any God but thou that *f* careth for all,
To whom thou mightest shew that thy judgment is not unright.
14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.
15 [14] Forsomuch then [14] as thou art righteous thyself, thou orderest all things righteously:
*g* Job 10. 2. *g* Thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.
16 For thy [15] power is the beginning [15] of righteousness,
*h* ch. 11. 26. And [16] *h* because thou art the Lord of all, it maketh thee to be gracious unto all [16].
17 For when men will not believe that thou art of [17] a ‖ full [17] power, thou shewest thy strength,
‖ Or, *perfect.* And among them that *β* know it *β* thou makest their [18] boldness manifest.
18 But thou, [19] mastering thy [19] [15] power, judgest with [20] equity,
And orderest us with great favour [20]:
For thou mayest use power when thou wilt.
19 But by such works [21] hast thou taught thy people
That the just man should be [22] merciful,
And hast made thy children [22] to be of a good hope
That thou givest repentance for sins.
*i* Rom. 9. 22. 20 For if *i* thou didst punish the enemies of thy [7] children, and [23] the condemned [23] to death, with such deliberation *β*,
Giving them time and place, whereby they might [24] be delivered from their malice [24]:
21 With how great circumspection didst thou judge thine own sons,
Unto whose fathers thou [25] hast sworn, and made [25] covenants of good promises?
22 Therefore, whereas thou dost chasten us, thou scourgest our enemies [26] a thousand times more,
To the intent that, when we judge, we should carefully think of thy goodness,
And when we ourselves are judged, we should look for mercy.
23 [27] Wherefore, whereas men have lived dissolutely and unrighteously,
*k* ch. 11. 16. & 16. 1. *k* Thou hast tormented them with their own ‖ abominations [27].
‖ Or, *abominable idols.*
24 *l* For they went astray [28] very far in the ways of error,
*l* ch. 11. 15. Rom. 1. 23. And held them for gods, which even among the beasts of their enemies were despised,
Being deceived, [29] as children of no understanding [29].
25 Therefore unto them, as to children without the use of reason,
Thou didst send [30] a judgment to mock them [30].
26 But they [31] that would not be reformed by that correction, wherein he dallied with them,
Shall [31] feel a judgment worthy of God.
27 [32] For, look, for what things they grudged, when they were punished,
That is, for them whom they thought to be gods; [now] being punished in them,
When they saw it, they [32] acknowledged him to be the true God, whom before they [33] denied to know;

VAR. REND.—[13] *V.* 12. in respect of the perdition of nations, which thou thyself madest? Or who shall enter upon a statement (=*state a case*) against thee, as advocate (*or* avenger) in respect of unjust men? ——[14] *V.* 15. But.——[15] *V.* 16. strength (*so v.* 18) is a source. *The thought is explained by what follows.* ——[16] thy being master of all maketh thee to spare all. *See marg. ref.*——[17] *V.* 17. perfect (*i.e. absolute or infinite*).——[18] *Or*, rashness.——[19] *V.* 18. being master of (*v.* 16).——[20] *Or*, mildness, And rulest us with much forbearance (*lit.* sparing).——[21] *V.* 19. thou taughtest. ——[22] a lover of men (*ch.* 7. 23), And madest thy sons. ——[23] *V.* 20. *Rather*, them that were due.

VAR. READ.—*V.* 17. *β* know not, A, *It. Arm.* —— *V.* 20. *β Add* and indulgence, ℵ; and entreaty, B.

VAR. REND.—[24] *V.* 20. *Or*, depart from their wickedness.——[25] *V.* 21. gavest oaths and.——[26] *V.* 22. ten. (*Perhaps*, with a myriad blows.)——[27] *V.* 23. Hence also the unrighteous that lived in folly of life thou didst torment by means of their own loathsome gods. *See* Ex. 7. 10 *sqq.*; *ch.* 11. 15, 16.——[28] *V.* 24. *Or*, too far. *Or*, beyond (the ways, *etc.*), *Gb.* ——[29] like silly babes. *Among other creatures sacred in Egypt were snakes, frogs, crocodiles, cats, dogs, mice, and beetles.* ——[30] *V.* 25. the judgment for a sport at them.—— ——[31] *V.* 26. if not warned by sportive censure, Were to. (*The verse states the Divine intention, in case the Egyptians should not take warning by the lighter plagues.*) ——[32] *V.* 27. *Rather*, For the creatures at which they were themselves displeased when they suffered by them, These, namely, which they supposed to be gods; When in (= by means of: *see v.* 23) them they were being punished, They perceived and. *Cp.* Ex. 8. 19.——[33] refused.

[34] And therefore came extreme damnation [34] upon them.

## CHAPTER 13.

1 *They were not excused that worshipped any of God's works.* 10 *But most wretched are they that worship the works of men's hands.*

1 SURELY vain [2] are all men by nature, who [2] are ignorant of God,
And [a] could not out of the good things that are seen know him that is:
Neither by considering the works did they acknowledge the [3] workmaster;
2 [b] But deemed either fire, or wind, or the swift air,
Or the circle of the stars, or the violent water,
Or the lights of heaven, to be the gods which govern the world.
3 With whose beauty if they being delighted took them to be gods;
Let them know how much better [4] the Lord of them is [4]:
For the first author of beauty [5] hath created them.
4 But if they were astonished at their power and [6] virtue,
Let them [7] understand by [7] them, how much mightier he is that made them.
5 [c] For by the greatness and beauty of [8] the creatures
Proportionably the maker of them is seen [8].
6 [9] But yet for this they are the less to be blamed:
For they peradventure err [9],
Seeking God, and desirous to find him.
7 For [10] being [d] conversant in his works they || search *him* diligently,
And believe their sight: because [10] the things are [11] beautiful that are seen.
8 Howbeit [12] neither are they [12] to be pardoned.
9 For if they were able to know so much, that they could [13] aim at [13] the world;
How did they not sooner find out the Lord thereof?

[a] Rom. 1. 19, 20.
[b] Deut. 4. 19. & 17. 3.
[c] Rom. 1. 20.
[d] Rom. 1. 21.
|| Or, *seek.*

10 But miserable are they, and in [e] dead things is their hope,
Who called them gods, [f] which are the works of men's hands,
Gold and silver, [14] to shew art in, and resemblances of beasts [14],
Or a stone good for nothing, the work of an ancient hand.
11 [15] [g] Now a [15] || carpenter that felleth timber, after he hath sawn [16] down a tree meet for the purpose [16],
And taken off all the bark skilfully round about, and hath wrought it handsomely,
And made a vessel thereof fit for the service of man's life;
12 And after spending the || refuse of his work to dress his meat, hath filled himself;
13 And taking the very refuse [17] among those which served to no use [17],
Being a crooked piece of wood, and [18] full of knots,
Hath carved it [19] diligently, when he had nothing else to do [19],
And formed it by the skill of his [β] understanding,
[20] And fashioned it to the image of a man;
14 Or made it like some vile beast,
[21] Laying it over with vermilion, and with paint colouring it red,
And [21] covering every [22] spot therein;
15 And [h] when he [23] had made a convenient room for it,
Set [23] it in a wall, and made it fast with iron:
16 [24] For he provided for it that it might not fall,
Knowing that it was unable to help itself;
[25] For it is an image, and hath need of help:
17 [26] [i] Then maketh he prayer for his goods, for his wife and children,
And is not ashamed to speak [26] to that which hath no life.
18 For health he calleth upon that which is weak:
For life prayeth to that [k] which is dead:

[e] ver. 18. ch. 15. 17.
[f] Ps. 115. 4. & 135. 15.
[g] Is. 44. 13, &c. Jer. 10. 3, &c.
|| Or, *timberwright.*
|| Or, *chips.*
[h] Is. 46. 7.
[i] Is. 44. 17, 19.
[k] ver. 10.

VAR. REND. — [34] *V.* 27. Wherefore also the extremity of their sentence came (1 Thess. 2. 16). —— CHAP. 13. [1] *V.* 1. For. —— [2] were. —— [3] artificer. —— [4] *V.* 3. than these their Lord is. —— [5] did create. —— [6] *V.* 4. activity. —— [7] *Or,* perceive from (Rom. 1. 20). —— [8] *V.* 5. things created The Author of their being is judged of proportionally. —— [9] *V.* 6. But still upon these (*the worshippers of the elements*) there is small blame; For indeed of themselves (=*naturally*) perchance they go astray, While. —— [10] *V.* 7. *Or,* living among his works they examine them closely; And trust their vision that. —— [11] *And therefore worthy of adoration.* —— [12] *V.* 8. not even they are. —— [13] *V.* 9. guess at the meaning of.

VAR. REND. — [14] *V.* 10. exercises of art and representations of animals. *A lower idolatry than worship without images.* —— [15] *V.* 11. But if even some. —— [16] out an handy (*lit.* easily moved) tree. —— [17] *V.* 13. of them (*i.e. the refuse pieces*), which was serviceable for nothing. —— [18] overgrown with. —— [19] *Lit.* with the pains of his idleness. —— [20] He hath (*Apodosis to v.* 11: *Gm. De.*). —— [21] *V.* 14. daubing. —— [22] flaw. —— [23] *V.* 15. hath made a cell worthy of it, He hath set. (*Full stop after* iron.) —— [24] *V.* 16. So then. —— [25] For truly. —— [26] *V.* 17. But when he prayeth for possessions and for his marriage and for children, He is not ashamed of talking.

VAR. READ. — CHAP. 13. *V.* 13. β relaxation *or* leisure, ℵ A B, 6 *cursives, Ald. Fri. Sw. De.*

For aid humbly beseecheth †that which hath least means to help:
And for a good journey he asketh of that which cannot set a foot forward:
19 And for gaining and getting, and for good success of his hands,
[27] Asketh ability to do of [28] him, that is most unable to do any thing [28].

† Gr. *that hath no experience at all.*

## CHAPTER 14.

*1 Though men do not pray to their ships, 5 yet are they saved rather by them than by their idols. 8 Idols are accursed, and so are the makers of them. 14 The beginning of idolatry, 23 and the effects thereof. 30 God will punish them that swear falsely by their idols.*

AGAIN, one preparing himself to sail, and about to pass through the raging waves,
Calleth upon a piece of wood more rotten than the ‖ vessel that carrieth him.
2 For verily desire of gain devised [1] ‖ that,
And the β workman built it by his [2] skill β.
3 But thy providence, O Father, [3] governeth it:
For thou [4] a hast made a way [4] in the sea,
And a safe path in the waves;
4 Shewing that thou canst save from all danger:
[5] Yea, though a man went to sea without art [5].
5 [6] Nevertheless thou wouldest not that the works of thy wisdom should be idle,
And therefore do men commit their lives [7] to a small [7] piece of wood,
And passing the rough sea [8] in a weak vessel [8] are saved.
6 [b] For in the old time also, when the proud giants perished,
The hope of the world [3] governed by thy hand escaped [8] in a weak vessel [8],
And left [9] to all ages [9] a seed of generation.
7 For blessed is the [10] wood whereby [11] righteousness cometh.

‖ Or, *ship.*

‖ Or, *vessel, or, ship.*

*a* Ex. 14. 22.

*b* Gen. 6. 4. & 7. 18, 21, 22.

8 But [12] *c* that which is made with hands is cursed, as well it, as he that made it:
He, because he made it; and it, because, being corruptible, it was called god.
9 *d* For the ungodly and his [13] ungodliness are both alike hateful unto God.
10 For that which is made shall be punished together with him that made it.
11 Therefore *e* even ‖ upon the idols of the Gentiles shall there be a visitation:
Because in [14] the creature of God they are become [14] an abomination,
And [15] *f* † stumblingblocks to [15] the souls of men,
And a ‖ snare to the feet of the unwise.
12 For *g* the devising of idols was the beginning of *spiritual* fornication,
And the invention of them the corruption of life.
13 For neither were they from the beginning,
Neither shall they be for ever.
14 For by the vain glory of men β they entered into the world,
And therefore [16] shall they come shortly to an end [16].
15 For a father afflicted with untimely mourning,
When he [17] hath made an image of his child soon taken away,
Now honoured him as a god, which was then a dead man,
And delivered to those that were under him [18] ceremonies and sacrifices [18].
16 [19] Thus † in process of time an ungodly custom grown strong [19] was kept as a law,
And [20] graven images [21] were worshipped by the commandments of ‖ kings.
17 Whom men could not honour ‖ in presence, because they dwelt far off,
They [22] took the counterfeit of his visage from far,

*c* Ps. 115. 8. Bar. 6. 4.

*d* Ps. 5. 5.

*e* See Is. 46. 1. Jer. 46. 25. & 49. 3.

‖ Or, *to*, or, *by.*

*f* Jer. 10 8. Hab. 2. 18.

† Gr. *scandals.*

‖ Or, *trap.*

*g* ver. 27.

† Gr. *in time.*

‖ Or, *tyrants.*

‖ Or, *in sight.*

VAR. REND.—[27] *V.* 19. He beggeth.——[28] that which is least able with the hands. —— CHAP. 14. [1] *V.* 2. the latter (*i.e. the ship*).——[2] *Lit.* wisdom.——[3] *V.* 3. doth pilot (*v.* 6; piloted). —— [4] madest a way even (*see* Isa. 43. 16).——[5] *V.* 4. Whenever a man goeth thereon (*like Israel in the Red Sea*) even without the help of art.——[6] *V.* 5. *i.e. God willed that men should use the artistic wisdom with which he endowed or inspired them* (*v.* 2; Ex. 31. 2 *sqq.*; 1 Kings 7. 14; Isa. 28. 26).——[7] even to the smallest. ——[8] *Vs.* 5, 6. on a raft.——[9] *V.* 6. unto the age.——[10] *V.* 7. *i.e. Noah's Ark.*——[11] *i.e. a righteous race.*

VAR. READ.—CHAP. 14. *V.* 2. β artificer Wisdom built it, ℵ A B, 2 *cursives*, *Compl. Clem. Alex. See ch.* 7. 22.

VAR. REND.—[12] *V.* 8. *i.e. the wooden idol* (Isa. 2. 18, *Sept.*).——[13] *V.* 9. *i.e. the object of it.*——[14] *V.* 11. a thing created by God they became (*i.e. in the wood, which was carven into an image*). —— [15] traps for (Josh. 23. 13).——[16] *V.* 14. a speedy end of them was purposed (*by God*).——[17] *V.* 15. had. —— [18] mysteries (*v.* 23) and rites of initiation (*ch.* 12. 4).——[19] *V.* 16. *Lit.* Then (*v.* 22), in time grown strong, the impious custom.——[20] *Insert* the.——[21] began to be.——[22] *V.* 17. fashioned a counterfeit of the distant features, And made a visible likeness of the.

VAR. READ.—*V.* 14. β death, ℵ A. (*From ch.* 2. 24.)

And made an express image of a [22] king whom they honoured,
To the end that by this their forwardness they might flatter him that was absent, as if he were present.
18 [23] Also the singular diligence of the artificer did help
To set forward the ignorant to more superstition.
19 For he, peradventure willing to please one in authority,
Forced [24] all his skill to make the resemblance †of the best fashion.
† Gr. *to the better.*
20 And so [24] the multitude, allured by the grace of the work,
Took him now for [25] a god, which a little before was but honoured as a man.
21 And this [26] was an occasion to deceive the world:
For [26] men, serving either [27] calamity or tyranny,
Did ascribe unto stones and stocks the [28] incommunicable ‖ name [23].
‖ Or, *of God.*
22 [19] Moreover this was not enough for them, that they erred in the knowledge of God;
But whereas they [29] lived in the great war of ignorance,
Those so great [30] plagues called [30] they peace.
23 For whilst they [h] slew their children in sacrifices, or used secret [18] ceremonies,
Or [31] made revellings of strange rites;
h Deut. 18. 10. Jer. 7. 9. & 19. 4. ch. 12. 5, 6.
24 They kept neither lives nor marriages any longer undefiled:
But either one slew another traiterously, or grieved him by adultery.
25 [i] So that there reigned [32] in all men ‖ without exception blood, manslaughter [32], theft, and [33] dissimulation,
i Rom. 1. 29, &c.
‖ Or, *confusedly.*
Corruption, unfaithfulness, [34] tumults, perjury,
26 Disquieting of good men, forgetfulness of good turns,
Defiling of souls, changing of ‖kind,
‖ Or, *sex.*
Disorder in marriages, adultery, and [35] shameless uncleanness [35].
27 [k] For the worshipping of idols †not to be named
Is the beginning, the cause, and the end, of all evil.
k Rom. 1. 25, 26.
† Gr. *nameless.* Ex. 23. 13.
28 For either [36] they are mad when they be merry, or [37] prophesy lies,
Or live unjustly, or else lightly forswear themselves.
29 For insomuch as their trust is in idols, which have no life;
Though they swear falsely, yet they look not to be hurt.
30 Howbeit for both causes shall they be justly punished:
Both because they thought not well of God, ‖ giving heed unto idols,
‖ Or, *devoted.*
And also unjustly swore in deceit, despising holiness.
31 For it is not the power of them by whom they swear:
But it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

## CHAPTER 15.

1 *We do acknowledge the true God.* 7 *The folly of idolmakers,* 14 *and of the enemies of God's people;* 15 *because, besides the idols of the Gentiles,* 18 *they worshipped vile beasts.*

BUT thou, [1] O God, art gracious and true,
Longsuffering, and in mercy ordering all things.
2 For if we sin, we are thine, knowing thy power:
But we will not sin, knowing that we are counted thine.
3 For to know thee is [2] perfect righteousness:
Yea, to know thy power is the root of immortality.
4 For neither did the [3] mischievous invention of men [4] deceive us,
Nor an image [5] spotted with divers colours,
The [6] painter's fruitless labour [6];
5 The sight [7] whereof β ‖ enticeth fools to lust after it β,
‖ Or, *turneth a reproach to the foolish.*
And so they desire [7] the form of a dead image, that hath no breath.
6 Both they that make them, they that desire them, and they that worship them,

VAR. READ.—[23] *V.* 18. *Lit.* But the artist's emulation impelled even strangers (*lit.* those who did not know, *scil. the personage represented. Cp. ch.* 19. 14) to an intensity of devotion (*i.e. the exaggerated cultus of the image was partly due to its beauty as a work of art*).——[24] *Vs.* 19, 20. the likeness to more beauty by his art; While. —— [25] *V.* 20. an object of worship (Acts 17. 23). —— [26] *V.* 21. *Lit.* became an ambush (*or* snare) to life (*ch.* 10. 8); To wit, that.——[27] *See v.* 15.——[28] *i.e.* JEHOVAH *or rather* JAHVAH: Ex. 3. 13 *sq.*; 6. 3; Isa. 45. 5.——[29] *V.* 22. live.——[30] evils call. (*The verbs of vs.* 23–25 *are all presents.*)—— [31] *V.* 23. mad (*a misprint in A.V., Arn.*).——[32] *V.* 25. everywhere promiscuously blood and murder. —— [33] treachery.——[34] confusion.

VAR. READ.—[35] *V.* 26. lasciviousness. ——[36] *V.* 28. men. *The reference is to the frantic orgies of heathen festivities.* —— [37] *As did the heathen oracles.* —— CHAP. 15. [1] *V.* 1. our.——[2] *V.* 3. *Or,* entire, Jam. 1. 4. ——[3] *V.* 4. artful (*ch.* 1. 4).——[4] lead us astray. —— [5] *Said in scorn* (Jude 23).——[6] barren work of painters. ——[7] *V.* 5. *Lit.* of which things to a fool cometh to longing; And he yearneth for.

VAR. READ.—CHAP. 15. *V.* 5. β *So* ℵ A C, *Ven.*, 7 *cursives, Compl. It. Syr. Ar. Arm. Fri.; as marg.*, B, *Sw.*

Are lovers of evil things, and are
worthy [8] to have such things to
trust upon [8].

*a* Rom. 9. 21.

7 For the [a] potter, tempering soft
earth,
Fashioneth every vessel with
much labour for our service:
Yea, of the same clay he maketh
Both the vessels that serve for
clean uses,
And [9] likewise also all such as
serve to the contrary [9]:
But what is the use of either sort,
The [10] potter himself [10] is the
judge.
8 And [11] employing his labours
lewdly [11], he maketh a vain
god of the same clay,
Even he which a little before was
[12] made of earth himself,
And within a little while after re-
turneth to the same, out of the
which he was taken [12],

*b* Luke 12. 20.

When his [b] life which was lent him
shall be demanded.
9 Notwithstanding his care is, not
that he [13] shall || have much la-
bour,

|| Or, *be sick, or, die.*

Nor that his life is short:
But striveth to excel [13] goldsmiths
and silversmiths,
And [14] endeavoureth to do like [14]
the workers in brass,
And counteth it his glory to make
counterfeit things.
10 [15] His heart is ashes,
His hope is [16] more vile [16] than earth,
And his life of less value than
clay:
11 Forasmuch as he knew not [17] his
Maker [17],
And him that inspired into him
an active soul,

*c* Gen. 2. 7.

And [c] breathed in a living spirit.
12 But [β] they counted our life a pas-
time,

† Gr. *life.*

And our †time here a [18] market
for gain:
For, say they, we must be getting
[19] every way, though it be by
evil means [19].

‖ Or, *so.*

13 ‖ For this man, that of earthly
matter maketh brittle vessels
and graven images,
[20] Knoweth himself to offend above
all others.
14 [21] And all the enemies of thy peo-
ple, that [22] hold them in sub-
jection,
[23] Are most foolish, and [23] are more
miserable than [24] very babes [24].
15 For [25] they counted all the idols of
the heathen to be gods:

*d* Ps. 115. 5, 6, 7. & 135. 16, 17.

[d] Which neither have the use of
eyes to see,

‖ Or, *air.*

Nor noses to draw ‖ breath,
Nor ears to hear,
Nor fingers of hands to handle;
And as for their feet, they are
slow to go.
16 For [26] man made them,
And [27] he that borrowed his own
spirit fashioned them:
[28] But no man can make a god like
unto himself.
17 [29] For being mortal, he worketh

*e* ch. 13. 10, 18.

[e] a dead thing with wicked
hands:
For he himself is better than the
things which he worshippeth:
β [30] Whereas he lived *once*, but
they never.
18 Yea, they [31] worshipped those
beasts also [32] that are most
hateful [32]:
[33] For being compared together,
some are worse than others [33].
19 [34] Neither are they beautiful, so
much as to be desired in re-
spect of beasts:
But they went without [34] the
praise of God and his blessing.

## CHAPTER 16.

*2 God gave strange meat to his people, to stir up their appetite, and vile beasts to their enemies, to take it from them. 5 He stung with his serpents, 12 but soon healed them by his word only. 17 The creatures altered their nature to pleasure God's people, and to offend their enemies.*

VAR. REND.—[8] *V.* 6. *Lit.* of such hopes.——[9] *V.* 7. the contrary sort, all alike.——[10] worker in clay.——[11] *V.* 8. toiling amiss.——[12] Gen. 2. 7; 3. 19.——[13] *V.* 9. must fall sick, Nor yet that he hath a soon-ending life; But he standeth against (*i.e. vies with*).——[14] mimicketh. *The allusion is to the glazed earthenware idols so common in Egypt.*——[15] *V.* 10. *See* Isa. 44. 20, *Sept.*——[16] cheaper.——[17] *V.* 11. *Lit.* Him that fashioned (moulded *or* modelled) him: Isa. 45. 9.——[18] *V.* 12. Amos 8. 5; Jam. 4. 13.——[19] from whatever source, even if it be from evil.

VAR. READ.—*V.* 12. β he, ℵ$^{c.a}$ B, 4 *cursives, Fri. Sw.*

VAR. REND.—[20] *V.* 13. *He is worse than the sculptor or the wood-carver whose creations are real works of art, and so far noble. His material—earth—is the basest, and his work a cheap imitation* (*v.* 9), *devoid of charm and dignity, suggesting nothing of the Divine, and thus a greater insult to the Godhead.*——[21] *V.* 14. But.——[22] oppressed them (*ch.* 17. 2).——[23] were.——[24] *Lit.* the soul of a babe.——[25] *V.* 15. *e.g. the Assyrians,* 2 Kings 18. 33 *sq.: cp.* 2 Kings 17. 26 *sq. Cyrus recognized the gods of Babylon, Alexander those of Egypt, Rome those of her subject-peoples.*——[26] *V.* 16. a man.——[27] one. *See v.* 8.——[28] For.——[29] *V.* 17. But.——[30] *Lit.* of which. *See Var. Read.*——[31] *V.* 18. worship.——[32] *e.g. serpents and crocodiles.*——[33] *Explanatory of* '*most hateful*': For in comparative brutishness (*or*, mad rage, Luke 6. 11) they are worse than the rest.——[34] *V.* 19. Nor yet, regarded as beasts (*lit.* as in respect of animals: *ch.* 7. 9), do they chance to be beautiful (Gen. 1. 4) so far as that men should yearn for them; But they have escaped both. *The writer excludes repulsive creatures, such as crocodiles and serpents, from the blessing of* Gen. 1. 22. *Cp. also* Gen. 3. 14.

VAR. READ.—*V.* 17. β Because, ℵ, *Vulg. Arn. De.*

THEREFORE [1] [a] by the like were they punished worthily,
And by [2] the multitude of beasts [b] tormented.
2 Instead of which punishment, dealing graciously with thine own people,
Thou preparedst for them meat [3] of a strange taste,
Even [c] quails to stir up their appetite [3]:
3 To the end that [4] they, desiring food,
Might for the ugly sight of the [5] beasts sent among [5] them
Lothe even that, which they must needs desire;
But [6] these, [7] suffering penury for a short space,
Might be made partakers of a strange taste [7].
4 For it was requisite, that upon [4] them exercising tyranny should come [8] penury, which they could not avoid:
But to [6] these it should only be shewed how their enemies were [9] tormented.
5 For when the horrible [10] fierceness of beasts [10] came upon [6] || these,
And they [11] perished with the [d] stings [11] of crooked serpents,
Thy wrath endured not [12] for ever [12]:
6 But they were troubled for a small season, that they might be admonished,
Having [e] a β sign of salvation,
[13] to put them in remembrance of [13] the commandment of thy law.
7 For he that turned himself toward it was not saved by the thing that he saw,
But by thee, that art the Saviour of [14] all.
8 And in this [15] thou madest thine enemies confess [15],
That it is thou who deliverest from all evil:
9 For [f] them the bitings of [16] grasshoppers and flies killed,
Neither was there found any remedy for their life:
For they were worthy to be punished by such.
10 But thy sons not the very teeth of venomous [17] dragons overcame:
For thy mercy [18] was *ever* by them [18], and healed them.
11 For they were † pricked, [19] that they should remember thy words [19];
And were quickly saved,
[20] That not falling into deep forgetfulness,
They might be || continually mindful of [20] thy goodness.
12 For it was neither herb, nor mollifying plaister, that restored them to health:
But thy word, O Lord, which healeth all things.
13 For thou hast power of life and death:
Thou [g] leadest [21] to the gates of [22] hell, and bringest up again.
14 A man indeed killeth through his malice:
[23] And the spirit, when it is gone forth, returneth not;
Neither the soul received up cometh again [23].
15 But it is not possible to escape thine hand.
16 [h] For the ungodly, [24] [i] that denied [24] to know thee, were scourged by the strength of thine arm:
With strange rains, hails, and showers, were they persecuted, that they could not avoid,
And through fire were they consumed.
17 For, which is most to be wondered at, [25] [k] the fire had more force in the water, that quencheth all things:
For the world [l] fighteth for the righteous.
18 For [26] some time the flame was mitigated,
That it might not burn up the

[a] ch. 12. 23.
[b] Num. 21. 6. ch. 11. 15, 16.
[c] Num. 11. 31.
|| Or, *thy people.*
[d] Num. 21. 6. 1 Cor. 10. 9.
[e] Num. 21. 9.
[f] Ex. 8. 24. & 10. 4. Rev. 9. 3, &c.
† Gr. *stung.*
|| Or, *never drawn from.*
[g] Deut. 32. 39. 1 Sam. 2. 6. Ps. 105. Tobit 13. 2.
[h] Ex. 9. 23.
[i] Ex. 5. 2.
[k] ch. 19. 20.
[l] Judg. 5. 20. See ver. 24.

VAR. REND.—CHAP. 16. [1] *V.* 1. *See ch.* 11. 16, *and marg. ref.*——[2] a.——[3] *V.* 2. even quails, Unwonted (*lit.* strange) fare for the craving of appetite. *Cp. ch.* 19. 12.——[4] *Vs.* 3, 4. those (*i.e. the Egyptians*).——[5] *V.* 3. things sent against. *See* Ex. 8. 3.——[6] *Vs.* 3, 4, 5. *The Israelites.*——[7] *V.* 3. after being in want for a brief while, Might partake of even unwonted fare.——[8] *V.* 4. want.——[9] being tormented.——[10] *V.* 5. venom (Deut. 32. 33, *Sept.*) of noxious beasts (*a late usage of the Greek term*).——[11] were perishing by the bites.——[12] to the uttermost (*ch.* 19. 1: *cp.* 1 Thess. 2. 16).——[13] *V.* 6. *Or*, that they might remember.——[14] *V.* 7. *Viz. who are ever saved.*——[15] *V.* 8. thing also thou didst persuade our enemies.

VAR. READ.—CHAP. 16. *V.* 6. β counsellor, ℵ A, *Ven. Ald.*

VAR. REND.—[16] *V.* 9. locusts. *The verse implies a misunderstanding of the expression* 'This death' *in* Ex. 10. 17: *cp. Jos. Ant.* 2. 14. 3.——[17] *V.* 10. *i.e. serpents.*——[18] *Rather*, came to their help.——[19] *V.* 11. to remind them of thine oracles (Acts 7. 38).——[20] That they might not, by falling, *etc.*, Become unconcerned about (*lit.* undistracted; Ecclus. 40. 1: *cp.* Luke 10. 40).——[21] *V.* 13. down to.——[22] Hades.——[23] *V.* 14. But a spirit departed he bringeth not back, Nor releaseth (*or*, causeth to return: *cp. ch.* 2. 1) a taken soul.——[24] *V.* 16. refusing (Ex. 5. 2).——[25] *V.* 17. *See* Ex. 9. 24.——[26] *V.* 18. at one. *See ch.* 19. 20, 21. *The idea is that the plagues were simultaneous.*

beasts that were sent against the ungodly;
But themselves might see and perceive that they were [27] persecuted with the judgment of God.
19 And at another time it burneth even in the midst of water above the power of fire,
That it might destroy the fruits of an unjust land.
*m* Ex. 16. 14. Num. 11 7. Ps. 78. 25. John 6. 31.
20 *m* Instead whereof thou feddest thine own people with angels' food,
And didst send them from heaven bread prepared [28] without their labour [28],
[29] Able to content every man's delight [29], and agreeing to every taste.
*n* Judg. 6. 4. || Or, *manna.*
21 For thy [30] *n* || sustenance declared thy sweetness unto thy children,
And serving to the appetite of the eater, || tempered itself to every man's liking.
|| Or, *was tempered.*
*o* ch. 19. 21.
22 *o* But [31] snow and ice [31] endured the fire, and melted not,
That they might know that fire burning in the hail, and [32] sparkling in the rain [32], did destroy the fruits of the enemies.
23 But [33] this again did even forget his own strength,
That the righteous might be nourished.
*p* ch. 19. 6.
24 For *p* the [34] creature that serveth [34] thee, who art the Maker,
Increaseth his strength against the unrighteous for their punishment,
And abateth his strength for the benefit of such as put their trust in thee.
25 Therefore [35] even then was it altered into all || fashions,
|| Or, *things.*
And [36] was obedient to thy grace, that nourisheth all things [36],
|| Or, *of them that prayed.*
According to the desire || of them that had need:
26 That thy children, O Lord, whom thou [37] lovest, might know,
*q* Deut. 8. 3. Matt. 4. 4.
That *q* it is not the [38] growing of fruits that nourisheth man:
But that it is thy word, which preserveth them that put their trust in thee.
27 For [31] that which was not destroyed of the fire,
*r* Ex. 16. 21.
*r* Being warmed [39] with a little [39] sunbeam, soon melted away:
28 That it might be known, that
*s* Ps. 88. 13.
*s* we must [40] prevent the sun to give thee thanks,
And at the dayspring pray unto thee.
29 For the hope of the unthankful shall melt away as the winter's hoar frost,
And shall run away as unprofitable water.

## CHAPTER 17.

1 *Why the Egyptians were punished with darkness.* 4 *The terrors of that darkness.* 11 *The terrors of an ill conscience.*

FOR great are thy judgments, and [1] cannot be expressed:
Therefore [2] || unnurtured souls have erred.
|| Or, *souls that will not be reformed.*
2 For when unrighteous men thought to oppress the holy nation;
*a* Ex. 10. 22.
*a* They being shut up || in their houses, the prisoners of darkness, and fettered with the bonds of a long night,
|| Or, *under their roofs.*
[3] Lay [there] || exiled from the eternal providence.
|| Or, *fugitives.*
3 For while they supposed [4] to lie hid [4] in their secret sins,
They were β [5] scattered [6] || under a dark vail [6] of forgetfulness,
|| Or, *in.*
Being horribly astonished, and troubled with [strange] [7] || apparitions.
|| Or, *sights.*
4 For neither might the [8] corner that held them keep them from fear:
But β noises [9] [as of waters] [9] falling down β sounded about them,
And sad visions appeared unto them with [10] heavy countenances [10].
5 No power of the fire might give them light:
Neither could the bright flames of the stars endure to lighten that [11] horrible night.
6 Only there [12] appeared unto [12] them

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VAR. REND.—[27] *V.* 18. *Lit.* driven by. —— [28] *V.* 20. *So Wa.;* (didst send) unfailingly, *Gm. Bi.*——[29] *Lit.* Involving (*or,* availing for) every pleasure (*i.e. of the palate*).——[30] *V.* 21. *See* Judg. 6. 4, *Sept.* (*where the same Greek term=Heb.* 'living,' 'food'). Substance, *Gm. Gb.*——[31] *Vs.* 22, 27. *i.e. the manna which was like hoar-frost,* Ex. 16. 14, *and of the colour of bdellium* (ice, *Sept.*), Num. 11. 7, *and was baked in pans,* Num. 11. 8. *See also ch.* 19. 21.——[32] *V.* 22. flashing in the rains.——[33] *V.* 23. *i.e. fire.*——[34] *V.* 24. creation, in serving.——[35] *V.* 25. also.——[36] did serve thine all-sustaining bounty.——[37] *V.* 26. lovedst, might learn.——[38] *Lit.* kinds; *or,* productions.

VAR. REND.—[39] *V.* 27. by a transient.——[40] *V.* 28. *i.e. be up before.* —— CHAP. 17. [1] *V.* 1. hard to be told, *i.e. indescribable.* —— [2] undisciplined *or* uninstructed.——[3] *V.* 2. *See* Ex. 10. 23. *The chapter is a highly-wrought imaginative expansion of the older account.* —— [4] *V.* 3. themselves unseen. —— [5] *Text corrupt. See Var. Read.*——[6] with a blind pall.—— [7] *Cp.* Ps. 78. 49, 'evil angels,' *Ch.* —— [8] *V.* 4. *Cp.* Amos 6. 10.——[9] *Omit.* —— [10] doleful (*lit.* unsmiling) faces.——[11] *V.* 5. sullen *or* lowering.——[12] *V.* 6. would shine through upon.

VAR. READ.—CHAP. 17. *V.* 3. β darkened, A C, 4 *cursives,* 3 *Paris MSS. Fri.*——*V.* 4. β alarming noises, ℵ B, 5 *cursives, Fri. Sw.*

a fire kindled of itself, [13] very dreadful:
For being much terrified, they thought the things which they saw to be worse than the sight they saw not [13].
7 [b] As for the illusions of art magick, they [14] were put down [14],
And [15] their vaunting in wisdom was reproved with disgrace [15].
8 For they, that promised to drive away terrors and troubles from a sick soul,
Were sick themselves of [16] fear, worthy to be laughed at [16].
9 For though no terrible thing did [17] fear them;
Yet being scared with beasts that passed by, and hissing of serpents, they died for fear,
10 [18] || Denying that they saw [18] the air, which could [19] of no side be avoided.
11 For wickedness, β [20] condemned by her own witness, is very timorous [20] β,
And being pressed with conscience, [21] always γ forecasteth [21] grievous things.
12 For fear is nothing else but a [22] betraying of the succours which reason offereth [22].
13 And the [23] expectation from within, being less,
[24] Counteth the ignorance more than the cause which bringeth the torment.
14 [25] But they sleeping the same sleep that night, || which was indeed intolerable,
And which came upon them out of the bottoms of inevitable hell [25],
15 Were partly vexed with monstrous apparitions,
And partly [26] fainted, their heart failing them [26]:
For a sudden fear, and not looked for, came upon them.
16 [27] So then whosoever there fell down [27]
Was straitly kept, shut up in a prison without iron bars.
17 For whether [28] he were [28] husbandman, or shepherd,
Or a labourer [29] in the || field [29],
He was overtaken, and endured that necessity, which could not be avoided:
For they were all bound with one chain of darkness.
18 Whether it were a whistling wind,
Or a melodious noise of [30] birds among the spreading branches,
Or a [31] pleasing fall [31] of water running violently,
19 Or a [32] || terrible sound of stones cast down,
Or a running that could not be seen of skipping beasts,
Or a roaring voice of most savage wild beasts [32],
Or a rebounding echo from the hollow mountains;
These things made them to swoon for fear.
20 For the whole world [33] shined with clear light,
And [34] none were hindered in their labour [34]:
21 Over them only was spread [35] an heavy [35] night,
An image of [c] that darkness which should afterward receive them:
But yet were they unto themselves more grievous than the darkness.

b Ex. 7. 12. & 8. 7, 19. & 9. 11.

|| Or, *refusing to look upon.*

|| Or, *wherein they could do nothing.*

|| Or, *desert.*

|| Or, *hideous.*

c Matt. 8. 12. & 22. 13. & 25. 30. 2 Pet. 2. 17. Jude 13.

## CHAPTER 18.

*4 Why Egypt was punished with darkness, 5 and with the death of their children. 18 They themselves saw the cause thereof. 20 God also plagued his own people. 21 By what means that plague was stayed.*

NEVERTHELESS thy saints had a very great [a] light,
Whose voice [1] they hearing, [2] and not seeing their shape,

a Ex. 10. 23.

VAR. REND.—[13] *V.* 6. fraught with fear: But in their terror they would then think the things visible worse than that unseen sight. *The 'unseen sight'=the palpable darkness, which the mysterious fire had for the moment displaced.*——[14] *V.* 7. *Or,* lay idle (*the magicians made no attempt to imitate the plague of darkness*).——[15] *Lit.* shameful was the exposure of their vain pretence at wisdom.——[16] *V.* 8. laughable timidity.——[17] *V.* 9. *i.e. frighten. Cp.* Prov. 28. 1.——[18] *V.* 10. Refusing to look even at.——[19] on.——[20] *V.* 11. testifieth of her own condemnation, being a strangely timorous thing (*so Ch.*); being naturally timorous testifies the same when condemned to punishment, *Gb. De.*——[21] hath ever taken to herself.——[22] *V.* 12. *Or,* surrender of the resources of reason.——[23] *V.* 13. *i.e. of succour.*——[24] *i.e. accounteth it a greater evil than the thing feared. Or render:* Magnifieth the ignorance of the cause, *etc. So Sabatier, Ch. De.*——[25] *V.* 14. And they (*the Egyptians*), during the night, which was really powerless (*to hurt*), And which came from the recesses of powerless Hades, while (all) sleeping the same sleep. *So Gm. De. For the impotence of Hades, see* Ps. 88. 4; Isa. 14. 9, 10.

VAR. READ.—*V.* 11. β *So Fri. Gm. Rev., after* ℵ A, 4 *cursives, Compl.* (*But 'a witness' does not 'condemn.'*)——γ *So Vulg.*

VAR. REND.—[26] *V.* 15. paralysed by the mind's surrender (*v.* 12).——[27] *V.* 16. And then, whosoever it was (*v.* 17), there dropping down in this state (*cp. v.* 2).——[28] *V.* 17. it were some.——[29] *Lit.* of the toils in the wilderness (*perhaps meaning the Egyptian miners and quarrymen*).——[30] *V.* 18. Eccles. 12. 4; Lev. 26. 36.——[31] rhythmic sound.——[32] *V.* 19. fell clatter of falling rocks, Or an unseen rush of bounding animals, Or a sound most fell of wild beasts howling (*after* A, *Vulg.*).——[33] *V.* 20. was shined upon.——[34] *Lit.* busy with unhindered labours.——[35] *V.* 21. grievous.——CHAP. 18. [1] *Vs.* 1, 4. *i.e. the Egyptians.*——[2] *V.* 1. but.

Because [3] they also had not suffered the same things, they counted them happy.

2 But for that they did not [4] hurt them *now*, of whom they had been wronged before [4], they thanked them,
And besought them pardon for that they had been enemies.

*b* Ex. 13. 21. & 14. 24. Ps. 78. 14. & 105. 39.

3 [5] *b* Instead whereof [5] thou gavest them a burning pillar of fire,
Both to be a guide of the unknown journey,
And an harmless sun [6] to entertain them honourably [6].

4 For [1] they were worthy to be deprived of light, and [7] imprisoned in darkness,
Who had kept thy sons shut up, [8] by whom the [9] || uncorrupt light of the law was to be given unto the world.

|| Or, *incorruptible.*

*c* Ex. 1. 16.

5 [10] *c* And [10] when they had determined to slay the babes of the saints,

*d* Ex. 2. 3, 5.

[d] One child being cast forth, and saved,

*e* Ex. 12. 29.

To reprove them, [e] thou tookest away the multitude of their children,

*f* Ex. 14. 24, &c.

And [f] destroyedst them altogether in a mighty water.

*g* Ex. 11. 4.

6 [g] Of that [11] night were our fathers certified afore,
That assuredly knowing unto what oaths they had given credence, they might [12] afterwards be of good cheer [12].

7 [13] So of [13] thy people was [14] accepted
Both the salvation of the righteous, and destruction of the enemies.

8 For wherewith thou didst punish our adversaries,
[15] By the same thou didst glorify us, whom thou hadst called [15].

*h* Ex. 12. 21 —28.

9 [h] For the [16] righteous children of good [17] men [17] did sacrifice [18] secretly,
And with one consent [19] made $\beta$ || a holy law $\beta$,
That the saints should be like partakers of the same good and evil,
[γ] The fathers now singing out the songs of praise [γ].

|| Or, *a covenant of God, or, league:* See Ps. 50. 5.

10 But on the other side there sounded an ill according cry [19] of the enemies,
And a lamentable noise was carried abroad for children that were bewailed.

*i* Ex. 11. 5. & 12. 29.

11 [i] The master and the servant were punished after one manner;
And like as the king, so suffered the common person.

12 So they all together had innumerable dead [20] with one kind [20] of death;
Neither were the living sufficient to bury them:
For in one moment the [21] noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments;
Upon the destruction of the firstborn, they acknowledged [22] this people to be the sons [22] of God.

14 For [23] while all things were in quiet silence [23],
And that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven [24] out of thy royal throne,
As a fierce man of war into the midst of a land of destruction,

16 And brought thine unfeigned commandment as a sharp sword,
And standing up [24] filled all things with death;
And [25] it touched the heaven, but it stood [25] upon the earth.

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VAR. REND.—[3] *V.* 1. they too, *i.e. the Israelites.* —[4] *V.* 2. *i.e. take vengeance on them in their present helplessness for past oppression.*—[5] *V.* 3. *Instead of* the same things, *v.* 1, *the darkness and its terrors. Or render:* Because.—[6] of their august pilgrimage (*or*, glorious migration). *Cp.* Isa. 49. 10.—[7] *V.* 4. kept.—[8] through.—[9] imperishable.—[10] *V.* 5. *Omit.*—[11] *V.* 6. *The night of the Exodus. See* Ex. 11. 4 *sqq.*; 13. 5–16; 32. 13.—[12] rejoice thereat.—[13] *V.* 7. Now by.—[14] expected.—[15] *V.* 8. *Lit.* Therewith us thou didst call and glorify.—[16] *V.* 9. holy.—[17] *Omit, Schleusner, Gm. Fa. But see ch.* 14. 26, *De.*—[18] *Not publicly, but* 'in their own houses, Ex. 12. 46.

VAR. REND.—[19] *Vs.* 9, 10. covenanted the law of holiness (*or*, religion), That they would share alike in the same goods and perils; While the fathers (*see Var. Read.*) were already singing the holy prelude psalms (*cp.* Ezra 3. 11, *Sept.*; Neh. 11. 17, *Sept.*); When there sounded in response a discordant cry.—[20] *V.* 12. *Lit.* in one name.—[21] nobler.—[22] *V.* 13. *Lit.* the people to be son (Ex. 4. 22; Hos. 11. 1; *ch.* 2. 18).—[23] *V.* 14. *Lit.* when stilly silence encompassed all things.—[24] *Vs.* 15, 16. *Lit.* off royal thrones (*ch.* 9. 4, 12), A ruthless warrior, into the midst of the doomed land, Bearing a sharp sword, even thine unfeigned command, And taking his stand (*cp.* 1 Chron. 21. 15, 16).—[25] *V.* 16. he was touching . . . but standing. (*The Word of God is personified in these fine verses.*)

VAR. READ.—**CHAP. 18.** *V.* 9. $\beta$ the law of Godhead, A B, *etc., Fri. Sw.; but* ℵ, *It. Syr. Arm. as A.V.* (*The former is meaningless; and due to an easy confusion of Greek letters: see Liddell and Scott.*)—γ *So* ℵ B, *Ar.*; While they were already singing the holy prelude psalms of the fathers, ℵ$^{c.a}$ A, *some cursives, Compl. It. Fri. Gm. De.*

17 Then suddenly ‖ visions of horrible dreams troubled them sore,
And terrors came upon them unlooked for.
18 And one thrown here, and another there, half dead,
[26] Shewed the cause of his death [26].
19 For the dreams that troubled them did foreshew this,
Lest they should perish, and not know why they [27] were afflicted.
20 [28] Yea, the tasting of death touched the righteous also,
And there was a destruction of [29] the [k] multitude in the wilderness:
But the [30] wrath endured not long.
21 For [29] then the [29] blameless man made haste, and stood forth to defend them;
And bringing the shield of his proper ministry,
Even prayer, and the propitiation of incense,
Set himself against the wrath, and so brought the calamity to an end,
[31] Declaring that he was thy servant.
22 So he overcame the [β] destroyer, not with strength of body, nor force of arms,
But with [32] a word [32] subdued he him that punished,
[33] Alleging the oaths and covenants made with the fathers.
23 For when the dead were now fallen down by heaps one upon another,
Standing between, he [34] stayed the [30] wrath,
And [35] ‖ parted the way to the living.
24 [l] For [36] in the long garment [36] was the whole world,
And [37] in the four rows of the stones was the glory of the fathers graven [37],
And thy [38] Majesty upon the diadem of his head.
25 Unto these the destroyer gave place, and was afraid of them:
For [39] it was enough that they only tasted of the [30] wrath [39].

‖ Or, *imaginations.*

[k] Num. 16. 46, &c.

‖ Or, *cut off.*

[l] Ex. 28. 6, 9, 36.

VAR. REND.—[26] *V.* 18. Would declare for what cause he was dying (*see v.* 19).——[27] *V.* 19. suffered ill.——[28] *V.* 20. Now.——[29] *Vs.* 20, 21. a (*Aaron, the high priest, v.* 21).——[30] *Vs.* 20, 23, 25. raging (*outburst of wrath*).——[31] *V.* 21. Shewing.——[32] *V.* 22. speech.——[33] Reminding him of.——[34] *V.* 23. beat back.——[35] *See marg.*——[36] *V.* 24. upon the robe reaching to the feet (Ex. 28. 4, *Sept.*; Rev. 1. 13). *Philo and Josephus also make the high priest's robe symbolize the visible world.*——[37] *Lit.* the glories of the fathers (*i.e. their names, or styles, titles:* Ex. 28. 17, 21) upon the graving of four-rowed stone. (*But the names were not, according to the Heb., graven on the stones of the breastplate, but on the two onyxes of the shoulders of the ephod,* Ex. 28. 9, 12).

VAR. READ.—*V.* 22. β *So* 2 *cursives, Compl. Junius;* mob (*or* tumult, trouble), *Greek MSS. It. Syr. Ar. Arm.;* indignation (Eccles. 5. 17), *Bauermeister, transposing one letter, rightly* (*so Gm. Fri. Reu.*).

## CHAPTER 19.

1 *Why God shewed no mercy to the Egyptians,* 5 *and how wonderfully he dealt with his people.* 14 *The Egyptians were worse than the Sodomites.* 18 *The wonderful agreement of the creatures to serve God's people.*

AS for the ungodly, wrath came upon them without mercy unto the end:
For [1] he knew before what they would do;
2 How that having [2β] given them leave [β] to depart [2],
And [3] sent them hastily away [3],
[a] They would repent and pursue them.
3 For [4] whilst they were yet mourning
And making lamentation at the graves of the dead,
They [5] added another foolish device,
And pursued them as fugitives, whom they had [6] ‖ intreated to be gone.
4 For the destiny, whereof they were worthy, [7] drew them unto this end,
And made them forget the things that had already happened,
That they might [8] fulfil the punishment which was wanting to their torments:
5 [b] And that thy people might pass a wonderful way:
But they might find a strange death.
6 For [c] the whole [9] creature in his proper kind [9] was fashioned again anew,
Serving [β] the peculiar [β] commandments [10] that were given unto them [10],
That thy children might be kept without hurt:

[a] Ex. 14. 5, &c.

‖ Or, *cast out by intreaty.*

[b] Ex. 14. 28, 29.

[c] See ch. 16. 24, 25.

VAR. REND.—[38] *V.* 24. *i.e. the Ineffable Name of* JAHVAH, Ex. 28. 36.——[39] *V.* 25. *Lit.* the mere trial of anger was enough (*i.e. in the case of the Chosen People*).—— CHAP. 19. [1] *V.* 1. *i.e. God.*——[2] *V.* 2. provided for (?) their absence, *Reu. Wa. Gm. De.*——[3] eagerly escorted them on their way.——[4] *V.* 3. *See* Num. 33. 3, 4, *R.V.*; Ex. 12. 33, 39.——[5] *Lit.* drew to them.——[6] *As marg.*——[7] *V.* 4. was drawing.——[8] *Lit.* fill up besides (2 Cor. 9. 12).——[9] *V.* 6. creation, in the peculiar kind thereof (=*in its special nature or properties: v.* 20).—— [10] *Vs.* 6, 8. *Omit.* (*V.* 6, '*peculiar*'= *special or strange commands.*)

VAR. READ.—CHAP. 19. *V.* 2. β *So* ℵ[c.a] A, *some cursives, Compl. It. Fri.*——*V.* 6. β thy, ℵ A, 4 *cursives, It. Syr. Arm.*

7 [11] *As namely*, a cloud shadowing the camp;
And where water stood before, dry land appeared [11];
And out of the Red sea a way without impediment;
And out of the violent [12] stream a green field [12]:
8 Wherethrough [13] all the people [13] went that were defended with thy hand,
[14] Seeing [10] thy marvellous [10] strange wonders.
9 For they [15] went at large [15] like horses, and leaped like lambs,
Praising thee, O Lord, who hadst delivered them.
10 For they were yet mindful of the things that were done while they sojourned in the strange land,
How [16] the ground brought forth || flies instead of cattle,
And how the river cast up a multitude of frogs instead of fishes [16].
11 But [d] afterwards they saw a new [17] generation of fowls,
When, being led with their appetite, they asked delicate meats.
12 For quails came up unto them from the sea for their || contentment.
13 [18] And punishments came upon the sinners
Not without [19] former signs [19] by the force of thunders:
For they suffered justly [20] according to [20] their own wickedness,
[21] Insomuch as they used a more hard and hateful behaviour toward strangers [21].
14 For [22] the *Sodomites* did not receive those, [β] whom they knew not [β] when they came:
But these brought friends into bondage [22], that had well deserved of them.
15 And not only so, but [23] peradventure [24] some respect shall be had of those,
Because they used strangers not friendly [24]:
16 But [25] these very grievously afflicted them,
Whom they had received with feastings,
And were already made partakers of the same [26] laws with them.
17 [27] Therefore even with blindness were these stricken [27],
As [e] those were at the doors of the righteous man:
When, being compassed about with [28] horrible great [28] darkness,
Every one [29] sought the passage of his own doors [29].
18 For the elements were [30] changed † in themselves by a kind of harmony,
Like as in a psaltery notes change the name of the tune, and yet are always sounds [30];
Which may well be perceived by the sight of the things that [31] have been done [31].
19 For [32] earthly things [32] were turned into [33] watery,
And the things, that before swam in the water, now went upon the ground.
20 [34] [f] The fire had power in the water, [β] forgetting his own virtue [34]:
And the water forgat his own quenching nature.
21 On the other side, the flames wasted not the flesh of the [35] corruptible living things,

|| Or, *lice.*

[d] Ex. 16. 13. Num. 11. 31.

|| Or, *comfort.*

[e] Gen. 19. 11.

† Gr. *by themselves.*

[f] ch. 16. 17.

VAR. REND.—[11] *V.* 7. The cloud was beheld that overshadowed the camp, And the coming up of dry land out of that which before was water.——[12] surf a grassy plain.——[13] *V.* 8. with all their nation they.——[14] After beholding.——[15] *V.* 9. *Or*, pastured. *See* Isa. 63. 13.——[16] *V.* 10. *Lit.* instead of a generation (*or*, kind) of animals, the earth brought forth gnats (= *the uncertain Heb. kinnām*, Ex. 8. 18, *Sept.*), While, instead of aquatic creatures, the river vomited forth a multitude of frogs (*cp. v.* 19).——[17] *V.* 11. *Or*, kind. (*The writer may have taken the doubtful term rendered* 'quails,' Num. 11. 31, *as denoting a new species. But the idea seems rather to be that they were directly generated by the sea.*)——[18] *V.* 13. Furthermore, the. *Vs.* 13–17 *are a digression.*——[19] previous tokens. *See* Ps. 77. 16 *sqq.*; Ex. 14. 24, 25; *Jos. Ant.* 2. 16. 3.——[20] through.——[21] For truly they practised too savage a hatred of foreigners.——[22] *V.* 14. some (*i.e. the men of Sodom*) would not receive, when they came, those who knew them not (*i.e. the two angels*, Gen. 19); But these (*i.e. the Egyptians*) were for enslaving foreign guests.

VAR. REND.—[23] *V.* 15. assuredly.——[24] there shall be a visitation of them (*chs.* 2. 20; 3. 7, 13; 14. 11), Inasmuch as they whom they received with hostility were aliens.——[25] *V.* 16. the others (*the Egyptians*).——[26] *Or*, rights.——[27] *V.* 17. But they (*the Egyptians*) were smitten also with inability to see (Gen. 19. 11, *Sept.*).——[28] *Or*, vasty.——[29] was seeking the way to his (*Lot's*) doors (Gen. 19. 11).——[30] *V.* 18. transposed among themselves; Just as on a psaltery notes change the kind (*ch.* 18. 12) of time, while always continuing (the same) in sound. (*The Greek is not quite grammatical; but this seems to be the sense. Musical sounds are not changed in themselves by change of time; nor were the elements by change of action.*)——[31] occurred (*viz. at the Exodus*).——[32] *V.* 19. land-animals.——[33] aquatic. *Cp.* Ps. 77. 19, 20; Isa. 63. 11, 12; *v.* 10.——[34] *V.* 20. Fire in water exceeded its natural power (*ch.* 16. 17).——[35] *V.* 21. *Or*, frail (*lit.* easily destroyed). *See ch.* 16. 18.

VAR. READ.—*V.* 14. β *So It. Gro.*——*V.* 20. β *So* A C, 7 *cursives, Compl.*

Though they walked therein;
g ch. 16. 22. g Neither melted they the icy kind of [36] heavenly meat [36], that was of nature apt to melt.
22 For in all things, O Lord, thou didst magnify thy people, and glorify them,
Neither didst thou lightly regard them: but didst [37] assist them in every time and place.

## *THE WISDOM OF JESUS THE SON OF SIRACH,*
OR
# ECCLESIASTICUS.

*A Prologue* [1] *made by an uncertain Author.*

Some refer this Prologue to Athanasius, because it is found in his *Synopsis*.

THIS Jesus was the son of Sirach, and grandchild to Jesus of the same name with him: this man therefore [2] lived in the latter times, after the [3] people had been led away captive, and called home again, and β almost β after [3] all the prophets. Now his grandfather Jesus, as he himself witnesseth, was a man of great diligence and wisdom β among the Hebrews β, who did not only gather the [4] grave and short sentences of wise [4] men, that had been before him, but himself also uttered some of his own, full of much understanding and wisdom. When [5] as [5] therefore the first Jesus died, leaving this book almost [6] || perfected, Sirach γ his son γ receiving it after him left it to his own son Jesus, who, having gotten it into his hands, [7] compiled it all orderly into one volume, and called it Wisdom [7], intituling it both by his own name, his father's name, δ [8] and his grandfather's; alluring the hearer by the very name of Wisdom to have a greater love to the study of [9] this book [9]. It containeth therefore wise sayings, [10] dark sentences [10], and parables, and certain particular ancient godly stories of men that pleased God; also ζ his prayer and song; moreover, [11] what benefits God had vouchsafed his people, and what plagues he had heaped upon [11] their enemies. This Jesus [12] did imitate [12] Solomon, and was no less famous for wisdom and [13] learning, both being indeed a man of great learning, and so reputed also.

|| Or, *collected.*

|| Or, *of another nation.*

*The Prologue of the Wisdom of* Jesus *the Son of* Sirach.

WHEREAS many and great things have been delivered unto us [1] by the law and the prophets, and by others that have followed their steps [1], for the which things Israel ought to be commended for [2] learning and wisdom; and [3] whereof not only the readers [4] must needs [4] become skilful themselves, but also they that [5] desire to learn [5] be able to profit them which are [6] || without, both by speaking and writing: my grandfather Jesus, when he had much given himself to the reading of the law, and the prophets, and [7] other books of our fathers, and had gotten therein [8] good judgment [8], was drawn on also himself to write [9] something pertaining to [2] learning and wisdom; to the intent that those [10] which are [10] desirous to learn, [11] and are addicted to these things, might profit much more in living according to the law [11]. Wherefore let me intreat you to read it with favour and attention, and to [12] pardon us, wherein we may seem to come short of some words, which we have laboured to interpret [12]. For [13] the same [13] things uttered in Hebrew, [14] and translated into another

VAR. REND.—[36] *V.* 21. *Lit.* ambrosial food. —— [37] *V.* 22. *Lit.* stand by.——ECCLESIASTICUS. [1] *In the ninth or tenth century A.D.* (*Credner*). *It is found in cod.* 248. *and Compl. and in the synopsis of Holy Scripture falsely attributed to Athan.* (*ed. Benedict.* II. *p.* 173), *Fri.*——[2] was born.——[3] Captivity and Recall, and after almost.——[4] apophthegms of other sagacious. ——[5] *Omit.*——[6] *As marg.*; *or*, compiled.——[7] gathered it all into one harmonious work, viz. Wisdom.——[8] yea, indeed, and.——[9] the Book itself.——[10] both riddles. ——[11] of what benefits God deemed his people worthy, and with what evils He filled.

VAR. READ.—ECCLESIASTICUS. * *So* ℵ A C. Wisdom of Sirach, *ed. Rom.*——β *Omit, Athan.*——γ *So Athan. rightly*; this, *cod.* 248. *Compl.*——δ *So Athan.* ——ζ their, *Athan.*

VAR. REND.—[12] became a follower of. —— [13] discipline, *or* culture.——*The Prologue.* [1] *Lit.* by means of the Law, and the prophets, and the other *writers* who have followed after them.——[2] *Or*, culture, *Ed.* —— [3] since. —— [4] ought to *or* should. —— [5] love learning should.——[6] *i.e. beyond the bounds of the Holy Land; meaning chiefly in Egypt: see the close.*——[7] *Insert* the.——[8] skill enough.——[9] somewhat of the things. —— [10] who were. —— [11] *Or*, becoming attached to these *writings* (*of Jesus ben Sirach*) also, might make much more progress through the Law-abiding life. *So most moderns.* —— [12] exercise forbearance, wherever I may seem to fail in any of the phrases which have been laboured over for (*or*, in) their interpretation.——[13] *Omit.*——[14] when.

tongue, have not the same force in them: and not only [15] these things [15], but the law itself, and the †prophets, and the rest of the books, have no small [16] || difference, when they are spoken in their own language. For [17] in the eight and thirtieth year coming into Egypt, when Euergetes was king, and continuing there some time, I found a [18] || book of no small learning: therefore I thought it most necessary for me to bestow some diligence and travail to interpret [19] it; using great watchfulness and skill in [20] that space [20] to bring the book to an end, and set it forth for them also, which [21] in a strange country are [21] willing to learn, being prepared before in manners to live after the law.

†Gr. *prophecies.*

|| Or, *excellency.* cir. 133.

|| Or, *help of learning.*

## CHAPTER 1.

1 *All wisdom is from God.* 10 *He giveth it to them that love him.* 12 *The fear of God is full of many blessings.* 28 *To fear God without hypocrisy.*

Before CHRIST cir. 200.

ALL [a] wisdom *cometh* from the Lord, and is with him for ever.

2 Who can number the sand of [1] the sea [1], and the drops of rain, and the days of eternity?

3 Who can [2] find out the height of heaven, and the breadth of the earth, and the [3] deep, β and wisdom β?

4 Wisdom [4] hath been [4] created before all things,
And the understanding of prudence from everlasting.

5 β The word of God [5] most high [5] is the fountain of wisdom;
And her ways are everlasting commandments β.

6 [b] To whom hath the root of wisdom been revealed?
Or who hath known her [6] wise counsels [6]?

7 β [Unto whom hath the knowledge of wisdom been made manifest?
And who hath understood [7] her great experience [7]?] β

8 There is one wise and greatly to be feared,
The Lord sitting upon his throne.

9 He created her, and saw her, and [8] numbered her,
And poured her out upon all his [9] works.

10 She *is* with all flesh [9] according to his gift,
And he [10] hath given her to [10] them that love him.

11 The fear of the Lord is honour, and glory,
And gladness, and a crown of rejoicing.

12 The fear of the Lord maketh a merry heart,
And giveth joy, and gladness, and [11] a long life [11].

13 Whoso feareth the Lord, it shall go well with him at the last,
And he β || shall find favour in the day of his death.

14 [c] To fear the Lord is the beginning of wisdom:
And it [12] was created [12] with the faithful in the womb.

15 She hath β [13] built an everlasting foundation with men,
And she shall continue [d] with their seed.

16 To fear the Lord is [14] fulness of wisdom,
And [15] filleth men [15] with her fruits.

17 She filleth all β their house with things desirable,
And the garners with her increase.

18 The fear of the Lord is a crown of wisdom,
Making peace and [16] perfect health to flourish;
β Both which are the gifts of God:
And it enlargeth their rejoicing that love him β.

Before CHRIST cir. 200.

|| Or, *shall be blessed.*

[a] 1 Kings 3. 9. Jam. 1. 5.

[b] Is. 40. 13. Wisd. 9. 13. Rom. 11. 34. 1 Cor. 2. 16.

[c] Ps. 111. 10. Prov. 1. 7. & 9. 10.

[d] 2 Chr. 20. 21.

VAR. REND.—[15] the present work. —— [16] *Marg. wrong.* —— [17] *i.e. the 38th year of Euergetes' reign* (*cp.* Hag. 1. 1; 2. 1; Zech. 1. 7; 1 Macc. 13. 42), *Di. Ew. De. Fri. Stanley; in the 38th year of my age* (?), *Wi. Westcott.* —— [18] resemblance; *perhaps,* copy (*meaning a manuscript*). —— [19] this book.—— [20] *Lit.* the interval of time. —— [21] *Or,* in their sojourn abroad (*i.e. in Egypt: cp.* Acts 13. 17) were. ——CHAP. I. [1] *V.* 2. seas.——[2] *V.* 3. trace.——[3] *Or,* abyss.——[4] *V.* 4. was (=*Heb. perfect.*).——[5] *V.* 5. in the highest places (Matt. 21. 9).——[6] *V.* 6. *Or,* subtleties (Jud. 11. 8, policies).——[7] *V.* 7. the manifoldness of her going.

VAR. READ.—CHAP. I. *V.* 3. β *Omit, Syr. It.*—— *Vs.* 5, 7. β *So* H, 5 *or* 6 *cursives, It.; omit, most Greek MSS. Syr. Edd.*

VAR. REND.—[8] *V.* 9. *Or,* counted her out (*dispensed her by measure*): Job 28. 27, *marg. and Heb.* —— [9] *Vs.* 9, 10. works, Together with all flesh (=And upon all flesh, *as It.*). —— [10] *V.* 10. bestowed her abundantly upon. —— [11] *Vs.* 12, 20. length of days. —— [12] *V.* 14. is (*Heb. gnomic perfect*) created for them. —— [13] *V.* 15. *Lit.* nested. *The verse may be rendered:* With men she founded an eternal nest; And with their seed she shall be established. *Cp.* Isa. 7. 9; 2 Chron. 20. 20; 2 Sam. 7. 16.—— [14] *V.* 16. surfeit. —— [15] she maketh them drunken. *Cp.* Prov. 9. 5.——[16] *V.* 18. *Or,* renewed; *lit.* health of cure.

VAR. READ.—*V.* 13. β *As marg.,* ℵ A C H, 23. 70. *etc., It. Syr. Ar. Fri. Ed.*——*V.* 15. β *Perhaps,* gotten (*the Heb. for* nest *is confused with that for this word in* Prov. 16. 16, *Sept.*), *Ed.*——*V.* 17. β her, *most MSS., versions, Edd.* —— *V.* 18. β *Spurious* (*the former clause is added to v.* 17, *the latter here, in* H, 70. 248. *Compl.*), *Fri.*

Before CHRIST cir. 200.

19 β [17] Wisdom raineth down skill and knowledge of understanding,
And exalteth [18] them to honour [18] that hold her fast.
20 The root of wisdom is to fear the Lord,
And the branches thereof are [11] long life [11].
21 β The fear of the Lord driveth away sins:
And where it is present, it turneth away wrath β.
|| Or, *escape punishment.*
22 β A furious man β cannot || be justified;
For the sway of his fury shall be his [19] destruction.
23 A patient man will bear [20] for a time,
And afterward joy shall spring up unto him.
24 He will hide his words [20] for a time,
And the lips of many shall declare his [21] wisdom.
25 [22] The parables of knowledge [22] are in the treasures of wisdom:
But godliness is an abomination to a sinner.
26 If thou desire wisdom, keep the commandments,
And the Lord shall [23] give her unto [23] thee.
27 For the fear of the Lord is wisdom and [24] instruction:
And faith and meekness are his [25] delight.
|| Or, *Be not disobedient to.*
28 [26] || Distrust not the fear of the Lord β when thou art poor β:
And come not [27] unto him [27] with a double heart.
29 [28] Be not an hypocrite in the β sight of men [28],
And [29] take good heed what thou speakest [29].
30 Exalt not thyself, lest thou fall,
And bring dishonour upon thy soul,
And so God [30] discover thy secrets,
And cast thee down in the midst of the congregation,
Because thou camest not β in truth β to the fear of the Lord,
[31] But thy heart is [31] full of deceit.

Before CHRIST cir. 200.

## CHAPTER 2.

1 *God's servants must look for trouble,* 7 *and be patient, and trust in him.* 12 *For woe to them that do not so.* 15 *But they that fear the Lord will do so.*

MY son, if [a] thou come to serve the Lord,
Prepare thy soul for temptation.
2 β [1] Set thy heart aright [1], and constantly endure,
And || make not haste in time of [2] trouble β.
|| Or, *haste not.*
3 Cleave unto him, and depart not away,
That thou mayest be increased at thy last end.
4 Whatsoever is brought upon thee take cheerfully,
And be patient [3] when thou art changed to a low estate [3].
5 [b] For gold is tried in the fire,
And acceptable men in the furnace of [4] adversity.
6 [c] Believe in him, and he will help thee;
Order thy [5] way aright, and [6] trust in him.
7 Ye that fear the Lord, [d] wait for his mercy;
And [7] go not aside, lest ye fall.
8 Ye that fear the Lord, [8] believe him [8];
And your reward shall not [9] fail.
9 Ye that fear the Lord, [10] hope for good,
And for [11] everlasting joy [11] and mercy.
10 Look at the generations of old, and see;
[12] [e] Did ever any trust [12] in the Lord, and was confounded?
Or [13] did any abide [13] in his fear, and was forsaken?

*a* Matt. 4. 1. 2 Tim. 3. 12. 1 Pet. 4. 12.
*b* Prov. 17. 3. Wisd. 3. 6.
*c* Ps. 37. 3, 5.
*d* Ps. 37. 7.
*e* Ps. 37. 25.

VAR. REND.—[17] *V.* 19. He: *see Var. Read.* —— [18] the honour of them.——[19] *V.* 22. fall.——[20] *Vs.* 23, 24. until the time (*of his vindication*), *Bi. Ed.*—— [21] *V.* 24. understanding (*vs.* 4, 19).——[22] *V.* 25. *Or,* Shrewd proverbs (Prov. 1. 6; Eccles. 1. 17, *Sept.*). ——[23] *V.* 26. lavish her upon. —— [24] *V.* 27. discipline *or* culture.——[25] good pleasure (Eph. 1. 5).——[26] *V.* 28. *See marg.* (=*Heb.* rebel not against, Deut. 1. 26).—— [27] thereto: *see v.* 30. ——[28] *V.* 29. *Perhaps,* Answer (*or,* Feign thou) not with the mouth of men (*i.e. as men ordinarily do*).——[29] with thy lips be careful.

VAR. READ.—*V.* 19. β *Prefix* And he seeth and counteth her out (*v.* 9), *most Greek MSS. Edd.; omit,* 2 *cursives, Compl.* ——*V.* 21. β *Interpolated in* H, 4 *cursives, Compl. It. Clem. Alex. with variations.*——*V.* 22. β *So* H, *etc., Compl.;* Unrighteous anger, *most MSS. Edd.;* A man without fear, *Clem. Alex. It.*——*V.* 28. β *So* H, 70. 248. *Compl. only; omit, Edd.*——*V.* 29. β *So Syr. It.;* mouths, *most Greek MSS. Edd.;* mouth, ℵ, 2 *cursives.*

VAR. REND.—[30] *V.* 30. reveal.——[31] And thy heart was.——CHAP. 2. [1] *V.* 2. *Heb.* Incline thine heart. *See* Josh. 24. 23, *Sept.*——[2] *Lit.* infliction; *hence* distress, Deut. 32. 36 (*seven times in* Ecclus.).——[3] *V.* 4. in the vicissitudes (*lit.* exchanges) of thine affliction. ——[4] *V.* 5. affliction.——[5] *V.* 6. ways.——[6] *Lit.* hope (=*Heb.* trust, Ps. 37. 5, *al. Sept.*).——[7] *V.* 7. turn. —— [8] *V.* 8. *Greek as in v.* 6. —— [9] *Lit.* stumble (1 Sam. 4. 2, 3; Prov. 3. 23, *Sept.*).——[10] *V.* 9. *Or,* wait for (Isa. 51. 5, *Sept.*). —— [11] Isa. 35. 10. —— [12] *V.* 10. Who trusted.——[13] who abode.

VAR. READ.—*V.* 30. β *So* 2 *cursives, Compl. It.; omit, most MSS. Edd.*——CHAP. 2. *V.* 2. β *Omit, Syr.*

Before CHRIST cir. 200.

Or [14] whom did he ever despise, that called upon him? [14]

11 *f* For the Lord is full of compassion and mercy, [β] longsuffering, and very pitiful [β],
And forgiveth sins, and saveth [15] in time of affliction [15].

12 Woe [16] be to [17] fearful hearts, and faint hands [17],
And the sinner that [18] goeth two ways!

13 Woe unto him that is fainthearted! for he believeth not;
Therefore shall he not be defended.

14 Woe unto you that have lost [19] patience!
And what will ye do when the Lord shall visit you?

15 They that fear the Lord will not disobey his [20] word;
And *g* they that love him will keep his ways.

16 They that fear the Lord will seek [21] that which is wellpleasing unto him [21];
And they that love him shall be [22] filled with the law.

17 They that fear the Lord will prepare their hearts,
And humble their souls in his sight,

18 *Saying*, We will *h* fall into the hands of the Lord, and not into the hands of men:
For as his majesty is, so is his mercy.

*f* Ps. 86. 15. & 145. 8.

*g* John 14. 23.

*h* 2 Sam. 24. 14.

## CHAPTER 3.

2 *Children must honour and help both their parents.* 21 *We may not desire to know all things.* 26 *The incorrigible must needs perish.* 30 *Alms are rewarded.*

HEAR me your father, O children, And do [1] thereafter, that ye may be [2] safe.

2 For the Lord [3] hath given *a* the father honour over the [3] children,
And [4] hath confirmed the || authority of the mother over the [4] sons.

*a* Ex. 20. 12. Deut. 5. 16. Matt. 15. 4. Mark 7. 10. Eph. 6. 2.

|| Or, *judgment.*

3 Whoso honoureth his father maketh an atonement for his sins:

Before CHRIST cir. 200.

4 And he that honoureth his mother is as one that layeth up treasure.

5 Whoso honoureth his father shall [5] have joy of *his own* children [5];
And [6] when he maketh [6] his prayer, he shall be heard.

6 He that honoureth his father shall have a long life;
And he that is obedient unto the Lord shall [7] be a comfort to [7] his mother.

7 [β] He that feareth the Lord will honour his father [β],
And will do [8] service unto his parents, as to his masters.

8 *b* Honour thy father [β] and mother [β] both in word and deed,
That a blessing may come upon thee from [γ] them.

*b* ver. 2.

9 For [9] *c* the blessing of the father [9] establisheth the houses of children;
But [10] the curse of the mother rooteth out foundations [10].

*c* Gen. 27. 27, 28, 29. Deut. 33. 1.

10 Glory not in the dishonour of thy father;
For thy father's dishonour is no glory unto thee.

11 For the glory of a man is from the honour of his father;
And a mother in [11] dishonour is a reproach to the children.

12 My son, help thy father in his age,
And grieve him not as long as he liveth.

13 And if [12] his understanding fail, have patience with him [12];
And despise him not [β] [13] when thou art || in thy full strength [13] [β].

|| Or, *in all thine ability.*

14 For [14] the relieving of thy father [14] shall not be forgotten:
And [β] [15] instead of sins it shall be added to build thee up [15] [β].

15 In the day of thine affliction it shall [16] be remembered [16];

VAR. REND.—[14] *V.* 10. who called upon him, and he overlooked him? (*Heb.* hid from him, Deut. 22. 1, 3, 5; Ps. 55. 1).——[15] *V.* 11. Judg. 10. 14; Ps. 37. 39.——[16] *V.* 12. unto.——[17] *Heb.* the soft of heart and slack (weak) of hand (Deut. 8. 20; 2 Sam. 17. 2: *cp. also* Isa. 35. 3).——[18] *Heb.* walketh in (Jer. 18. 15, *Sept.*: *cp. ch.* 1. 28).——[19] *V.* 14. *Heb.* hope (Ps. 9. 18; Job 14. 19, *Sept.*): *so Fri.*——[20] *V.* 15. words.——[21] *V.* 16. his good pleasure (*ch.* 1. 27).——[22] *Heb.* satisfied (Prov. 12. 11; Jer. 31. 14).——CHAP. 3. [1] *V.* 1. thus.——[2] saved (=*Heb.* live, Prov. 15. 27; delivered, *id.* 6. 3).——[3] *V.* 2. *Lit.* honoured a father above (Mal. 1. 6).——[4] *Or*, established a mother's right over.

VAR. READ.—*V.* 11. β *So* H, 3 *cursives, Compl.*; *omit, Edd.*

VAR. REND.—[5] *V.* 5. Prov. 23. 24, 25, *Sept.*——[6] *Lit.* in the day of.——[7] *V.* 6. give rest unto (Prov. 29. 17).——[8] *V.* 7. *Strictly*, bond-service.——[9] *V.* 9. a father's blessing. *Cp.* Prov. 15. 25.——[10] *Heb.* a mother's curse uprooteth palaces (Zeph. 2. 4; Jer. 6. 5).——[11] *V.* 11. disgrace.——[12] *V.* 13. *Lit.* he leave off understanding (Prov. 2. 17; 9. 6), excuse it.——[13] *Lit.* in all thy vigour.——[14] *V.* 14. lovingkindness (Prov. 3. 3) to a father.——[15] *Or*, in spite of sins thou shalt be built up again, *Fri. Bi. Greek obscure*: *cp.* Mal. 3. 15.——[16] *V.* 15. remember thee (Num. 15. 39, *Sept.*).

VAR. READ.—CHAP. 3. *V.* 7. β *So* H, 253. *Compl. It.*; *omit, most MSS. Edd.*——*V.* 8. β *So* H, 2 *cursives, Compl.*; *omit, most MSS. Edd.*——γ him, *most MSS. Edd.*——*V.* 13. β in all thy life (*cp.* all the days of his life, *Syr.*), *change of one Heb. letter.*——*V.* 14. β *Perhaps*, instead of punishments for sin (*ch.* 18. 27) it shall be appointed (*or* allotted) unto thee (Job 7. 3). *Heb.* m *for* b.

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17 Thy sins also shall melt away,
as the ice in the fair warm
weather [17].
16 He that forsaketh his father is as
a blasphemer;
And he that angereth his mother
is cursed of God.
17 My son, go on with thy business
in meekness;
So shalt thou be beloved of [18] him
that is approved [18].
*d* Phil. 2. 3. 18 [d] The greater thou art, the more
humble thyself,
And thou shalt find favour before
the Lord.
19 [β] Many are in high place, and of
renown:
*e* Ps. 25. 9, 14. But [e] mysteries are revealed unto
the meek [β].
20 For the power of the Lord is great,
And he is honoured of the lowly.
*f* Prov. 25. 27. Rom. 12. 3. 21 [f] Seek not out the things that are
too hard for thee,
Neither search the things that are
above thy strength.
22 But what is commanded thee,
think thereupon [β] *with reverence* [β];
For [19] it is not needful for thee [γ] *to see with thine eyes* [γ] the things
that are in secret [19].
23 [20] Be not curious in unnecessary
matters:
For more things are shewed unto
thee than men understand [20].
24 For many are deceived by their
own vain opinion;
And an [21] evil suspicion hath overthrown their judgment [21].
25 [β] Without [22] eyes thou shalt want
light:
Profess not the knowledge therefore that thou hast not [β].
26 A [23] stubborn heart shall fare evil
at the last;
And he that loveth danger shall
perish therein.
27 [24] An obstinate heart shall be laden
with sorrows;
And the wicked man shall heap [24]
sin upon sin.
28 [25] || In the punishment of the
proud there is no remedy [25];
For the plant of wickedness hath
taken root in him.
29 The heart of the prudent will understand a [26] parable;
And an attentive ear is the desire
of a wise man.
30 *g* Water will quench a flaming fire;
And alms maketh an atonement
for sins.
*g* Ps. 41. 1, &c. Dan. 4. 27. Matt. 5. 7.
31 [27] And [27] [β] he that requiteth good
turns is mindful [28] of that
which may come hereafter;
And when he falleth [28], he shall
find a stay.

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|| Or, *The proud man is not healed by his punishment.*

## CHAPTER 4.

1 *We may not despise the poor or fatherless,* 11 *but seek for wisdom,* 20 *and not be ashamed of some things, nor gainsay the truth,* 30 *nor be as lions in our houses.*

MY son, defraud not the poor of
his living,
And [1] make not the needy eyes to
wait long.
2 Make not an hungry soul sorrowful;
Neither provoke a man in his
[2] distress.
3 Add not more trouble to an heart
that is vexed;
*a* Prov. 3. 27, 28. And [a] defer not to give to him that
is in need.
4 Reject not [3] the supplication of the
afflicted [3];
Neither turn away thy face from
a poor man.
*b* Tobit 4. 7. Matt. 5. 42. 5 [b] Turn not away thine eye from
|| the needy,
|| Or, *him that asketh.* And give [4] him none occasion to
curse thee:
*c* Deut. 15. 9. 6 [c] For if he curse thee in the bitterness of his soul,
His prayer shall be heard of him
that made him.
7 Get thyself the love of the [5] congregation,
And bow thy head to a great man.
8 [6] Let it not grieve thee to bow
down thine ear to the poor [6] [β],
And give him a friendly answer
with meekness.

VAR. REND.—[17] *V.* 15. *Lit.* As fair weather upon frost, so shall thy sins melt away. —— [18] *V.* 17. *Heb.* the man of good pleasure (Prov. 11. 1; 12. 22; *ch.* 2. 25), *i.e. in whom God is well pleased: cp.* Luke 2. 14.——[19] *V.* 22. thou hast no need of the secret things (Deut. 29. 29).——[20] *V.* 23. Meddle not in matters that lie beyond thine own business (*lit.* works, *v.* 17); For things too many for the wit of men have been shewn unto thee.——[21] *V.* 24. ill guess hath made their thinkings to slip. —— [22] *V.* 25. eyeballs (Prov. 7. 3).——[23] *V.* 26. Prov. 17. 20; 28. 14.——[24] *V.* 27. *Or,* A stubborn heart will be hardened with mischief (Ex. 8. 15; Prov. 24. 2; *ch.* 22. 14); And the sinner will add.

VAR. READ.—*V.* 19. β *So* H, 3 *cursives, Compl.; omit, most MSS. Edd.*——*V.* 22. β *Added* (holily), H, 2 *cursives, Compl.;* always, *It.* —— γ *Added at the end by* 1 *cursive, Compl. It.* —— *V.* 25. β *So* H, 2 *cursives, Compl.; after v.* 27 *in Syr. Ar.*

VAR. REND.—[25] *V.* 28. The distress (*ch.* 2. 2) of the haughty is not healing (*see marg.*). ——[26] *V.* 29. *Or,* proverb (*ch.* 1. 25).——[27] *V.* 31. *Omit.*——[28] *Or,* in regard to the future; And in the time of his falling: *cp. vs.* 14, 15 (*and Rochefoucauld's wellknown definition of gratitude*).——CHAP. 4. [1] *V.* 1. *v.* 3; *ch.* 29. 5, 8. ——[2] *V.* 2. want.——[3] *V.* 4. a suppliant in distress.——[4] *V.* 5. a man.——[5] *V.* 7. Prov. 5. 14.——[6] *V.* 8. Incline thine ear to a poor man (*or* beggar).

VAR. READ.—*V.* 31. β the Lord, H, 2 *cursives, Compl. It.* (*an incorrect gloss*).——CHAP. 4. *V.* 8. β *Add* without vexation, H, 2 *cursives, Compl. It. Chrys.*

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9 [d] Deliver him that suffereth wrong
from the hand of the [7] oppressor;
And be not fainthearted when thou
sittest in judgment.
10 [e] Be as a father unto the father-
less,
And instead of an husband unto
their mother:
So shalt thou be as the [8] son of
the most High,
And he shall love thee more than
thy mother doth.
11 Wisdom exalteth her [9] children,
And [10] layeth hold of them that
seek her.
12 [f] He that loveth her loveth life;
And they that seek to her [11] early
shall be filled with joy.
13 He that [12] holdeth her fast [12] shall
inherit glory;
And wheresoever [13] she entereth,
the Lord will bless.
14 They that serve her shall minister
[14] || to the Holy One:
And them that love her the Lord
doth love.
15 Whoso giveth ear unto her shall
judge [β] the nations:
And he that attendeth unto her
[15] shall dwell securely [15].
16 If a man [16] commit himself unto [16]
her, he shall inherit her;
And his [17] generation shall hold
her in possession.
17 For at the first she will walk with
him by crooked ways,
And bring fear and dread upon
him,
And torment him with her dis-
cipline,
Until she [18] may trust his soul,
And try [18] him by her laws.
18 Then will she return the straight
way unto him, and [19] comfort
him,
And shew [19] him her secrets.
19 But if he go wrong, she will for-
sake him,
And give him over [20] to his own
ruin [20].
20 [21] Observe the opportunity, and
beware of evil;
And be not ashamed when it con-
cerneth thy soul [21].
21 For there is a shame that bring-
eth sin;
And there is a shame which is
glory and grace.
22 [22] Accept no person [23] against thy
soul [23],
[24] And let not the reverence of any
man cause thee to fall [24].
23 [25] And refrain not to speak, † when
there is occasion to do good [25],
And hide not thy wisdom [26] in
her beauty [26].
24 For by speech wisdom shall be
known:
And [27] learning by the word of the
tongue.
25 In no wise speak against the
truth;
But be abashed [β 28] of the error
of [28 β] thine ignorance.
26 Be not ashamed to confess thy
sins;
|| And [β] force not the course of
the river [β].
27 [29] Make not thyself an underling
to [29] a foolish man;
Neither [22] accept the person of the
mighty.
28 [30] Strive for the truth unto death,
And the Lord shall fight for
thee.
29 [g] Be not [β] hasty in thy tongue,
And in thy deeds [31] slack and re-
miss [31].
30 Be not as a lion in thy house,
Nor [32] frantick among thy ser-
vants [32].
31 [h] Let not thine hand be stretched
out to receive,
And [33] shut when thou shouldest
|| repay.

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† Gr. *in time of saving*

|| Or, *and strive not against the stream.*

[g] Jam. 1. 19.

[h] Acts 20. 35.

|| Or, *give.*

## CHAPTER 5.

1 *We must not presume of our wealth and strength,* 6 *nor of the mercy of God, to sin.* 9 *We must not be doubletongued,* 12 *nor answer without knowledge.*

[a] SET not thy heart upon thy goods;

[a] 1 Tim. 6. 17.

[d] Is. 1. 17. Jer. 22. 3.
[e] Job 29. 16. & 31. 18. Is. 1. 17. Jam. 1. 27.
[f] Prov. 3. 18.
|| Or, *in the sanctuary*

VAR. REND.—[7] *V.* 9. wrongdoer. —— [8] *V.* 10. *Cp.* Luke 6. 35.——[9] *V.* 11. sons.——[10] Heb. 2. 16; Prov. 4. 13.——[11] *V.* 12. *Or*, earnestly (Prov. 1. 28).—— [12] *V.* 13. *Or*, getteth hold of her. ——[13] he, *Fri.*—— [14] *V.* 14. *Marg. wrong.* ——[15] *V.* 15. Jer. 23. 6.—— [16] *V.* 16. trust, *v.* 17. ——[17] *Lit.* generations shall be in possession (of her): *Doctrine of Heredity.* —— [18] *V.* 17. have trusted his soul, And tried.——[19] *V.* 18. make him glad, And reveal unto.——[20] *V.* 19. *Lit.* into the hands of his fall (*ch.* 3. 31).——[21] *V.* 20. *Or*, Heed the time (*ch.* 27. 12), and beware of an evil man; And about (*or* of) thy soul (*or* self) be not ashamed (*cp. v.* 22; *ch.* 42. 1. *The same Greek construction*).

VAR. READ.—*V.* 15. β truth, *Syr.* (*a different pointing of the Heb.*), *Ed. Mg.*

VAR. REND.—[22] *Vs.* 22, 27. Respect (Lev. 19. 15; *ch.* 42. 1). —— [23] *V.* 22. *i.e. to thine own hurt.* —— [24] *Lit.* And be not abashed (*v.* 25) unto thy fall.—— [25] *V.* 23. *Lit.* Withhold not speech in time of salvation (*or* security). ——[26] for credit, *Fri.* (*Heb. probably 'on account of pride': see* Prov. 16. 18; Ps. 47. 4; *ch.* 6. 15).——[27] *V.* 24. culture.——[28] *V.* 25. about. —— [29] *V.* 27. *Lit.* Spread *or* Lay not thyself under (Isa. 58. 5). ——[30] *V.* 28. 1 Cor. 9. 25. ——[31] *V.* 29. slothful and slack.——[32] *V.* 30. mistrustful (*lit.* fanciful) in thine household: *so Fri.*——[33] *V.* 31. *Or*, withdrawn (1 Macc. 3. 6='shrunk').

VAR. READ.—*V.* 25. β about the falsehood of, 3 *cursives, Compl. It.*——*V.* 26. β *Corrupt.* Stand not up against a fool, *Syr.* (=*Heb.* nabal *for* nahal). —— *V.* 29. β *So* ℵ A, *etc. It.* (*cp.* Prov. 29. 20); harsh, B, *Fri.*; rash, H, *some cursives*; boastful, *Syr. Ar.*

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And say not, [b] I have enough [β] for my life [β].
2 [c] Follow not thine own mind and thy [1] strength,
To walk in the [β] ways of thy heart:
3 And say not, Who shall [2] controul me [β] for my works [β]?
For the Lord will surely revenge [γ] thy pride [γ].
4 [d] Say not, I have sinned, and what harm hath happened unto me?
[e] For the Lord is longsuffering,
[β f] he will in no wise let thee go [β].
5 Concerning [3] propitiation, [g] be not without fear
To add sin unto sin:
6 And say not, His mercy is great;
He will [4] be pacified [4] for the multitude of my sins:
[h] For mercy and wrath [β] come from [β] him,
And his indignation [5] resteth upon sinners.
7 Make no tarrying to turn to the Lord,
And put not off from day to day:
For suddenly shall the wrath of the Lord come forth,
[β] And in thy security thou shalt be destroyed [β],
And [6] perish in the day [6] of vengeance.
8 [i] Set not thine heart upon goods unjustly gotten;
For they shall not profit thee in the day of [7] calamity.
9 Winnow not with every wind,
And [8] go not into [8] every way:
For so doth the sinner that hath a double tongue.
10 Be stedfast in thy understanding;
And let thy word be [9] the same [9].
11 [k] Be swift to hear; [β] and let thy life be sincere [β];
[l] And with [10] patience give answer.
12 If thou hast understanding, answer thy neighbour;
If not, lay thy hand upon thy mouth.
13 [m] Honour and [11] shame is in talk:
And the tongue of man is his fall.
14 [n] Be not called a whisperer,
And lie not in wait with thy tongue:
For [β] a foul [β] shame is upon the thief,
And an evil condemnation upon [12] the double tongue.
15 [13] Be not ignorant of any thing in a great matter or a small.

Before CHRIST cir. 200.

## CHAPTER 6.

*2 Do not extol thine own conceit, 7 but make choice of a friend. 18 Seek wisdom betimes. 20 It is grievous to some, 28 yet the fruits thereof are pleasant. 35 Be ready to hear wise men.*

INSTEAD of a friend become not an enemy;
For [thereby] [β] thou shalt inherit an ill name, shame, and reproach [β]:
Even so shall a sinner that hath a double tongue [13].
2 [1] Extol not thyself [1] [2] in the counsel of thine own [3] heart;
[4] That thy soul be not torn in pieces [5] as a bull [straying alone.] [5]
3 Thou shalt eat up [6] thy leaves,
And [7] lose thy fruit [7],
And leave thyself as a [8] dry tree [8].
4 A wicked soul shall destroy [9] him that hath it [9],
And shall make him [10] to be laughed to scorn of [10] his enemies.
5 [11] † [a] Sweet language [11] will multiply friends:
And a fairspeaking tongue will increase kind greetings.

† Gr. *A sweet throat.*

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VAR. REND.—CHAP. 5. [1] *V.* 2. *i.e. vigour* (*ch.* 3. 13).——[2] *V.* 3. Prov. 19. 10; *ch.* 12. 5.——[3] *V.* 5. *Or*, atonement (*v.* 6).——[4] *V.* 6. make atonement (*ch.* 3. 3, 30; Lev. 23. 28).——[5] *Or*, will light (Ex. 10. 14; 2 Sam. 21. 10).——[6] *V.* 7. thou wilt . . . time.——[7] *V.* 8. *See chs.* 2. 2; 3. 28.——[8] *V.* 9. walk not in.——[9] *V.* 10. *Lit.* one.——[10] *V.* 11. *Or*, forbearance.

VAR. READ.—CHAP. 5. *V.* 1. β *Omit, most MSS. Edd.*——*V.* 2. β *So Compl.*; desires, *nearly all MSS. Edd.*——*V.* 3. β *So* H, 3 *cursives, Compl. It.*; *omit, Edd.*——γ *So* H, *etc.*; *omit*, ℵ A, *It.*; thee (punish thee), B, *Edd.*——*V.* 4. β *So* H, 2 *cursives, Compl. It.*; *omit, best MSS. Edd.*——*V.* 6. β are with, ℵ A C, *etc.*, *Fri.*——*V.* 7. β *So* 3 *cursives, Compl.*; *omit, best MSS. Edd.*——*V.* 11. β *So* H, 248. *Compl.*; *omit, best MSS. Edd.*

VAR. REND.—[11] *V.* 13. dishonour (*ch.* 3. 10).——[12] *V.* 14. him that hath a: *v.* 9 (=*Heb.* talebearer, Prov. 11. 13; 20. 19).——[13] *V.* 15—*ch.* 6. 1. *There is no pause in the sense at the end of v.* 15, *Fri. Render:* In the case of great or small (1 Kings 22. 31) make no mistake (1 Sam. 26. 21), And instead of a friend become not an enemy: For an ill name will inherit shame and reproach; So will the sinner, *etc. Or*, In a great matter or a small offend not (*cp.* Hos. 4. 15; 14. 6), And instead, *etc.* —— CHAP. 6. [1] *V.* 2. *Lit.* Lift not up thyself (*Heb.* lift not up thy soul=long not, Prov. 19. 18*b*, *Sept.*).——[2] *Heb. perhaps*, unto, towards (*the usual construction*, Jer. 22. 27).——[3] soul (=appetite, Jer. 2. 24).——[4] *See* Job 18. 4, *Sept.*; Ps. 50. 22. ——[5] *Rather*, as by a bull. (*The Greek translator mistook the Heb. idiom, which omits the preposition after the particle of comparison.*) *Cp.* Isa. 5. 17, *Sept.*; Jer. 50. 11, *Sept. There is thus no need to alter the reading.*——[6] *V.* 3. thine own.——[7] destroy thine own fruits (*Heb.* fruit, Prov. 1. 31, *Sept.*). *See* Ps. 21. 10.——[8] *See* Isa. 56. 3. *Illicit passion rends the soul* (*v.* 2); *and destroys the hope of offspring* (*v.* 3); *and wrecks the man* (*v.* 4).——[9] *V.* 4. *Heb.* its owner (Isa. 1. 3).——[10] a derision unto (*Heb.* a whispering, Ex. 32. 25). —— [11] *V.* 5. *See marg.* (Prov. 8. 7).

VAR. READ.—*V.* 14. β *Omit, Edd.* —— CHAP. 6. *V.* 1. β *So* H, 253. *Syr. only.*

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6 [12] Be in peace with many:
Nevertheless have but one counsellor of a thousand [12].
7 If thou wouldest get a friend,
[13] || prove him first [13],
And be not hasty to credit him.
8 For [14] some man is a friend for his own occasion,
And [14] will not abide in the day of thy trouble.
9 And there is a friend, who [15] being turned to [β] enmity
And strife will discover thy reproach [15].
10 [b] Again, some friend is a companion at the table,
And will not continue in the day of thy affliction.
11 [16] But in thy prosperity he will be as thyself,
And will [17] be bold over [17] thy servants.
12 If thou be brought low, he will be against thee,
And will hide himself from thy face.
13 [18] Separate thyself from thine enemies,
And [19] take heed of thy friends.
14 A faithful friend is a strong [20] defence:
And he that hath found such an one hath found a treasure.
15 [21] Nothing doth countervail a faithful friend,
And his excellency is invaluable [21].
16 A faithful friend is the medicine of life;
And they that fear the Lord shall find him.
17 Whoso feareth the Lord [22] shall direct his friendship aright:
For as he is, so [23] shall his neighbour be [23] also.
18 My son, [24] gather instruction from thy youth up:
So shalt thou find wisdom till thine old age.
19 Come unto her as one that ploweth and soweth,
And wait for her good fruits:
For thou shalt not toil [25] much in labouring about her [25],
But thou shalt eat of her fruits right soon.
20 [26] [β] She is very unpleasant [β] to the unlearned [26]:
He that is without || understanding will not remain with her.
21 She will lie upon him as a [27] [c] mighty stone of trial [27];
And he will cast her from him ere it be long.
22 For wisdom is [β] [28] according to her name [28] [β],
And she is not manifest unto many.
23 Give ear, my son, receive my advice,
And refuse not my counsel,
24 And put thy feet into her fetters,
And thy neck into her [29] || chain.
25 [30] Bow [d] down thy shoulder [30], and bear her,
And be not grieved with her bonds.
26 Come unto her with thy whole heart,
And keep her ways with all thy power.
27 Search, and seek, and she shall be made known unto thee:
And when thou hast got hold of her, let her not go.
28 For at the last thou shalt find her rest,
And [31] that shall be turned to thy joy [31].
29 [16] Then shall her fetters [32] be a strong [20] defence for thee,
And her [29] chains a robe of glory.
30 For there is a golden ornament upon her,
And her [33] bands are [34] || purple lace [34].

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[b] ch. 37. 4, 5.

|| Or, *get him in the time of trouble.*

|| Or, *heart.*

[c] Zech. 12. 3.

|| Or, *collar*

[d] Matt. 11. 29.

|| Or, *a ribband of blue silk,* Num. 15. 38.

VAR. REND.—[12] *V.* 6. *Lit.* Let them that are at peace with thee be many; But thy counsellors one of a thousand.—[13] *V.* 7. get him by trial (*cp.* Deut. 4. 34).—[14] *V.* 8. *Lit.* there is a friend in his own time; And he.—[15] *V.* 9. turneth (Isa. 29. 17, *Sept.*) to enmity; And thy disgraceful strife (*lit.* the quarrel of thy reproach: *see note on v.* 37) he will reveal. *Cp.* Prov. 25. 8–10, *Sept.*—[16] *Vs.* 11, 29. And.—[17] *V.* 11. speak freely against (*Heb. perhaps,* utter his voice against: *cp.* Prov. 1. 20, *Sept.*). *So Ed.*—[18] *V.* 13. *Cp.* Gen. 13. 9, *Sept.*—[19] *Or,* beware (Matt. 7. 15).—[20] *Vs.* 14, 29. shelter *or* covert.—[21] *V.* 15. *Lit.* Of a faithful friend there is no price (Job 28. 15: *cp.* Matt. 16. 26); And there is no weight of his worth (*lit.* beauty: *ch.* 4. 23).—[22] *V.* 17. directeth. *Carefully selects his friends.*—[23] is his companion.—[24] *V.* 18. choose (Ex. 17. 9, *Sept.*).

VAR. READ.—*V.* 9. β an enemy, A C H, *etc.*

VAR. REND.—[25] *V.* 19. *Or,* long in her husbandry, *Bi.*—[26] *V.* 20. How exceeding (*see Var. Read.*) harsh is she to the uninstructed! And.—[27] *V.* 21. *See* Isa. 28. 16, *Heb.* 'stone of trial.' *The expression in* Zech. 12. 3 *is* 'stone of burden,' *which St. Jerome, quoted by Ge.* (*Thesaur.*), *explains of a heavy stone used by young men in trials of strength.*—[28] *V.* 22. *i.e. is what her Hebrew name suggests, viz.* hidden, (*Hi.*), *or,* dark (*as though* hakam, 'wise,' *were connected with* hakal, 'dark,' Prov. 23. 29; Gen. 49. 12). *But see Var. Read.*—[29] *Vs.* 24, 29. collar. *Either* yoke, Jer. 27. 2, *or* neckchain, Prov. 1. 9.—[30] *V.* 25. Gen. 49. 15, *Sept.*—[31] *V.* 28. she shall be turned for thee into joy. *Cp.* 1 Sam. 10. 6, *Sept.*; *vs.* 20, 25.—[32] *V.* 29. become.—[33] *V.* 30. bonds (*v.* 25).—[34] purple cords: *see* Num. 15. 38, *Sept.*

VAR. READ.—*V.* 20. β How harsh is wisdom, *Syr. It.* (*a similar Greek word*), *Ed.*—*V.* 22. β hidden (*Heb.* ne'elāmāh, Job 28. 21, *which has been corrupted to* kish'māh, 'like her name').

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31 Thou shalt put her on as a robe of honour,
And shalt put her about thee as a crown of joy.
32 My son, if thou wilt, thou shalt be taught:
And if thou wilt apply thy mind, thou shalt be [35] prudent.
33 If thou love to hear, thou shalt receive understanding:
And if thou bow thine ear, thou shalt be wise.
34 Stand in the multitude of the
*e* ch. 8. 9. [e] elders;
And cleave unto him that is wise.
35 Be willing to hear every [36] godly discourse [36];
And let not the [37] parables of understanding escape thee.
36 And if thou seest a man of understanding, get thee betimes unto him,
And let thy foot wear the steps of his door.
37 Let thy mind be upon the ordinances of the Lord,
*f* Ps. 1. 2. And [f] meditate continually in his commandments:
He shall establish thine heart,
And [38] give thee wisdom at thine own desire [38].

## CHAPTER 7.

1 *We are exhorted from sin,* 4 *from ambition,* 8 *presumption,* 10 *and fainting in prayer:* 12 *from lying and backbiting,* 18 *and how to esteem a friend:* 19 *a good wife:* 20 *a servant:* 22 *our cattle:* 23 *our children and parents:* 31 *the Lord and his priests:* 32 *the poor, and those that mourn.*

*a* 1 Pet. 3. 13. 1 DO no evil, [a] so shall no harm come unto thee [1].
2 Depart from [2] the unjust, and iniquity [2] shall turn away from thee.
*b* Job 4. 8. Prov. 22. 8. 3 My son, [b] sow not upon the furrows of unrighteousness,
And thou shalt not reap them sevenfold.
4 Seek not of the Lord preeminence,
Neither of the king [3] the seat of honour.
*c* Job 9. 20. Ps. 143. 2. Eccles. 7. 16. Luke 18. 11. 5 [c] Justify not thyself before the Lord;
And [4] boast not of thy wisdom [4] [5] before the king.
6 Seek not to [6] be judge, [7] being [7] not able [7] to take away iniquity;
Lest at any time [d] thou fear the person of the mighty,
*d* Lev. 19. 15. And lay a stumblingblock in the way of thy uprightness.
7 Offend not against the multitude of a city,
[8] And then thou shalt not cast thyself down among the people [8].
8 β [9] Bind not one sin upon another [9] β;
For in one thou shalt not be unpunished.
9 [e] Say not, God will look upon the multitude of my oblations,
*e* Prov. 21. 27. And when I offer to the most high God, he will accept it.
10 Be not fainthearted [10] when thou makest [10] thy prayer,
And neglect not to [11] give alms.
11 Laugh no man to scorn in the bitterness of his soul:
For [f] there is one which humbleth and exalteth.
*f* 1 Sam. 2. 7.
12 [12] † Devise not a lie against thy brother;
† Gr. *Plow not.* Neither do β the like β to thy friend.
13 [13] Use not to make any manner of [13] lie:
For the β [14] custom thereof is not [14] good.
14 [15] Use not many words [15] in a multitude of elders,
*g* Eccles. 5. 2. Matt. 6 7. [g] And [16] make not || much babbling when thou prayest [16].
|| Or, *vain repetition.*
15 Hate not laborious work,
Neither husbandry, [17] *h* which the most High hath † ordained.
*h* Gen. 3. 19, 23. † Gr. *created.*
16 Number not thyself among the multitude of sinners,
But remember that wrath will not tarry long.
17 Humble thy soul greatly:
For the vengeance of the ungodly is [18] fire and worms.

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VAR. REND.—[35] *V.* 32. *Or,* cunning, shrewd (Gen. 3. 1; Prov. 12. 16).——[36] *V.* 35. divine (*i.e. excellent*) riddle: *cp.* Ex. 31. 3; Hab. 2. 6; Ezek. 17. 2, *Sept.* ——[37] proverbs. ——[38] *V.* 37. *Lit.* the desire of thy wisdom (=thy desire of wisdom; *a Hebraism*) shall be granted thee. —— CHAP. 7. [1] *V.* 1. *Lit.* Do not evil things (*Heb. sing.*) and evil shall not overtake thee (Prov. 11. 27*b*; Gen. 19. 19).——[2] *V.* 2. what is unjust, and it.——[3] *Vs.* 4, 31. a.——[4] *V.* 5. *Lit.* be not wise (*Heb.*).——[5] Prov. 18. 16, *Sept.*

VAR. REND.—[6] *V.* 6. become.——[7] unless thou wilt be strong. *So Vulg.*——[8] *V.* 7. Nor cast thyself upon a crowd (*Heb.* Gen. 43. 18; Josh. 11. 7), *i.e. attack it. So Vulg. Or,* Nor be angry with a crowd (Jer. 3. 12).——[9] *V.* 8. Bind not up (*as a wound, ch.* 30. 7; Ps. 147. 3) a sin twice, *Br.* Atone not twice for a sin: *cp. v.* 9, *Fri. But see Var. Read.*——[10] *V.* 10. in. —— [11] do. —— [12] *V.* 12. *Lit.* Plough. *The Heb. term means both* to plough *and* to devise.——[13] *V.* 13. Be loth to tell any.——[14] continuance (Num. 28. 6) of it is not unto. *But the corresponding Heb. term is not so used. See Var. Read.*——[15] *V.* 14. Talk not (*Heb.*).——[16] repeat not a word (*or,* language) in thy prayer (1 Kings 18. 34, *Sept.*).——[17] *V.* 15. Isa. 28. 23–29.——[18] *V.* 17. Isa. 66. 24; Judith 16. 17.

VAR. READ.—CHAP. 7. *V.* 8. β *Heb. perhaps,* Devise not a sin twice (*Heb. letter,* Prov. 3. 29; *v.* 12 *below*).——*V.* 12. β *Heb. probably* deceit (Ps. 101. 7, 'doeth deceit,' *Heb.*): *daleth for resh.* —— *V.* 13. β *Perhaps,* delight (Ps. 39. 11): *Heb. letters.*

Before CHRIST cir. 200.

18 [19] Change not a friend for [β 20] any good by no means [20];
Neither a [21] faithful brother for the gold of Ophir.
19 [22] Forego not a wise and good woman:
*i* For her [23] grace is above gold.
20 [24] *k* Whereas thy servant worketh truly, entreat him not evil,
Nor the hireling that bestoweth himself wholly for thee [24].
21 Let thy soul love a good servant,
And defraud him not of [25] liberty.
22 *l* Hast thou cattle? have an eye to them:
And if they be for thy profit, keep them with thee.
23 Hast thou children? *m* instruct them,
And bow down their neck from their youth.
24 Hast thou daughters? have a care of their [26] body,
And [27] shew not thyself cheerful toward them [27].
25 Marry thy daughter, and so shalt thou have performed a weighty matter:
But give her to a man of understanding.
26 Hast thou a wife after thy mind? [28] forsake her not:
But [29] give not thyself over to a ‖ light woman [29].
27 *n* Honour thy father with thy whole heart,
And forget not the [30] sorrows of thy mother.
28 Remember that thou wast begotten of them;
And how canst thou recompense them the things that they have done for thee?
29 Fear the Lord with all thy soul,
And reverence his priests.

*i* Prov. 31. 10.
*k* Lev. 19. 13. ch. 33. 30. & 34. 22.
*l* Deut. 25. 4. Prov. 27. 23, &c.
*m* Prov. 22. 6. Ephes. 6. 4
‖ Or, *hateful.*
*n* Tobit 4. 3. ch. 3. 2, &c.

30 *o* Love him that made thee with all thy strength,
*p* And forsake not his ministers.
31 Fear the Lord, and honour [3] the priest;
And give him his portion, *q* as it is commanded thee;
The firstfruits, and the trespass offering, and the gift of the shoulders,
And the sacrifice of [31] sanctification, and the firstfruits of the holy things.
32 *r* And [32] stretch thine hand unto the poor [32],
That [33] ‖ thy blessing may be perfected.
33 A gift hath grace in the sight of every man living;
And [34] for the dead detain it not [34].
34 *s* Fail not [35] to be with [35] them that weep,
And mourn with them that mourn.
35 *t* Be not slow to visit the sick:
For that shall make thee to be beloved.
36 [36] Whatsoever thou takest in hand, remember the [36] end,
And thou shalt never do amiss.

*o* Deut. 6. 5. *p* Deut. 12. 19.
*q* Lev. 2. 3, 10. & 6. 16. & 7. 7, 9, 34. Num. 5. 9. & 18. 8—19.
*r* Deut. 15. 8, 10.
‖ Or, *thy liberality.*
*s* Rom. 12. 15.
*t* Matt. 25. 36, 39, 43.

## CHAPTER 8.

1 *Whom we may not strive with,* 8 *nor despise,* 10 *nor provoke,* 15 *nor have to do with.*

STRIVE not with a mighty man,
Lest thou fall into his hands.
2 [1] *a* Be not at variance [1] with a rich man,
Lest he [2] overweigh thee [2]:
For gold *b* hath destroyed many,
And perverted the hearts of kings.
3 Strive not with a man [3] that is ‖ full of tongue [3],
And heap not wood upon his fire.
4 Jest not [4] with a rude [4] man,
Lest thy ancestors be disgraced.
5 *c* Reproach not a man that turneth from sin,
But remember that we are all [5] worthy of punishment [5].
6 *d* Dishonour not a man in his old age:
For [6] even some of us wax [6] old.
7 Rejoice not over [β 7] thy greatest enemy being [7 β] dead,
But remember that we die all.

*a* Matt. 5. 25.
*b* ch. 31. 6.
‖ Or, *of an evil tongue.*
*c* 2 Cor. 2. 6. Gal. 6. 2.
*d* Lev. 19. 32.

VAR. REND.—[19] *V.* 18. *i.e. exchange.*——[20] a thing indifferent; *i.e. neither good nor bad (riches and other external advantages were such, according to the Stoics). But this violates the parallelism. The original Heb. must have been a term directly denoting some precious thing, as in* Job 28. 16; 22. 24. *Cp. chs.* 27. 1; 42. 5.——[21] *Lit.* genuine.——[22] *V.* 19. *Or,* Miss, *ch.* 8. 9; 1 Tim. 6. 21: disregard, *Fri.*——[23] *Or,* beauty *or* charm.——[24] *V.* 20. *Lit.* Deal not ill with a servant that worketh in faithfulness, Nor yet with a hireling that giveth (thee) his soul (*ch.* 9. 2).——[25] *V.* 21. *i.e. emancipation,* Lev. 25. 39 *sqq.*; Jer. 36. 9.——[26] *V.* 24. *i.e. their chastity.*——[27] *Lit.* brighten not thy face towards them (Ps. 104. 15, *Sept.*), *i.e. regard them not with a gay countenance (but with gravity).*——[28] *V.* 26. divorce (Lev. 21. 7, 14, *Sept.*).——[29] *Rather,* trust not thyself to one that is hated (Deut. 21. 15).——[30] *V.* 27. travail *or* pangs.

VAR. READ.—*V.* 18. β *Heb. perhaps,* wealth (Job 20. 12): *a term which the Greek translator may have read as* vanity *or* nothingness. *See ch.* 27. 1 *for a similar suggestion.*

VAR. REND.—[31] *V.* 31. *Or,* the sanctuary, *Br.*——[32] *V.* 32. *See* Prov. 31. 20*b*, *Sept.*——[33] *Marg. wrong.*——[34] *V.* 33. to one dead deny not grace (*the boon of burial rites*). *See* Tobit 2. 3 *sqq.*——[35] *V.* 34. *Omit.*——[36] *V.* 36. In all thy matters (*lit.* words) remember thy last.——CHAP. 8. [1] *V.* 2. Contend not (2 Kings 14. 10).——[2] *Or,* make thy weight to rise (*in the scale, Heb.*).——[3] *V.* 3. *Heb.* of tongue (Ps. 140. 11).——[4] *V.* 4. *Or,* at an uninstructed.——[5] *V.* 5. subject to penalties (*ch.* 9. 5).——[6] *V.* 6. in sooth some of ourselves are waxing.——[7] *V.* 7. the.

VAR. READ.—CHAP. 8. *V.* 7. β *So* H, 248. *Compl. It. An explanatory addition.*

Before CHRIST cir. 200.

8 Despise not the [8] discourse of the wise,
But acquaint thyself with their proverbs:
For of them thou shalt learn instruction,
And how to [9] serve great men with ease [9].

*e* ch. 6. 34.

9 *e* Miss not the [8] discourse of the elders:
For they also learned of their fathers,
[10] And of them thou shalt learn understanding,
And to give answer [11] as need requireth [11].

10 Kindle not the coals of a sinner,
Lest thou be burnt with the flame of his fire.

11 Rise not up [12] [in anger] at the presence of an injurious person,
Lest he lie in wait || to entrap thee in thy words [12].

|| Or, *for thy mouth.*

12 Lend not unto him that is mightier than thyself;
[13] For if thou lendest him, count it but lost.

13 Be not surety above thy power:
[13] For if thou be surety, [14] take care to pay it [14].

14 Go not to law with a judge;
For they will [15] judge for him according to his [16] || honour.

|| Or, *opinion.*

*f* Gen. 4. 8.

15 *f* Travel not by the way with a [17] bold fellow,
Lest he become [18] grievous unto [18] thee:
For he will do according to his own will,
And thou shalt perish with him through his folly.

*g* Prov. 22. 24.

16 *g* Strive not with an angry man,
And go not with him [19] into a solitary place [19]:
For blood is as nothing in his sight;
And where there is no help, he will overthrow thee.

17 Consult not with a fool;
For he cannot [20] keep counsel [20].

18 Do no secret thing before a stranger;
For thou knowest not what he will [21] bring forth.

19 Open not thine heart to every man,
Lest he requite thee with a shrewd turn.

Before CHRIST cir. 200.

## CHAPTER 9.

1 *We are advised how to use our wives.* 8 *What women to avoid.* 10 *And not to change an old friend.* 13 *Not to be familiar with men in authority,* 14 *but to know our neighbours,* 15 *and to converse with wise men.*

BE not jealous over the wife of thy bosom,
And teach her not an evil lesson against thyself.

2 Give not thy soul unto a woman
To [1] set her foot [1] upon thy substance.

3 [2] *a* Meet not with [2] an harlot,
Lest thou fall into her snares.

*a* Prov. 7. 5, &c.

4 [3] Use not much [3] the company of a [4] woman that || is a singer [4],
Lest thou be taken with her attempts.

|| Or, *playeth upon instruments.*

5 *b* Gaze not on a [5] maid,
That thou [6] fall not by those things that are precious in her [6].

*b* Job 31. 1.

6 Give not thy soul unto harlots,
That thou lose not thine inheritance.

7 Look not round about thee in the streets of the city,
Neither wander thou in the solitary places thereof.

8 *c* Turn away thine eye from a [7] beautiful woman,
And look not upon [8] another's beauty;
For many have been deceived by the beauty of a woman;
[9] For herewith love is kindled as a fire.

*c* Gen. 34. 2. 2 Sam. 11. 2 Judith 10. 19. & 12. 16. Matt. 5. 28.

9 Sit not at all with [10] another man's wife [10],
β Nor sit down with her in thine arms β,
And [11] spend not thy money [11] with her at the wine;
Lest thine heart incline unto her,
And so through thy γ [12] desire thou [13] fall into destruction.

10 Forsake not an old friend;
For the new is not comparable to him:

VAR. REND.—[8] *Vs.* 8, 9. *Rather,* riddle: *see ch.* 6. 35.—[9] *V.* 8. minister unto magnates (*or* princes).—[10] *V.* 9. Because.—[11] *Lit.* in time of need.—[12] *V.* 11. before (Lev. 19. 32, *Sept.*) a proud man (Prov. 15. 25); Lest he sit as an ambush (Josh. 8. 9) for thy mouth.—[13] *Vs.* 12, 13. And.—[14] *V.* 13. reckon that thou wilt have to pay up.—[15] *V.* 14. decide.—[16] rank.—[17] *V.* 15. daring.—[18] weary of, *or* hardened against: *cp. next clause and* Ex. 8. 15, 19.—[19] *V.* 16. through the wilderness.—[20] *V.* 17. *Lit.* conceal a matter.—[21] *V.* 18. *Cp.* Ps. 7. 14; Job 15. 35.

VAR. REND.—CHAP. 9. [1] *V.* 2. *Or,* trample (Ps. 91. 13): *cp.* Prov. 5. 10. *So Fri.*—[2] *V.* 3. Go not to meet.—[3] *V.* 4. Abide not in: *cp.* Prov. 5. 20, *Sept.*—[4] *i.e. a dancing-girl with her tambourine.*—[5] *V.* 5. virgin.—[6] be not caught in her penalties (Deut. 22. 23, 29; *ch.* 8. 5).—[7] *V.* 8. comely.—[8] strange (Prov. 5. 20; 7. 5; 6. 24).—[9] And.—[10] *V.* 9. Prov. 6. 24, 29, *Sept.*—[11] carouse not (Deut. 21. 20, *Sept.*; Prov. 23. 21, 30, *Theod.*).—[12] *Lit.* spirit; *i.e. disposition (Heb.).*—[13] *Or,* slide.

VAR. READ.—CHAP. 9. *V.* 9. β *So* (and recline not on elbow with her: *i.e. at table*) H, 248. *Compl. It. Clem. Alex.*; *omit, MSS. Edd.*—γ blood, *Clem. Alex. It. Syr. Ar.*

Before CHRIST cir. 200.

A new friend is as new wine;
When it is old, thou shalt drink it with pleasure.
11 [d] Envy not the glory of a sinner:
For thou knowest not what shall be his [14] end.
12 Delight not in the thing that the ungodly have pleasure in;
But remember they shall not [15] go unpunished unto their grave [15].
13 Keep thee far from the man that hath [16] power to kill;
So shalt thou not [17] doubt the fear [17] of death:
And if thou come unto him, make no fault,
Lest he take away thy life presently:
Remember that thou goest in the midst of snares,
And that thou walkest upon the battlements of [18] the city.
14 As near as thou canst, [19] guess at thy neighbour,
And consult with the wise.
15 Let thy [20] talk be with the [21] wise,
[e] And all thy [22] communication in the law of the most High.
16 And let just men [23] eat and drink [23] with thee;
And let thy glorying be in the fear of the Lord.
17 [24] For the hand of the artificer the work shall be commended:
And the wise ruler of the people [24] for his speech.
18 [25] A man of an ill tongue [25] is [26] dangerous in his city;
And he that is [27] rash in his talk shall be hated.

[d] Ps. 37: 1, &c. & 73. 3, 17.

[e] Ps. 1. 2.

## CHAPTER 10.

1 *The commodities of a wise ruler.* 4 *God setteth him up.* 7 *The inconveniences of pride, injustice, and covetousness.* 14 *What God hath done to the proud.* 19 *Who shall be honoured,* 29 *and who not.*

A WISE judge will instruct his people;
And the government of a prudent man is well ordered.
2 [a] As the judge of the people is himself, so are his [1] officers;
And what manner of man the ruler of the city is, such are all they that dwell therein.
3 An [2] unwise king destroyeth his people;
But through the prudence of them which are in authority the city shall be inhabited.
4 The [3] power of the earth [3] is in the hand of the Lord,
And in due time he will set over it one that is profitable.
5 In the hand of God is the prosperity of [4] man:
And upon the [5] || person of the scribe shall he lay his honour [5].
6 [6] [b] Bear not hatred to [6] thy neighbour for [7] every wrong;
And [8] do nothing at all by injurious practices [8].
7 Pride is hateful before God and man:
And [9] by both doth one commit iniquity [9].
8 Because of unrighteous dealings, [10] injuries, and riches got by deceit,
The kingdom is translated from one people to another.
9 Why is earth and ashes proud?
β There is not a more wicked thing than a covetous man:
For such an one setteth [11] his own soul to sale β;
γ [12] Because [13] while he liveth he casteth away his bowels.
10 [14] The physician β cutteth off a long disease [14];
And he that is to day a king to morrow shall die [12] γ.

Before CHRIST cir. 200.

[a] Prov. 29. 12.

|| Or, *face.*

[b] Lev. 19. 17. Matt. 18. 21.

VAR. REND.—[14] *V.* 11. *Or*, overthrow (Gen. 19. 29). ——[15] *V.* 12. *Lit.* be justified (Ex. 23. 7) unto Hades. ——[16] *V.* 13. *Or*, authority.——[17] have fearful misgivings (*Heb.* dread the fear: *cp.* Ps. 119. 39, *Sept.*).——[18] a. *The subject of the verse is the peril of intercourse with the great. Cp.* Prov. 23. 1; 25. 6.——[19] *V.* 14. Wisd. 13. 9. *Or*, fall in with.——[20] *V.* 15. conference, *Bi.* (*Heb.* counsels). ——[21] intelligent.——[22] *Or*, telling, rehearsal (Judg. 7. 15). ——[23] *V.* 16. *Heb.* eat bread (Prov. 23. 6).——[24] *V.* 17. Through *or* By.——[25] *V.* 18. *The phrase of ch.* 8. 3.——[26] terrible (Ps. 47. 2).——[27] reckless (Prov. 13. 3).——CHAP. 10. [1] *V.* 2. *Or*, ministers.

VAR. REND.—[2] *V.* 3. *Or*, uninstructed, undisciplined. ——[3] *V.* 4. *Or*, rule of the land.——[4] *V.* 5. a man.——[5] face of an officer (Ex. 5. 6) will he (*Heb.* doth he) set his glory (*or*, the glory thereof, *Bi.*): *so Ch. Ed. Meaning doubtful.*——[6] *V.* 6. Keep not anger against (Jer. 3. 12).——[7] any.——[8] deal not at all in (*or*, avenge nothing by) deeds of insolence (=*Heb.* pride), Prov. 21. 24, *Symm. and Sept.*——[9] *V.* 7. in respect of (*or* before: *Heb.* from) both shall injustice be accounted guilty (*cp. Heb. and Sept.*, Job 4. 17; Jer. 51. 5; Ps. 34. 21). ——[10] *V.* 8. insolent dealings (*v.* 6).——[11] *V.* 9. even his.——[12] *Vs.* 9, 10. *Greek text corrupt. See Var. Read.*——[13] *V.* 9. *Lit.* in (his) life he cast forth his inwards.——[14] *V.* 10. *Rather*, Long is the sickness; the surgeon cutteth (him). *But see Var. Read.*

VAR. READ.—CHAP. 10. *V.* 9. β *So* H, 2 *cursives, Compl. It.; omit, MSS. Edd. One cursive has the two lines as a close to v.* 8.——γ *Vs.* 9, 10. *An interpolation relating to the death of Antiochus Epiphanes,* 2 Macc. 9. 5, 9 (*so Br.*), *or even of Herod,* Acts 12. 23, *Jos. Ant.* 19. 8, 2. *Both were examples of impious pride: cp. also the end of Jehoram,* 2 Chron. 21. 18, 19. ——β *V.* 10. *So* 2 *cursives, Compl. It. Syr. Ar.*; jesteth, *best MSS. Edd. With this reading, render the line:* 'Sickness is far away,' the physician jesteth; *or*, A long sickness mocketh the physician, *Hi. But Syr. renders vs.* 9, 10 *thus:* Why shall dust and ashes be proud? In whose life his sides swarm with worms, And whose bowels the physician will mangle: To-day walking, and to-morrow dying.

Before CHRIST cir. 200.

11 For when a man [15] is dead,
He shall inherit [c] creeping things, [16] beasts, and worms.
12 The beginning of pride is when one departeth from God,
And his heart is turned away from his Maker.
13 For β pride is the beginning of sin,
And he that hath it shall pour out abomination:
And therefore the Lord [17] brought upon them strange calamities,
And overthrew [17] them utterly.
14 [d] The Lord hath cast down the thrones of proud princes,
And [18] set up [18] the meek in their stead.
15 The Lord hath plucked up the roots of the proud β nations β,
And planted the lowly in their place.
16 The Lord overthrew countries of the [19] heathen,
And destroyed them to the foundations of the earth.
17 He β [20] took some of them away, and destroyed them,
And hath made their memorial to cease from the earth.
18 Pride was not [21] made for men,
Nor furious anger for them that are born of a woman.
19 β They that fear the Lord are a sure seed,
And they that love him an honourable plant:
They that regard not the law are [22] a dishonourable seed;
They that transgress the commandments are a || deceivable seed β.
20 Among brethren he that is chief is honourable;
So are they that fear the Lord in [23] his eyes.
21 β The fear of the Lord [24] goeth before ||the obtaining of authority [24]:
But roughness and pride is the [25] losing thereof.
22 [26] Whether he be rich, noble, or poor,
Their glory is the fear of the Lord.
23 It is not [27] meet to despise the poor man that hath understanding;
Neither is it [28] convenient to magnify a sinful man.
24 Great men, and judges, and potentates, shall be honoured;
Yet is there none of them greater than he that feareth the Lord.
25 [e] Unto the servant that is wise shall they that are free do service:
And he that hath knowledge [f] will not [29] grudge β when he is [30] reformed β.
26 Be not overwise in doing thy business;
And [31] boast not thyself in the time of thy distress.
27 [g] Better is he that laboureth, and aboundeth in all things,
Than he that boasteth himself, and wanteth bread.
28 My son, [32] glorify thy soul in meekness,
And give it [33] honour according to the dignity thereof.
29 Who will justify him that sinneth against his own soul?
And who will honour him that dishonoureth his own life?
30 The poor man is honoured for his skill,
And the rich man is honoured for his riches.
31 He that is honoured in poverty, how much more in riches?
And he that is dishonourable in riches, how much more in poverty?

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c Is. 14. 11.

d 1 Sam. 2. 8. Luke 1. 52.

|| Or, *unstable generation.*

|| Or, *principality.*

e Prov. 17. 2.

f 2 Sam. 12. 13. Prov. 15. 5.

g Prov. 12. 9.

## CHAPTER 11.

*4 We may not vaunt or set forth ourselves, 8 nor answer rashly, 10 nor meddle with many matters. 14 Wealth and all things else are from God. 24 Brag not of thy wealth, 29 nor bring every man into thy house.*

β WISDOM lifteth up the head [1] || of him that is of low degree [1],
And [a] maketh him to sit among great men.

|| Or, *of the lowly.*

a Gen. 41. 40 Dan. 6. 3.

VAR. REND.—[15] *V.* 11. dieth. *Cp. ch.* 7. 17.—[16] and wild beasts (*Heb.* living things, Gen. 1. 24).—[17] *V.* 13. hath made his inflictions wonderful (Deut. 28. 59, *Sept.*), And overthrown.—[18] *V.* 14. seated *or* set (Eph. 1. 20; *ch.* 11. 1).—[19] *V.* 16. nations.—[20] *V.* 17. *Heb.* dispossessed some of them (Judg. 11. 23).—[21] *V.* 18. created.—[22] *V.* 19. Isa. 57. 4, *Sept.* (=seed of falsehood, *Heb.*).—[23] *V.* 20. *i.e. the Lord's.*—[24] *V.* 21. is the beginning of gain (*lit.* receiving).

VAR. READ.—*V.* 13. β *So* 248. *It. Syr. Ar. Chrys.*; the beginning of pride is sin, *most MSS. Edd.*—*V.* 15. β *Omit, Syr.*—*V.* 17. β *So* ℵ A C; dried up some of them, B (*Heb. like* dispossessed, Josh. 2. 10).—*V.* 19. β *So* 248. *Compl.*; What is an honourable seed? the seed of man; What is an honourable seed? they that fear the Lord. What is a dishonourable seed? the seed of man; What is a dishonourable seed? they that transgress the commandments, *MSS. Edd.*—*V.* 21. β *So* 2 *cursives, Compl.*; *omit verse, most MSS. Edd.*

VAR. REND.—[25] *V.* 21. beginning of loss (*lit.* throwing overboard, Jonah 1. 5, *Sept.*).—[26] *V.* 22. Rich and noble and poor.—[27] *V.* 23. right.—[28] meet to honour.—[29] *V.* 25. murmur (Matt. 20. 11).—[30] instructed (=*Heb.* corrected, Prov. 19. 18).—[31] *V.* 26. *Or,* claim not honour (*like the 'reduced'*).—[32] *V.* 28. *Or,* honour.—[33] esteem, according to the merit.—CHAP. II. [1] *V.* 1. *See marg.*

VAR. READ.—*V.* 25. β *So* H, 248. *Compl. Syr. Ar. It.* (reproved).—CHAP. II. *V.* 1. β A lowly man's wisdom will lift up his head, ℵ A C H, *cursives, Fri.*

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2 Commend not a man for his beauty;
Neither abhor a man for his outward appearance.
3 The bee is little among such as fly;
But her fruit is the [2] chief of sweet things.
4 [3] [b] Boast not of thy clothing and raiment [3],
And exalt not thyself in the day of honour:
For [c] the works of the Lord are wonderful,
And his works among men are [4] hidden.
5 Many † kings have sat down upon the ground;
And one that was never thought of hath worn the [5] crown.
6 [d] Many mighty men have been greatly disgraced;
And the honourable delivered into other men's hands.
7 [e] Blame not before thou hast examined the truth:
Understand first, and then rebuke.
8 [f] Answer not before thou hast heard [6] the cause [6]:
Neither interrupt men in the midst of their talk.
9 Strive not in a matter that concerneth thee not;
And [7] [g] sit not ‖ in judgment with [7] sinners.
10 My son, [8] meddle not [8] with many matters:
For if thou [9] meddle much, thou shalt not be innocent;
And if thou follow after, thou shalt not [10] obtain,
Neither shalt thou ‖ escape by fleeing.
11 [h] There is one that laboureth, and taketh pains, and maketh haste,
And is so much the more behind.
12 Again, there is another that is slow, and hath need of help,
Wanting ability, and full of poverty;
[i] Yet the eye of the Lord looked upon him for good,
And set him up from his low estate,
13 And lifted up his head from misery;
So that many that saw it marvelled at him.
14 [k] Prosperity and adversity, life and death,
Poverty and riches, come of the Lord.
15 [β] Wisdom, knowledge, and understanding of the law, are of the Lord:
Love, and the way of good works, are from him.
16 Error and darkness [11] had their beginning [11] together with sinners:
And evil shall wax old with them that glory therein [β].
17 The gift of the Lord remaineth with the godly,
And his [12] favour bringeth prosperity for ever.
18 There is that waxeth rich by his wariness and pinching,
And this is the portion of his reward:
19 Whereas he saith, [l] I have found rest,
And now will eat continually of my goods;
[6] And *yet* [6] he knoweth not what time shall ‖ come upon him,
And that [m] he must leave those things to others, and die.
20 [n] Be stedfast in thy covenant, and [13] be conversant therein,
And wax old in thy work.
21 Marvel not at the works of sinners;
But trust in the Lord, and abide in thy labour:
For it is an easy thing in the sight of the Lord
[14] On the sudden to make a poor man rich.
22 The blessing of the Lord is [15] ‖ in the reward of the godly,
And [16] suddenly he maketh his blessing to flourish.
23 Say not, [17] [o] What profit is there of my service?
And what good things shall I have [18] hereafter?
24 Again, say not, I have enough, and possess many things,
And what evil can come to me [18] hereafter?
25 In the day of prosperity there is a forgetfulness of affliction:

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[k] 1 Sam. 2. 7, Job 1. 21. Ezek. 28. 4, &c.

[l] Luke 12. 19.

[m] Ps. 49. 10. ch. 14. 4.

[n] Matt. 10. 22.

[o] Mal. 3. 14.

[b] Acts 12. 21.

[c] Ps. 139. 14.

† Gr. *tyrants.*

[d] 1 Sam. 15. 23. Esth. 7. 10.

[e] Deut. 13. 14. & 17. 6, 7.

[f] Prov. 18. 13.

[g] Ps. 1. 1.

‖ Or, *in the judgment of sinners.*

‖ Or, *escape hurt.*

[h] Prov. 10. 3. Matt. 19. 22. 1 Tim. 6. 9.

[i] Job 42. 10.

‖ Or, *pass.*

‖ Or, *for a reward.*

VAR. READ.—[2] *V.* 3. *Greek*, beginning.——[3] *V.* 4. *i.e. glory not in robes of state: cp.* Esth. 6. 8 *and* Acts 12. 21 *sqq.*——[4] *i.e. inscrutable.*——[5] *V.* 5. diadem. *Cp.* 1 Sam. 2. 7, 8.——[6] *Vs.* 8, 19. *Omit.*——[7] *V.* 9. be not an assessor in a court of.——[8] *V.* 10. *Lit.* let not thy doings be concerned; *i.e. attempt not more than you can well manage, Wordsworth.* ——[9] undertake.——[10] overtake.

VAR. READ.—[11] *V.* 16. were created.——[12] *V.* 17. good pleasure will prosper (Jer. 2. 37, *Sept.*).——[13] *V.* 20. *Heb.* walk.——[14] *V.* 21. *Insert* With speed.——[15] *V.* 22. in the wages: *cp.* Isa. 65. 8.——[16] soon (*lit.* in a speedy time, Ex. 9. 18) doth he (*or*, it) make his (*or*, its) blessing to sprout forth.——[17] *V.* 23. What need is there of me? *or*, What is the use of me? *i.e. of my labours.*——[18] *Vs.* 23, 24. henceforward (Isa. 9. 7).

VAR. READ.—*Vs.* 15, 16. β *So* H, 4 *cursives, Compl. It. Syr. Ar.; omit, most MSS. Edd.*

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And in the day of affliction there is no more remembrance of prosperity.
26 For it is an easy thing unto the Lord in the day of death
To reward a man according to his ways.
27 The affliction of [19] an hour maketh a man forget pleasure:
And in his end his deeds shall be discovered [19].
28 Judge none blessed before his death:
[20] For a man shall be known in his children [20].
29 Bring not every man into thine house:
For the deceitful man hath many [21] trains.
30 Like as a [22] partridge taken [and kept] in a cage [22], so is the heart of the proud;
And like as a spy, watcheth he for thy fall:
31 For he lieth in wait, and turneth good into evil,
And in things worthy [23] praise will lay blame upon thee [23].
32 Of a spark of fire a heap of coals is kindled:
And a sinful man layeth wait for blood.
33 Take heed of a [24] mischievous man, for he [25] worketh wickedness;
Lest he bring upon thee a perpetual blot.
34 Receive a stranger into thine house, and he will [26] disturb thee,
And turn thee out of thine own.

## CHAPTER 12.

2 *Be not liberal to the ungodly.* 10 *Trust not thine enemy, nor the wicked.*

[a] Matt. 7. 6.

WHEN thou wilt do good, [a] know to whom thou doest it;
So shalt thou be thanked for thy benefits.
2 Do good to the godly man, and thou shalt find a recompence;
And if not from him, yet from the most High.

Before CHRIST cir. 200.

3 There [1] can no good come to him that [2] is always occupied [2] in evil,
Nor to him that [3] giveth no alms.
4 Give to the godly man,
And help not a sinner.
5 Do well unto him that is lowly,
But give not to the ungodly:
Hold back [β] thy bread, and give it not unto him,
Lest he [4] overmaster thee thereby:
For [else] thou shalt receive twice as much evil
For all the good thou shalt have done unto him.
6 [5] For the most High hateth sinners,
And will repay vengeance unto the ungodly,
[β] And keepeth them against the mighty day of their punishment [β].
7 Give unto the good,
And help not the sinner.
8 A friend cannot be [β] known in prosperity:
And an enemy cannot be hidden in adversity.
9 In the prosperity of a man enemies will be grieved:
But in his adversity even a friend will [6] depart.
10 Never trust thine enemy:
For like as [7] || iron rusteth, so [8] is [8] his wickedness.
11 Though he humble himself, and go crouching,
Yet take good heed and beware of him,
And thou shalt be unto him as if thou hadst wiped a [9] looking-glass,
And thou shalt know that his rust hath not been altogether wiped away [9].
12 Set him not by thee,
Lest, when he hath overthrown thee, he stand up in thy place;

|| Or, *brass.*

VAR. REND.—[19] *V.* 27. the time (*viz. of death*) causeth forgetfulness of pleasure; And in a man's end there is an exposure of his deeds.——[20] *V.* 28. *Heb.* And by his last end shall a man be known. *The Heb. term for* last end (Num. 23. 10) *also means* children (Ps. 109. 13). *The Greek translator has here chosen the wrong sense* (*cp.* Jer. 31. 17, *Sept.*). *So Ho.* —— [21] *V.* 29. *Lit.* ambuscades. —— [22] *V.* 30. decoy (*lit.* hunting) partridge in a basket.——[23] *V.* 31. of choice will find a blemish.——[24] *V.* 33. worker of iniquity (Prov. 21. 15, *Sept.*).——[25] contriveth wicked things. —— [26] *V.* 34. make thee twist with troubles, And estrange thee from thine own home (Esth. 5. 10; 6. 12; John 1. 11; 16. 32).

VAR. REND.—CHAP. 12. [1] *V.* 3. shall.——[2] *Or*, continueth (*chs.* 9. 4; 27. 12). ——[3] bestoweth (Luke 7. 21).——[4] *V.* 5. *i.e. become strong to injure thee. Cp. the fable of the Man and the frozen Viper.*——[5] *V.* 6. Because the Most High also. *Cp.* Luke 6. 35.—— [6] *V.* 9. *Lit.* separate (from him): Gen. 13. 9, 11; Prov. 16. 28, *Sept.; id.* 19. 4, *Heb.* —— [7] *V.* 10. bronze. —— [8] *Omit.* —— [9] *V.* 11. mirrour (*made of polished bronze*), And perceived (*Heb. waw consec.*) that it was not rusted quite through (Amos 9. 8, *Sept.;* Jam. 5. 3). *As you would find the true surface of the mirrour below the rust, so your caution will discover the real man beneath the crust of assumed humility.*

VAR. READ.—CHAP. 12. *V.* 5. β *So* 2 *cursives, Compl.;* his, *best MSS. Edd.*——*V.* 6. β *So* H, 3 *cursives, Compl.; omit, best MSS. Edd.*——*V.* 8. β *So* ℵ$^{c.a}$, 2 *cursives, It.;* shown forth, H; punished, B, *Edd.* (*Heb.* to become known=*also* to be made to know, *i.e. punished*, Prov. 10. 9; Jer. 31. 19; Judg. 8. 16. *The Greek translator took the latter meaning.*)

Neither let him sit at thy right hand,
Lest he seek to take thy seat,
And thou at the last remember my words,
And be pricked therewith.
13 Who will pity a charmer that is bitten with a serpent,
Or any such as come nigh wild beasts?
14 So one that goeth to a sinner,
And [10] is ‖ defiled [10] with him in his sins,
Who will pity?
15 For a while he will abide with thee,
But if thou begin to fall, he will not [11] tarry.
16 An enemy speaketh sweetly with his lips,
But in his heart he imagineth how to throw thee into a pit:
He will [b] weep with his eyes,
But if he find opportunity, he will [12] not be satisfied with [12] blood.
17 If adversity [13] come upon thee, thou shalt find him there first;
And though he pretend to help thee, yet shall he ‖ undermine thee [13].
18 He will shake his head, and clap his hands,
And whisper much, and change his countenance.

‖ Or, *mingled.*

*b* Jer. 41. 6.

‖ Or, *supplant.*

## CHAPTER 13.

1 *Keep not company with the proud, or a mightier than thyself.* 15 *Like will to like.* 21 *The difference between the rich and the poor.* 25 *A man's heart will change his countenance.*

HE that toucheth pitch shall be defiled therewith;
And [a] he that hath fellowship with a proud man shall [1] be like unto him.
2 Burden not thyself above thy power [β] while thou livest [β];
And have no fellowship with one that is mightier and richer than thyself:
[2] For how agree the kettle and the earthen pot together?
† For if the one be smitten against the other, it shall be broken [2].
3 The rich man hath done wrong, and yet he [3] threateneth withal:
The poor is wronged, and he must intreat also.
4 If thou be for his profit, he will use thee:
But if thou [4] have nothing, he will forsake thee.
5 If thou have any thing, he will live with thee:
Yea, he will [5] make thee bare, and will not be sorry for it.
6 If he have need of thee, he will deceive thee,
And smile upon thee, and put thee in hope;
He will speak thee fair, and say, What [6] wantest thou?
7 And he will shame thee by his [7] meats,
Until he have drawn thee dry twice or thrice,
And at the last he will laugh thee to scorn:
Afterward, when he seeth thee, he will forsake thee,
And shake his head at thee.
8 Beware that thou be not deceived,
And brought down [β] [8] ‖ in thy jollity.
9 If thou be invited of a mighty man, [9] withdraw thyself,
And so much the more will he invite thee.
10 Press thou not upon him, lest thou be [10] put back;
Stand not far off, lest thou be forgotten.
11 ‖ Affect not to be made equal unto him in talk,
‖ And believe not his many words:
For with much communication will he tempt thee,
And smiling upon thee will get out thy secrets:
12 [11] But cruelly he will lay up thy words [11],
And will not spare to do thee hurt, and to put thee in prison.
13 Observe, and take good heed,
For thou walkest [12] in peril of thy overthrowing:
[β] When thou hearest these things, awake in thy sleep.
14 Love the Lord all thy life,
And call upon him for thy salvation [β].

† Gr. *this shall smite against it, and be broken.*

‖ Or, *by thy simplicity.*

‖ Or, *Forbear not.*

‖ Or, *but.*

VAR. REND.—[10] *V.* 14. *See marg. and* Hos. 4. 14, *Sept.* (=*Heb.* go aside).——[11] *V.* 15. be staunch, *Ed.* ——[12] *V.* 16. be insatiate of.——[13] *V.* 17. meet thee, thou wilt find him on the spot before thee; And under colour of helping thee, he will trip up thine heel. *Cp.* Jer. 9. 4.——CHAP. 13. [1] *V.* 1. become.——[2] *V.* 2. What fellowship can *earthen* pot have with *brazen* kettle? This will strike and that be shattered.——[3] *V.* 3. is very wroth (*lit.* snorteth: Mark 14. 5).

VAR. READ.—CHAP. 13. *V.* 2. β *Omit, MSS. Edd.*

VAR. REND.—[4] *V.* 4. be in want.——[5] *V.* 5. *Or,* drain thee dry (*v.* 7).——[6] *V.* 6. is thy need (*or,* request)?——[7] *V.* 7. *Or,* dainties (Prov. 23. 6).——[8] *V.* 8. *i.e. through costly entertainments.*——[9] *V.* 9. draw back.——[10] *Vs.* 10, 21. repulsed.——[11] *V.* 12. Cruel (Prov. 5. 9, *Sept.*) is he that keepeth (*ch.* 2. 15) not words; *i.e. does not keep close things heard, or is not wary of his own words; or does not keep his* 'many words,' *v.* 11.——[12] *V.* 13. *Lit.* about with thy fall.

VAR. READ.—*V.* 8. β *As marg., It. Syr.* —— *Vs.* 13, 14. β *So* 3 *cursives, Compl. It.; omit, best MSS. Edd.*

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15 Every beast loveth his like,
And every man loveth his neighbour.
16 All β flesh [13] consorteth according to kind,
And a man will cleave to his like.
b 2 Cor. 6. 14. 17 [b] What fellowship hath the wolf with the lamb?
So the sinner with the godly.
18 What [14] agreement is there between the hyena and a dog?
And what peace between the rich and the poor?
19 [15] As the wild ass is the lion's prey in the wilderness:
c Jam. 2. 6. So [c] the rich eat up the poor [15].
20 As the proud hate humility:
So doth the rich abhor the poor.
21 A rich man beginning to fall is held up of his friends:
But a poor man being down is [10] thrust also away by his friends.
22 When a rich man [16] is fallen, he hath many helpers:
He speaketh things not to be spoken, and yet men justify him:
The poor man [16] slipped, and [17] yet they rebuked him too;
d Eccles. 9. 15, 16. [d] He spake wisely, and could have no place [17].
23 When a rich man speaketh,
e Job 29. 9. [e] every man holdeth his tongue,
And, look, what he saith, they extol it to the clouds:
But if the poor man speak, they say, [18] What fellow [18] is this?
And if he stumble, they will help to overthrow him.
24 Riches are good [19] unto him that hath no sin,
And poverty is evil β in the mouth of [γ] the ungodly.
25 The heart of a man changeth his countenance,
[20] Whether it be for good or evil:
f Prov. 15. 13. β And [f] a merry heart maketh a cheerful countenance β.
26 β [21] A cheerful countenance is a token of a heart that is in prosperity;
And the finding out of [22] parables is a wearisome labour of the mind [22].

Before CHRIST cir. 200.

## CHAPTER 14.

1 *A good conscience maketh men happy.* 5 *The niggard doeth good to none.* 13 *But do thou good.* 20 *Men are happy that draw near to wisdom.*

a ch. 19. 16. & 25. 8. Jam. 3. 2. BLESSED [a] is the man that hath not slipped with his mouth,
And is not pricked with the β || multitude of sins.
|| Or, *sorrow.*
b Rom. 14. 22. 1 John 3. 21. 2 [b] Blessed is he whose [1] conscience hath not condemned him,
And who [2] is not fallen from his hope β in the Lord β.
3 Riches are not comely for a niggard:
And what should [3] an envious man do with money?
c ch. 11. 19. ver. 15. 4 He that [4] gathereth by defrauding his own soul [4] [c] gathereth for others,
[5] That shall spend his goods riotously.
5 He that is [6] evil to himself, to whom will he be good?
[7] He shall not take pleasure in his goods.
6 There is none worse than he that [8] envieth himself;
And this is a recompence of his [9] wickedness.
7 [10] And if he doeth good, he doeth it β unwillingly;
And at the last he [11] will declare his [9] wickedness.
8 [12] The envious man hath a wicked eye;
He turneth away his face, and [13] despiseth men.
d Prov. 27. 20. 9 A [d] covetous man's eye is not satisfied with his portion;
And the iniquity of the wicked drieth up his soul.

VAR. REND.—[13] *V.* 16. *Lit.* cometh together. —— [14] *V.* 18. peace. —— [15] *V.* 19. *Lit.* The wild asses in the wilderness are the prey of lions; So the poor are the pastures of the rich.——[16] *V.* 22. slippeth.—— [17] they rebuke him besides; He uttereth sense, and no room is given him.——[18] *V.* 23. Who.——[19] *V.* 24. *Or,* whereto no sin pertaineth. *So Syr.*——[20] *V.* 25. *i.e. both to good and to ill* (*or to glad and sad*) *looks.* ——[21] *V.* 26. *Violates parallelism. See Var. Read.*

VAR. READ.—*V.* 16. β birds, *Talmud* (*Bab. Kam.* 92*b*), *Ed.* —— *V.* 24. β *Perhaps*, in the hands (*cp.* Judg. 14. 9, *Sept. and the Heb. phrase*, wrong in my hands, Job 16. 17); by the side of, *Syr.*——γ *So* ℵ A, *It.*; the godly, B; sins, *Syr.*—— *V.* 25. β *So* 3 *cursives, Compl.; omit, MSS. Edd.* (*A gloss on preceding couplet.*) —— *V.* 26. β *Heb. perhaps:* The discovery (*lit.* search) of the heart (Judg. 5. 16; Job 11. 7; 34. 21) maketh the countenance glad (*ch.* 36. 22; Prov. 15. 13).

VAR. REND.—[22] *V.* 26. proverbs is a matter of thought and pains. *Cp.* Eccles. 12. 9–12.——CHAP. 14. [1] *V.* 2. *Lit.* soul. —— [2] *Or,* falleth not: *so the other verbs of vs.* 1, 2.——[3] *V.* 3. a grudging (*Heb.* of evil eye, Prov. 23. 6, *Sept.*). —— [4] *V.* 4. *Heb.* taketh away from (*the Heb. term has both senses: cp.* Gen. 6. 21; 30. 23) his soul; *i.e. stinteth himself.* —— [5] *Lit.* And in his good things shall others live delicately (*Heb.* delight themselves, Neh. 9. 25, *Sept.*).——[6] *V.* 5. *i.e. grudging.* —— [7] And he will find no pleasure in his money (*v.* 3).——[8] *V.* 6. begrudgeth.——[9] *Vs.* 6, 7. *Or,* meanness.——[10] *V.* 7. *Or,* Even if (*with colon at end of last line*).——[11] maketh manifest *or* exposeth.—— [12] *V.* 8. *Lit.* Bad is he that grudgeth with the eye (*Heb.* bad is he whose eye is evil, Deut. 28. 54).—— [13] disregardeth souls; *i.e. of the needy.*

VAR. READ.—CHAP. 14. *V.* 1. β *So* 248. *Compl.; as marg., MSS. Edd.* —— *V.* 2. β *So* 4 *cursives, Compl.; omit, MSS. Edd.*——*V.* 7. β *So* 248. *Compl.*; in forgetfulness, *MSS. Edd. It. has both expressions.*

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10 [e] A wicked eye [14] envieth [his] bread,
And he is a niggard [14] at his table.
11 My son, according to thy [15] ability do good to thyself,
And give the Lord his due offering.
12 Remember that [β] death will not be long in coming [β],
And that [16] the covenant of the grave is not shewed unto thee.
13 [f] Do good unto thy friend before thou die,
And according to thy ability stretch out thy hand and give to him.
14 [g] Defraud not thyself of ‖ the good day,
And let not [17] the part of a good desire overpass thee.
15 [h] Shalt thou not leave thy [18] travails unto another?
And thy labours to be divided by lot?
16 Give, and take, and [β] sanctify thy soul;
For there is no seeking of dainties in the grave.
17 [i] All flesh waxeth old as a garment:
For the [19] covenant from the beginning is, [k] Thou shalt die the death.
18 As of the [20] green leaves on a thick tree,
Some fall, and some grow;
So is the generation of flesh and blood,
[l] One cometh to an end, and another is born.
19 Every work rotteth and consumeth away,
And the worker thereof shall go withal.
20 [m] Blessed is the man that doth meditate [β] good things [β] in wisdom,
And that reasoneth [β] of holy things [β] [21] by his understanding.
21 He that considereth her ways in his heart
Shall also have understanding in [21] her secrets.
22 [β] Go after her as [22] one that traceth [22],
And lie in wait in her ways.
23 He that prieth in at her windows
[23] Shall also hearken at her doors.
24 He that doth lodge near her house
Shall also fasten a ‖ pin in her walls.
25 He shall pitch [23] his tent nigh unto her,
And shall lodge in a lodging where good things are.
26 He shall set his children under her shelter,
And shall [24] lodge under her branches.
27 [n] By her he shall be [25] covered from heat,
And in her glory shall he dwell.

e Prov. 23. 6, 7.
f Tobit 4. 7. Luke 14. 13.
g Eccles. 5. 13, &c. & 6. 1, &c.
‖ Or, *the feast day*.
h ver. 4.
i Ps. 102. 26. Is. 40. 6. Heb. 1. 11. Jam. 1. 10. 1 Pet. 1. 24.
k Gen. 2. 17. & 3. 19.
l Eccles. 1. 4.
m Ps. 1. 2.
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‖ Or, *stake*.
n Wisd. 10. 16.

## CHAPTER 15.

2 *Wisdom embraceth those that fear God.* 7 *The wicked shall not get her.* 11 *We may not charge God with our faults:* 14 *for he made, and left us to ourselves.*

HE that feareth the Lord will do [1] good;
And he that hath the knowledge of the law shall obtain her.
2 And as a mother shall she meet him,
[2] And receive him as a wife married of a virgin [2].
3 With the bread of understanding shall she feed him,
And give him the water of wisdom to drink.
4 He shall be stayed upon her, and shall not be moved;
And shall rely upon her, and shall not be confounded.
5 She shall exalt him above his neighbours,
And in the midst of the congregation shall she open his mouth.
6 He shall find joy and a crown of gladness,
And [3] she shall cause him to [3] inherit an everlasting name.
7 But foolish men shall not attain unto her,
And sinners shall not see her.
8 For she is far from pride,
And men that are liars cannot remember her.

VAR. READ.—[14] *V.* 10. is grudging over bread, And lacking.——[15] *V.* 11. *Or*, means; *i.e. enjoy thy goods without miserliness. Cp. vs.* 5, 6.——[16] *V.* 12. *Cp.* Isa. 28. 15. *Here the meaning might be: the conditions to which Hades or Death is subject. Or render with Syr.:* the sentence of Hades. *Cp. v.* 17.——[17] *V.* 14. a share of good delight pass thee by.——[18] *V.* 15. *i.e. gains* or *wealth:* Deut. 28. 33.——[19] *V.* 17. *Or*, sentence of old (Ps. 74. 12, *Sept.*) was, Thou shalt surely die.——[20] *V.* 18. leaves budding.——[21] *V.* 20, 21. in his understanding; That considereth . . . heart, And will reflect upon.

VAR. READ.—*V.* 12. β *Heb. perhaps:* with Death there is no agreement (*suggested by Syr. and* Isa. 28. 15.——*V.* 16. β *So* 4 *cursives, Compl. Ald.;* justify, *It.;* nourish, *Syr.;* beguile, *MSS. Edd.*——*V.* 20. β *Omit, MSS. Edd.*

VAR. READ.—[22] *V.* 22. *Or*, a hunter. *The verse is parenthetic.*——[23] *Vs.* 23, 25. And will listen at her doors; He that . . . house, And will fix a tent-pin in her walls; He shall pitch. *It is probable that the subject of the sentence originally extended from v.* 20 *to the end of v.* 24. ——[24] *V.* 26. pass the night.——[25] *V.* 27. *Cp.* Isa. 4. 5, 6, *Sept.*——CHAP. 15. [1] *V.* 1. it: *viz. what is described in ch.* 14. 20 *sqq.*——[2] *V.* 2. And as a maiden wife (*cp.* Lev. 21. 13; Jer. 3. 4, *Sept.*) receive him.——[3] *V.* 6. shall.

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9 [4 a] || Praise is not seemly in the mouth of a sinner,
[5] For || it was not sent him of the Lord.
10 For [4] || praise shall be uttered in wisdom,
And the Lord will prosper it.
11 [b] Say not thou, It is through the Lord that I fell away:
For thou oughtest not to do the things that he hateth.
12 Say not thou, He [6] hath caused me to err:
For he hath no need of [7] the sinful man.
13 The Lord hateth all abomination;
And they that fear God love it not.
14 He himself [c] made man from the beginning,
[d] And left him in the hand of [8] his counsel;
15 If thou wilt, to [e] keep the commandments,
And to perform acceptable faithfulness.
16 [f] He hath set fire and water before thee:
Stretch forth thy hand unto whether thou wilt.
17 [g] Before man is life and death;
And [9] whether him liketh shall be given him.
18 [h] For the wisdom of the Lord is great,
And he is mighty in power, and beholdeth all things:
19 And [i] his eyes are upon them that fear him,
And he knoweth every work of man.
20 He hath [10] commanded no man to do wickedly,
Neither hath he given any man licence to sin.

a Ps. 33. 1. Prov. 26. 7.
|| Or, *A parable.*
|| Or, *he was not sent of, &c.*
|| Or, rather, *a parable.*
b Jam. 1. 13.
c Gen. 1. 26, 27.
d Gen. 2. 16, 17.
e Matt. 19. 17.
f Deut. 30. 19. Josh. 24. 15.
g Jer. 21. 8.
h Ps. 147. 5.
i Ps. 33. 18. & 34. 15. Heb. 4. 13.

## CHAPTER 16.

1 *It is better to have none, than many lewd children.* 6 *The wicked are not spared for their number.* 12 *Both the wrath and the mercy of the Lord are great.* 17 *The wicked cannot be hid.* 20 *God's works are unsearchable.*

DESIRE not a multitude of [1] unprofitable children,
Neither delight in ungodly sons.
2 Though they multiply, rejoice not in them,
Except the fear of the Lord be with them.
3 Trust not thou in their life, neither [2] respect their [β] multitude:
For one [γ] that is just [γ] is better than a thousand;
And better it is to die without children, than to have them that are ungodly.
4 For by one that hath understanding shall the city be [3] replenished:
But the || kindred of the wicked shall speedily become desolate.
5 Many such things have I seen with mine eyes,
And mine ear hath heard [4] greater things than these.
6 [5 a] In the congregation of the ungodly shall a fire be kindled;
And in a rebellious nation wrath || is set on fire.
7 [b] He [6] was not pacified toward the old giants,
Who fell away in [β] the strength of their foolishness [β].
8 [c] Neither spared he the place where Lot sojourned,
But [d] abhorred them for their [7] pride.
9 He pitied not the [8] people of perdition [8],
Who were [9] taken away in their sins:
10 [β 10 e] Nor the six hundred thousand footmen,
Who were [11] gathered together in the hardness of their hearts.
11 And if there be one stiffnecked [β] among the people [β],
It is marvel if he escape unpunished:
For [f] mercy and wrath are with him;
He is mighty to forgive, and to pour out displeasure.
12 As his mercy is great, so is his correction also:
[g] He judgeth a man according to his works.
13 The sinner shall not escape with his spoils:

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|| Or, *tribe.*
a ch. 21. 9.
|| Or, *hath been.*
b Gen. 6. 4. Wisd. 14. 6.
c Gen. 19. 24.
d Ezek. 16. 49, 50.
e Num. 14. 15, 35. & 16. 21. & 21. 6. & 26. 64.
f ch. 5. 6.
g Ps. 62. 12.

VAR. REND.—[2] *V.* 3. *Or*, set thine heart upon (*ch.* 5. 1).——[3] *V.* 4. *Heb.* married (Isa. 62. 4; Deut. 21. 13).——[4] *V.* 5. mightier things (Josh. 4. 24) than they.——[5] *V.* 6. *See* Num. 11. 1, *Sept.*; 16. 35.——[6] *V.* 7. made no atonement for (Ex. 30. 15, *Sept.*).——[7] *V.* 8. Gen. 19. 9. *Cp.* Ezek. 7. 11; 16. 49, 50, *Sept.*——[8] *V.* 9. *i.e. devoted to destruction* (=*Heb.* people of ban, Isa. 34. 5, *Sept.*). *So Fri.*——[9] Ezek. 16. 50. *The Sodomites.*——[10] *V.* 10. *Lit.* And so. *But see Var. Read.*——[11] *Heb.* taken away: *see note on ch.* 14. 4. *So Ed.*

VAR. READ.—CHAP. 16. *V.* 3. β *So* ℵ A, 8 *cursives, Compl.*; place, *most MSS. Edd.*——γ *So* 248. *Compl.*; fearing God, *It.*; *omit, most MSS. Edd.*——*V.* 7. β *So* H, 2 *cursives, Compl.*; their strength, *MSS. Edd.*——*V.* 10. β *Heb. perhaps*, And he consumed: *cp.* Num. 16. 21. *Similar letters. Or*, And he smote (Num. 14. 12).——*V.* 11. β *Omit, MSS. Edd.*

VAR. REND.—[4] *Vs.* 9, 10. *Or*, A psalm (Ps. 33. 1; Wisd. 18. 9): *so Fri. Or*, a proverb, *Br.*: *cp.* Prov. 26. 7.——[5] *V.* 9. *i.e. because it was not inspired.*——[6] *V.* 12. himself led me astray.——[7] a.——[8] *V.* 14. his own: *i.e. under the control of his free-will, Wa. Ho. Or*, his (God's), *Fri.*——[9] *V.* 17. *i.e. whichever he.*——[10] *V.* 20. *Or*, not commanded any.—— CHAP. 16. [1] *V.* 1. worthless (=*Heb.* unpleasing, Hos. 8. 8, *Sept.*).

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And the [12] patience of the godly shall not be [13] frustrate.
14 β Make [14] way for every work of mercy:
For every man shall find according to his works.
15 β [h] The Lord hardened Pharaoh, that he should not know him,
That his powerful works might be known to the world.
16 His mercy is manifest to every creature;
And [i] he hath separated his light from the darkness with [15] an ‖ adamant β.
17 Say not thou, I will hide myself from the Lord:
Shall any remember me from [16] above?
I shall not be remembered among so many people:
For what is my soul [17] among such an infinite number of creatures?
18 [k] Behold, the heaven, and the heaven of heavens,
The deep, and the earth, and all that therein is, shall [18] be moved when he shall visit.
19 The mountains also and foundations of the earth shall be shaken with trembling,
When the Lord looketh upon them.
20 No heart can think upon these things β worthily β:
[l] And who [19] is able to conceive [19] his ways?
21 It is a [20] tempest which no man can see:
For the most part of his works are [21] hid.
22 Who can [22] declare the works of his justice?
Or who can [23] endure them?
For [24] his covenant is afar off,
β And the trial of all things is in the end β.
23 He that wanteth understanding [25] will think upon β vain things:
And a foolish man erring imagineth follies.
24 My son, hearken unto me, and learn knowledge,
And mark my words with thy heart.
25 I will shew forth [26] doctrine in weight,
And declare [27] his [27] knowledge exactly.
26 [28] [m] The works of the Lord are done in judgment [28] from the beginning:
And from [29] the time he made them he disposed the parts thereof [29].
27 He [30] garnished his works for ever,
And β in his hand are β [31] the ‖ chief of them unto all [31] generations:
They neither [32] labour, nor are weary,
Nor cease from their works.
28 None of them hindereth another,
[n] And they shall never disobey his word.
29 After this the Lord looked upon the earth,
And filled it with his [33] blessings.
30 [o] With all manner of living things hath he covered the face thereof;
[p] And [34] they shall return into it again.

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## CHAPTER 17.

1 *How God created and furnished man.* 14 *Avoid all sin:* 19 *for God seeth all things.* 25 *Turn to him while thou livest.*

THE Lord [a] created man of the earth,
And [1] turned him into it again.
2 [b] He gave them [2] few days, and a [3] short [3] time,
And power also over the things [4] therein.
3 He [5] endued them with strength β [6] by themselves,
And [c] made them according to his image,
4 And put the fear ‖ of man upon all flesh,
[d] And gave him dominion over beasts and fowls.

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VAR. READ.—[12] *V.* 13. *Heb.* hope. —— [13] deferred (Ex. 22. 29, *Sept.*).——[14] *V.* 14. *Lit.* place (=room). —— [15] *V.* 16. *Heb.* the plumbline (Amos 7. 7, 8, *Sept.*). —— [16] *V.* 17. on high. —— [17] in a countless creation?——[18] *V.* 18. reel at his visitation (Isa. 10. 3). ——[19] *V.* 20. *Lit.* shall consider.——[20] *V.* 21. *Or*, whirlwind.——[21] *Lit.* in hiding-places (Pss. 17. 12; 27. 5, *Sept.*). ——[22] *V.* 22. *i.e. foretell them* (Isa. 41. 22). *The verse is an answer to vs.* 12 *sqq.* —— [23] await (Isa. 25. 9; Jer. 14. 19). ——[24] *Or*, the doom of death is distant: *see ch.* 14. 17.——[25] *V.* 23. thinketh these things: *viz. the half Agnostic argument, vs.* 17–22.

VAR. READ.—*V.* 14. β He will make, *MSS. Edd.* —— *Vs.* 15, 16. β *So* 2 *cursives, Compl. Syr. Ar.*; *omit, MSS. Edd.* —— *V.* 20. β *Omit, MSS. Edd.* —— *V.* 22. β *So* H, 2 *cursives, Compl. It.*; *omit, MSS. Edd.*——*V.* 23. β *So* H, *It.*

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VAR. READ.—[26] *V.* 25. *Or*, instruction.——[27] *Omit.* ——[28] *V.* 26. *Lit.* In the judgment of the Lord are his works. —— [29] the making of them he distinguished their portions (*i.e. lots* or *spheres*).——[30] *V.* 27. *Or*, ordered.——[31] their rule (Gen. 1. 16, *Sept.*) unto their. ——[32] hunger.——[33] *V.* 29. good things (=good, *Heb.*). ——[34] *V.* 30. unto it is their return. *Cp.* Gen. 3. 19. ——CHAP. 17. [1] *V.* 1. made him return.——[2] *V.* 2. *Lit.* days of number. *Cp.* Num. 9. 20, *Heb.*; Job 16. 22. ——[3] *Vs.* 2, 24. *Omit.*——[4] *V.* 2. thereon; *i.e. on the earth.*——[5] *V.* 3. Isa. 51. 9; 52. 1, *Sept.*——[6] according to themselves (=*Heb.* according to their soul, *i.e. their life* or *nature*: *cp.* Deut. 33. 25, *Sept.*).

VAR. READ.—*V.* 27. β *Omit, MSS. Edd.* —— CHAP. 17. *V.* 3. β according to himself, *Fri.*

*h* Ex. 7. 3. & 14. 4, 8. Rom. 9. 17, 18.
*i* Gen. 1. 4.
‖ Or, *strong partition.*
*k* 1 Kings 8. 27. 2 Chron. 6. 18. 2 Pet. 3. 7, 10.
*l* Rom. 11. 33.
*m* Ps. 111. 7, 8.
*n* Ps. 148. 8.
*o* Gen. 1. 25.
*p* Eccles. 3. 20.
‖ Or, *beginnings.*
*a* Gen. 1. 27. & 3. 19. & 5. 2. Eccles. 3. 20. Wisd. 2. 23. & 7. 1, 6.
*b* Job 14. 1.
*c* Gen. 1. 26. & 9. 6. 1 Cor. 11. 7. Col. 3. 10.
‖ Or, *of him.*
*d* Gen. 1. 28.

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5 β [They received the use of the five [7] operations of the Lord,
And in the sixth place he imparted them [8] understanding,
And in the seventh speech, an interpreter of the [7] cogitations thereof.] β
6 [9] Counsel, and a tongue, and eyes,
Ears, and a heart, gave he them to [10] understand.
7 Withal he filled them with the knowledge of understanding,
And shewed them good and evil.
8 He set his eye upon their hearts,
That he might shew them the greatness of his works.
9 β He gave them to glory in his marvellous acts [11] for ever,
That they might declare his works with understanding.
10 And [12] the elect shall praise his holy name β.
11 Beside this he gave them knowledge,
And the law of life for an heritage.
12 He made an everlasting covenant with them,
And shewed them his judgments.
13 Their eyes saw the majesty of his glory,
And their ears heard his glorious voice.
14 And he said unto them, Beware of all unrighteousness;
And he *e* gave every man commandment concerning his neighbour.
15 *f* Their ways are ever before him,
And shall not be hid from his eyes.
16 β Every man from his youth is given to evil;
Neither could they make to themselves fleshy hearts for stony.
17 For *g* in the division of the nations of the whole earth β he set a [13] *h* ruler over every people;
But *i* Israel is the Lord's portion:
18 β Whom, *k* being his firstborn, he nourisheth with discipline,
And giving him the light of his love doth not forsake him.
19 *l* Therefore β all their works are as the sun before him,
And his eyes are continually upon their ways.
20 None of their unrighteous deeds are hid from him,
But all their sins are before the Lord.
21 β But the Lord being gracious, and knowing his workmanship,
*m* Neither left nor forsook them, but spared them β.
22 The *n* alms of a man is as a signet with him,
And he will keep [14] the good deeds of man [14] *o* as the apple of the eye,
β And give repentance to his sons and daughters β.
23 *p* Afterwards he will rise up and reward them,
And render their recompence upon their heads.
24 *q* But unto them that repent, he [15] granted [3] them [3] return,
And comforted those that failed in patience [15].
25 *r* Return unto the Lord, and forsake thy sins,
Make thy prayer before his face, and [16] || offend less.
26 Turn again to the most High, and turn away from iniquity:
β For he will lead thee out of darkness into the || light of health β,
And hate thou abomination vehemently.
27 *s* Who shall praise the most High in the grave,
Instead of them which live and give thanks?
28 Thanksgiving perisheth from the dead, as from one that is not:
The living and sound β in heart β shall praise the Lord.
29 How great is the lovingkindness of the Lord β our God β,
And γ his [17] compassion unto γ such as turn unto him β in holiness β!
30 β For all things cannot be in men,
Because the son of man is not [18] immortal β.

*e* Ex. 20, & 21, & 22, & 23.
*f* ch. 15. 19. ver. 19. Heb. 4. 13.
*g* Deut. 32. 8, 9.
*h* Rom. 13. 1.
*i* Deut. 4. 20. & 10. 15.
*k* Ex. 4. 22.
*l* ver. 15.
*m* Deut. 31. 6.
*n* ch. 29. 12, 13.
*o* Ps. 17. 8.
*p* Matt. 25. 34, 35.
*q* Acts 3. 19.
*r* Jer. 3. 12.
|| Or, *lessen thy offence.*
|| Or, *illumination.*
*s* Ps. 6. 5. & 115. 17 Is. 38. 18, 19. Baruch 2. 17

VAR. REND.—[7] *V.* 5. *Or*, activities (*i.e. the senses*). —— [8] mind *or* reason. —— [9] *V.* 6. *Or*, Purpose, *or* A will. *See ch.* 15. 14.—— [10] think withal.—— [11] *V.* 9. *Lit.* through ages.—— [12] *V.* 10. *Or*, that the elect might (*Heb.*).—— [13] *V.* 17. *i.e. a Divine Head:* Deut. 1. 13; 32. 8, 9, *Sept. Cp.* Judg. 11. 24.

VAR. READ.—*V.* 5. β *So* H, 248. *Compl. A Stoic marginal gloss, Gro. Edd.*——*Vs.* 9, 10. β *So* H, 4 *cursives, Compl.*; And that they might praise the holy name, By rehearsing the greatnesses of his works, *MSS Edd. Omit v.* 9, *Syr.*——*Vs.* 16, 17 *and vs.* 18, 19. β *Interpolated in* H, 2 *cursives, Compl.*; *omit, MSS. Edd.*

VAR. REND.—[14] *V.* 22. a man's bounty (1 Cor. 16. 3). —— [15] *V.* 24. granteth a return (*to himself*), And cheereth them that fail in hope.—— [16] *V.* 25. *Lit.* diminish the stumblingblock (Rom. 14. 13).—— [17] *V.* 29. forgivingness: *cp.* Deut. 21. 8; Ezek. 16. 63, *Sept.*—— [18] *V.* 30. deathless.

VAR. READ.—*V.* 21. β *So* 2 *cursives, Compl.*; *omit, MSS. Edd.*——*Vs.* 22, 26, 28, 29. β *Omit, MSS. Edd.* ——*V.* 29. γ *Heb. perhaps*, he forgiveth (*waw with perfect*).——*V.* 30. β *Heb. perhaps*, For God is not as man (*lit.* For not like God, like man: Gen. 44. 18; Ps. 139. 12); For his thoughts are not as (those of) the son of man. *Cp. Syr., which misrenders* ka'el, 'like God,' *by* 'like these things'; *and for the connexion of thought, vs.* 29, 30, *see* Isa. 55. 7, 8.

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31 [t] What is brighter than the sun? yet [19] the light thereof faileth:
[β] And flesh and blood will imagine evil [β].
32 [20] He vieweth the power of the height of heaven;
And all men are but earth and ashes.

## CHAPTER 18.

*4 God's works are to be wondered at. 9 Man's life is short. 11 God is merciful. 15 Do not blemish thy good deeds with ill words. 22 Defer not to be justified. 30 Follow not thy lusts.*

[a] HE that liveth for ever [a] created all things [1] in general [1].
2 The Lord only [2] is righteous, [β] and [b] there is none other but he,
3 Who [3] governeth the world with the [4] palm of his hand,
[c] And all things obey his will:
For he is the King of all,
By his power [d] dividing holy things among them from profane [β].
4 To [β] whom hath he given power to declare his works?
[e] And who shall [5] find out his noble acts?
5 Who shall [6] number the strength of his majesty?
And who shall also tell out his mercies?
6 As for the wondrous works of the Lord, there may nothing be taken from them,
Neither may any thing be put unto them, neither can the ground of them be found out.
7 When a man hath done, then he [7] beginneth;
And when he leaveth off, then he shall be doubtful.
8 What is man, and [8] whereto serveth he?
What is his good, and what is his evil?
9 [f] The number of a man's days at the most are an hundred years.
10 As a drop of water [9] unto the sea, and a gravelstone in comparison of the sand;
So are a [β g] thousand years [10] to the days of eternity.
11 Therefore is God patient with them,
And poureth forth his mercy upon them.
12 He saw and perceived their end to be evil;
Therefore he multiplied his [11] compassion.
13 The mercy of man is toward his neighbour;
[h] But the mercy of the Lord is upon all flesh:
He reproveth, and [12] nurtureth, and teacheth,
And bringeth again, [i] as a shepherd his flock.
14 He hath mercy on them that receive discipline,
And that [13] diligently seek after his judgments.
15 [k] My son, [14] blemish not thy good deeds,
Neither use uncomfortable words when thou givest any thing.
16 Shall not the dew asswage the heat?
So is a word better than a gift.
17 Lo, is not a word better than a [15] gift?
But both are with a [16] gracious man.
18 A fool will upbraid [17] churlishly,
And a gift of the [18] envious consumeth the eyes.
19 Learn before thou speak,
And use physick or ever thou be sick.
20 Before judgment [l] examine thyself,
And in the day of visitation thou shalt find [11] mercy.
21 [m] Humble thyself before thou be sick,
And in the time of sins shew repentance.
22 [n] Let nothing hinder thee to pay thy vow in due time,
And defer not until death to be [19] justified.
23 Before thou [20] prayest, prepare thyself;
And be not as one that tempteth the Lord.

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*t* Job 25. 5, 6.
*a* Gen. 1. 1.
*b* Deut. 4. 35.
*c* ch. 42. 23.
*d* Lev. 10. 10.
*e* Ps. 106. 2.
*f* Ps. 90. 10.
*g* Ps. 90. 4. 2 Pet. 3. 8.
*h* Ps. 145. 9.
*i* Jer. 31. 10.
*k* ch. 41. 22.
*l* 1 Cor. 11. 28, 31.
*m* ch. 7. 17.
*n* Deut. 23. 21. Eccles. 5. 4.

VAR. READ.—19 *V.* 31. it (*Heb.* she) suffereth eclipse (*Heb.* withdraweth herself, Isa. 60. 20 : *cp.* Joel 2. 10). —20 *V.* 32. *Rather*, The host of the height of heaven he visiteth (Isa. 24. 21; 38. 14, *Sept.*; Job 25. 2, 3). —CHAP. 18. 1 *V.* 1. *Heb.* together.—2 *V.* 2. *Cp.* Job 25. 4.—3 *V.* 3. *Lit.* steereth.—4 span (Isa. 40. 12). —5 *V.* 4. trace.—6 *V.* 5. *Heb.* tell (*pts.*).—7 *V.* 7. is but beginning; *viz. his inquiry*.—8 *V.* 8. *Lit.* what is the use of him?—9 *V.* 10. *Lit.* from. *Render*: is less than the sea, and a (single) grain than the sand (*Heb.*).

VAR. READ.—*V.* 31. β *So* A, *cursives*, *Ald. rightly*; And evil is the imagination (Gen. 6. 5) of flesh and blood, *Heb. probably*; And an evil man will think of flesh and blood, B, *Edd.*—CHAP. 18. *Vs.* 2, 3. β *So* H, 106. 248. *Compl.*; *omit*, *most MSS. Edd.*—*V.* 4. β none, ℵ[c.a] A B C, *Edd.*

VAR. REND.—10 *V.* 10. *Lit.* in.—11 *Vs.* 12, 20. forgivingness (*ch.* 17. 29).—12 *V.* 13. traineth *or* disciplineth.—13 *V.* 14. hasten unto his statutes (*ch.* 17. 12).—14 *V.* 15. *Lit.* with good things give not blame, Nor grief of words with any giving.—15 *V.* 17. good gift.—16 Luke 1. 28.—17 *V.* 18. ungraciously (Jam. 1. 5).—18 grudging maketh the eyes wistful (Job 31. 16, *Sept.*).—19 *V.* 22. *i.e. acquitted of thy obligation by discharging it*.—20 *V.* 23. *Or*, vowest. *So Syr. Midrash Tanchuma, Ed.*

VAR. READ.—*V.* 10. β *So* 2 *cursives*, *Compl. Syr. Ar.*; few, *best MSS. Edd.*

Before CHRIST cir. 200.

24 [21] [o] Think upon the wrath that shall be at [21] the end,
And the time of vengeance, when he shall turn away his face.
25 [22] When thou hast enough, remember the time of hunger:
And [23] when thou art rich, think upon poverty and need.
26 [24] From the morning until the evening [24] the time [25] is changed,
And all things are [26] soon done [26] before the Lord.
27 [p] A wise man will [27] fear in every thing,
And in the day of sinning [27] he will beware of offence:
[β] But a fool will not observe time [β].
28 Every man of understanding knoweth wisdom,
And will give [28] praise unto him that found [28] her.
29 They that [29] were of understanding in sayings became also wise themselves,
And poured forth exquisite parables.
30 [q] Go not after thy lusts,
But refrain thyself from thine appetites.
31 If thou [30] givest thy soul the desires that please her,
She will make thee a [31] laughingstock to thine enemies [β] that malign thee [β].
32 Take not pleasure in much good cheer,
Neither be tied to the [32] expence thereof.
33 Be not made a beggar by [33] banqueting upon borrowing,
When thou hast nothing in thy purse:
[β] For thou shalt lie in wait for thine own life, and be talked on [β].

o ch. 7. 17, 36.

p Prov. 28. 14.

q Rom. 6. 6. & 13. 14.

## CHAPTER 19.

*2 Wine and women seduce wise men. 7 Say not all thou hearest. 17 Reprove thy friend without anger. 22 There is no wisdom in wickedness.*

A LABOURING man that is given to drunkenness shall not be rich:
And he that contemneth small things shall fall [1] by little and little.
2 [a] Wine and [b] women will make men of understanding to fall away:
And he that cleaveth to harlots will [2] become impudent.
3 Moths and worms shall have him to heritage,
And a bold [3] man shall be taken away.
4 [c] He that is hasty to give credit is lightminded;
[d] And he that [4] sinneth shall offend against his own soul.
5 Whoso taketh pleasure in [β] wickedness shall be condemned:
[γ] But he that resisteth pleasures crowneth his life.
6 He that can rule his tongue shall live without strife [γ];
And he that [β] hateth babbling shall have less evil [β].
7 [5] [e] Rehearse not unto another that which is told unto thee,
[β] And thou shalt fare never the worse.
8 [6] Whether it be || to friend or foe, talk not [β] of other men's lives [β];
And [7] if thou canst without offence, reveal them not.
9 For he [8] heard and observed [8] thee,
And when time cometh he will || hate thee.
10 If thou hast heard a word, let it die with thee;
[9] And be bold [9], it will not burst thee.

Before CHRIST cir. 200.

a Gen. 9. 21. & 19. 32, &c.

b 1 Kings 11. 1, 4.

c Josh. 22. 11.

d Prov. 8. 36.

e ch. 41. 23.

|| Or, *of friend or foe.*

|| Or, *shew his hatred.*

VAR. REND.—[21] *V.* 24. Remember the Wrath in the days of. *Cp.* Deut. 32. 20.——[22] *V.* 25. In time of fulness.——[23] in the days of riches.——[24] *V.* 26. *So lit.* Between morning and evening; *i.e. in the course of a single day*, Job 4. 20: *cp.* Isa. 38. 12.——[25] changeth.——[26] fleeting.——[27] *V.* 27. be careful . . . And in days of punishments for sin (*i.e. Divine visitations: so perhaps also in v.* 21).——[28] *V.* 28. acknowledgment unto him that findeth.——[29] *V.* 29. are skilled in words, they also shew themselves wise, And pour forth finished proverbs.——[30] *V.* 31. lavish on thy soul the satisfaction of lust.——[31] *Heb.* whispering (Ex. 32. 25).——[32] *V.* 32. *Or*, subscription thereto; *i.e. to joint feasting.*——[33] *V.* 33. *Ch.* 9. 9. *Contributing to joint feasts from borrowed money.*

VAR. READ.—*V.* 27. β *So* H, 2 *cursives, Compl.; omit, MSS. Edd.*——*Vs.* 31, 33. β *Omit, MSS. Edd.*

VAR. REND.—CHAP. 19. [1] *V.* 1. *Or*, speedily (*Heb.*).——[2] *V.* 2. be over-bold (*or*, too daring): *ch.* 8. 15.——[3] *V.* 3. soul.——[4] *V.* 4. hazardeth himself (*lit.* sinneth against his soul, Prov. 20. 2; Gen. 20. 6, *Sept.; i.e. by a too ready confidence*), shall offend (*or*, be punished, *Heb.*).——[5] *V.* 7. *Lit.* Never repeat a word; And nothing shall be lacking (*lit.* lessened: Gen. 8. 3, 5, *Sept.*) unto thee (Prov. 25. 9*b*, 10).——[6] *V.* 8. *Lit.* In friend and foe (=Among friends or foes, *Heb.*) tell it not. *Cp.* Ps. 48. 12, *Sept.*——[7] unless it is a sin to thee (*viz. to conceal it*), reveal it not.——[8] *V.* 9. hath heard thee, and is on his guard against.——[9] *V.* 10. Be of good cheer.

VAR. READ.—CHAP. 19. *V.* 5. β *So several cursives, Compl. It. Dru.;* heart, *most MSS. Edd.* (He that is merry-hearted (Prov. 15. 13) shall be condemned, *hardly suits the context, which seems rather to refer to being pleased at ill reports of others.*)—— γ *Vs.* 5, 6. *So* H, 248. *Compl.; omit, best MSS. Edd.*——*V.* 6. β repeateth a word lacketh wit (*lit.* heart), *Dru.* (*Heb. pts. and transposition of* heart, *v.* 5, *with* evil, *v.* 6). *Cp.* Prov. 17. 9, *Sept. same error.*——*V.* 7. β And thou shalt have no reproach (Prov. 14. 34). (*Difference of one Heb. letter.*) *Or*, And no man shall reproach thee (Prov. 25. 10): *so Syr. Ed.*——*V.* 8. β *So* H, 248. *Compl.;* thy thought, *It.; omit, MSS. Edd.*

Before CHRIST cir. 200.

11 A fool travaileth [10] with a word,
As [11] a woman in labour of a child.
12 As an arrow that sticketh in a [12] man's thigh,
So is a word within a fool's || belly.
|| Or, *heart.*
*f* Lev. 19. 17. Matt. 18. 15.
13 [13] *f* Admonish a friend, it may be he hath not done it:
And if he have done [14] it, that he do it no more.
|| Or, *Reprove.*
14 [13] || Admonish thy β friend, it may be he hath not said it:
And if he have, that he speak it not again.
15 [13] Admonish a friend: for many times it is a slander,
And believe not every tale.
16 There is one that slippeth in his speech, but not || from his heart;
And who is he that hath not offended with his *g* tongue?
|| Or, *willingly.*
*g* ch. 14. 1. & 25. 8. Jam. 3. 2.
17 [13] || Admonish thy neighbour before thou threaten him;
And β not being angry β give place to the [15] law of the most High.
|| Or, *Reprove.*
*h* Prov. 1. 7. ch. 40. 26.
18 β *h* The fear of the Lord is the [16] first step || to be accepted [of him,] [16]
And wisdom obtaineth his love.
|| Or, *of receiving him.*
19 The knowledge of the commandments of the Lord is the doctrine of life:
And they that do things that please him shall *i* receive the fruit of the tree of immortality β.
*i* Rev. 2. 7. & 22. 2, 14.
20 [17] The fear of the Lord is all wisdom;
And in all wisdom is the performance of the law,
β And the knowledge of his omnipotency.
21 *k* If a servant say to his master, I will not do as it pleaseth thee;
Though afterward he do it, he angereth him that nourisheth him β.
*k* Matt. 21. 29.
22 The knowledge of wickedness is not wisdom,
Neither β [18] at any time β the counsel of sinners prudence.
23 There is a β wickedness, and the same an abomination;
And there is a fool wanting in γ wisdom.
24 He that hath small understanding, and feareth God,
Is better than one that hath much wisdom, and transgresseth the law β of the most High β.
25 There is an exquisite subtilty, and the same is unjust;
And there is one that [19] turneth aside to make judgment appear;
β And there is a wise man that || justifieth in judgment β.
|| Or, *judgeth.*
26 There is a wicked [20] man that hangeth down his head || sadly;
But inwardly he is full of deceit,
|| Or, *in black.*
27 Casting down his countenance, and β making as if he heard not:
Where he is not known, he will do thee a mischief before thou be aware.
28 And if for want of power he be hindered from sinning,
Yet when he findeth opportunity he will do evil.
29 A man may be known by [21] his look,
And one that hath understanding by [22] his countenance, when thou meetest him [22].
30 A man's attire, and [23] *l* excessive laughter,
And gait, shew what he is.
*l* ch. 21. 20.

## CHAPTER 20.

1 *Of silence and speaking.* 10 *Of gifts and gain.* 18 *Of slipping by the tongue.* 24 *Of lying.* 27 *Of divers advertisements.*

THERE is a reproof that is not [1] || comely:
|| Or, *seasonable.*
[2] Again, some man [2] holdeth his tongue, and he is wise.
2 [3] It is much better to reprove, than to be angry secretly:

VAR. REND.—[10] *V.* 11. because of (*lit.* from the face of: *so Heb.*). —— [11] she that bringeth forth because of a babe.—— [12] *V.* 12. *Lit.* thigh of flesh.—— [13] *Vs.* 13, 14, 15, 17. *Or*, Rebuke, *or* Remonstrate with (Gen. 21. 25; Lev. 19. 17, *Sept.*). —— [14] *V.* 13. aught.—— [15] *V.* 17. *See* Lev. 19. 17, *Fri.*; Rom. 12. 19.—— [16] *V.* 18. beginning of acquisition (*ch.* 10. 21). —— [17] *V.* 20. *Or*, All wisdom is fear of the Lord.—— [18] *V.* 22. in any case is.

VAR. READ.—*V.* 14. β neighbour, ℵ C, *cursives, It. Syr. Ar. Fri.*——*Vs.* 17, 18–19, 20–21. β *So* H, 248. *Compl.; omit, MSS. Edd.*——*V.* 22. β *Omit,* ℵ* A C H, *cursives, Fri.*

VAR. REND.—[19] *V.* 25. dealeth craftily (Ps. 18. 26, *Sept.; intrans. use of Greek verb*), for the sake of (*chs.* 31. 6, 17; 34. 12, *etc.*) bringing forth justice (Isa. 42. 1; Prov. 29. 11*a*, *Sept.*). *A contrast between just and unjust 'subtilty.' Cp. the Syr.*—— [20] *V.* 26. doer, bowed down (*ch.* 12. 11) in black (*lit.* blackness). *Cp.* Mal. 3. 14.—— [21] *V.* 29. appearance.—— [22] *Lit.* the meeting of the face. *Cp.* Isa. 3. 9. —— [23] *V.* 30. laughter of teeth; *i.e. that shews the teeth.* (*An isolated expression.*)——CHAP. 20. [1] *V.* 1. *See marg.*—— [2] And there is one that.—— [3] *V.* 2. How much better it is.

VAR. READ.—*V.* 23. β subtilty (*or*, craft, shrewdness, Prov. 1. 4; 8. 5; *v.* 25), 2 *cursives, Syr. Br. Fri.* —— γ unwisdom, *Br.* (*i.e. sin: cp. the Syr., which has* lacking sins. *So Ho.*). Wisdom *and* wickedness *have been interchanged in the two lines, Mg.* —— *V.* 24. β *Omit, MSS. Edd.*——*V.* 25. β *So* 2 *cursives, Compl.; omit, MSS. Edd.*——*V.* 27. β *So* 3 *cursives, Compl. Lobeck, rightly;* deaf on one side, *most MSS. Fri.*

Before CHRIST cir. 200.

[a] And he that confesseth his fault shall be [4] preserved from [β] hurt.

3 [β] How good is it, when thou art reproved, to shew repentance!
For so shalt thou escape wilful sin [β].

4 As is the lust of [b] an eunuch to deflower a virgin;
So is he that [5] executeth judgment with violence.

5 There is one that keepeth silence, and is found wise:
And another by much babbling becometh hateful.

6 [6] Some man holdeth his tongue, because he hath not [7] to answer:
And [6] some keepeth silence, [c] knowing his time.

7 A wise man will hold his [d] tongue [8] till he see opportunity:
But a babbler and a fool will regard no time.

8 He that useth many words shall be abhorred;
And he that [9] taketh to himself authority therein [9] shall be hated.

9 There is [10] [β] a sinner that hath [β] good success in evil things [10];
And there is a gain that turneth to loss.

10 There is a gift that shall not profit thee;
And there is a gift whose recompence is double.

11 There is [11] an abasement because of glory;
And there is that lifteth up his head from a low estate.

12 There is that buyeth much for a little,
And repayeth it sevenfold.

13 [e] A wise man by his words maketh himself beloved:
But the [12] || graces of fools shall be || poured out.

14 The gift of a fool shall do thee no good [β] when thou hast it;
Neither yet of the envious for his necessity [β]:

† For [13] he looketh to receive many things for one.

15 He giveth little, and [f] upbraideth much;
He openeth his mouth like a crier;
To day he lendeth, and to morrow will he ask it again:
Such [β] an one is to be hated of God and man [β].

16 The fool saith, I have no friends,
I have no thank for all my good deeds,
And they that eat my bread speak evil of me.

17 How oft, and of how many shall he be laughed to scorn!
[β] For he knoweth not aright what it is to have;
And it is all one unto him as if he had it not [β].

18 [β] [14] To slip upon a pavement is better than to slip with the tongue:
So the fall of the wicked shall come speedily [β].

19 [15] || An unseasonable tale
Will always be in the mouth of the unwise.

20 A wise sentence shall be rejected when it cometh out of a fool's mouth;
For he will not speak it in due season.

21 There is that is hindered from sinning through want:
And [16] when he taketh rest, he † shall not be troubled.

22 [g] There is that destroyeth his own soul [17] through bashfulness,
And [β] [18] by accepting of persons [β] overthroweth himself [18].

23 There is that for [17] bashfulness promiseth to his friend,
And maketh him his enemy for nothing.

24 [h] A lie is a foul blot in a man,
Yet it is continually in the mouth of the untaught.

[a] Prov. 28. 13.
[b] ch. 30. 20.
[c] Eccles. 3. 7.
[d] ch. 32. 4.
[e] ch. 6. 5.
|| Or, *pleasant conceits.*
|| Or, *lost*, or, *spilt.*
† Gr. *for his eyes are many for one to receive.*
[f] ch. 41. 22.
|| Or, *An unpleasant fellow.*
† Gr. *shall not be pricked.*
[g] ch. 42. 1.
[h] ch. 25. 2.

VAR. REND.—[4] *V.* 2. *Lit.* withholden from minishing (*or*, loss: *ch.* 20. 9). *See Var. Read.*——[5] *V.* 4. doeth judgments (*i.e. obeyeth laws:* Lev. 18. 4, *Sept.*) with difficulty (Ex. 14. 25, *Sept.*). *Or*, punisheth with rigour (2 Chron. 24. 24; Ex. 1. 13, 14, *Sept.*).——[6] *V.* 6. There is one that keepeth silence.——[7] an.——[8] *V.* 7. until the time; But the swaggerer and wantwit will go beyond the time.——[9] *V.* 8. *Or*, abuseth his power.——[10] *V.* 9. *Lit.* welfare in evils for a man. *See Var. Read.*——[11] *V.* 11. a loss (*v.* 9: *lit.* minishing) for the sake of.——[12] *V.* 13. *Or*, complaisance (*Heb. sing.*: Prov. 10. 32*a*, *Sept.*) of fools is thrown away (forgotten).

VAR. READ.—**CHAP. 20.** *V.* 2. β *Heb. perhaps:* reproach, Prov. 14. 34 (*daleth misread resh*).——*V.* 3. β *So It.* (*after v.* 8, H, 248. *Compl.*); *omit, MSS. Edd. A gloss on v.* 2.——*V.* 9. β *So* H, 2 *cursives, Compl.*; an undisciplined man, *etc., It.*; *omit, MSS. Edd.*——*V.* 14. β *Omit, MSS. Edd.*

VAR. REND.—[13] *V.* 14. *Lit.* his eyes are many instead of one, *Fri.*——[14] *V.* 18. *Lit.* A fall (Ps. 56. 13, *Sept.*) owing to the ground (*ch.* 11. 5) rather than a fall owing to the tongue!——[15] *V.* 19. *Lit.* A man without grace, a saw out of season: In the mouth of the uninstructed it will continue (*so v.* 24 *also*).——[16] *V.* 21. in his rest he is not pricked (at heart): *ch.* 14. 1. *The poor man with a quiet conscience sleeps well.*——[17] *V.* 22. because of shame (*so v.* 23).——[18] *Lit.* from a fool's face (?) will destroy it. *See Var. Read.*

VAR. READ.—*V.* 15. β a man is to be hated, *MSS. Edd.*—*V.* 17. β *So* H, 2 *cursives, Compl. It.*; *omit, MSS. Edd.*—*V.* 18. β As waters that are poured out upon a rock of stone, So is a bad man's tongue amid the righteous, *Syr.*——*V.* 22. β *So* 248. *Compl.*; *Heb.*, from shame of face, *Fri.*: *cp.* Prov. 17. 2, *Sept.* (*perhaps rather*, from covering the eyes: *cp.* Gen. 20. 16, *Sept. The terms* covering *and* fool *are similar in Heb. writing*); from covering his face, *Syr.*

Before CHRIST cir. 200.

25 A thief is better than a man that [19] is accustomed to lie:
But they both shall have destruction to heritage.
26 The disposition of a liar is ‖ dishonourable,
And his shame is [20] ever with him.
27 A wise man shall promote himself *to honour* with his words:
And he that hath understanding will please great men.
28 [i] He that tilleth his land shall increase his heap:
And he that pleaseth great men shall [21] get pardon for iniquity.
29 [k] Presents and gifts blind the eyes of the wise,
And [22] ‖ stop up his mouth that he cannot reprove.
30 Wisdom that is hid, and treasure that is [23] hoarded up,
What profit is in them both?
31 [l] Better is he that hideth his folly
Than a man that hideth his wisdom.
32 β [24] Necessary patience in seeking the Lord is better
Than he that leadeth his life without a guide β.

## CHAPTER 21.

*2 Flee from sin as from a serpent. 4 His oppression will undo the rich. 9 The end of the unjust shall be nought. 12 The difference between the fool and the wise.*

MY son, hast thou sinned? do so no more,
But [a] ask pardon for thy former sins.
2 Flee from sin as from the face of a serpent:
For if thou comest too near it, it will bite thee:
The teeth thereof are as the teeth of a lion,
Slaying the [1] souls of men.
3 All iniquity is as a two edged sword,
The wounds whereof cannot be healed.
4 [2] To terrify and do wrong [2] will waste riches:
Thus the house of proud men shall be [3] made desolate.
5 [4 b] A prayer out of a poor man's mouth reacheth to the ears of God [4],
And his judgment cometh speedily.
6 [c] He that hateth to be reproved is in the way of sinners:
But he that feareth the Lord will † repent [5] from his heart.
7 [6] An eloquent man is known far and near [6];
But a man of understanding knoweth when [7] he slippeth.
8 [d] He that buildeth his house with other men's money
Is like one that gathereth β himself stones for the tomb of his burial β.
9 [e] The congregation of the wicked is like [8] tow wrapped together:
And the end of them is a flame of fire β to destroy them β.
10 The way of sinners is [9] made plain with [9] stones,
But at the end thereof is the pit of [10] hell.
11 [f] He that keepeth the law β of the Lord β getteth [11] the understanding thereof [11]:
And γ the [12] perfection of the fear of the Lord is wisdom γ.
12 [g] He that is not [13] ‖ wise will not be taught:
[h] But there is a [14] wisdom which multiplieth bitterness.
13 The ‖ knowledge of a wise man shall abound like a flood:
And his counsel [15] is [15] like a pure fountain of life.
14 [i] The [16] inner parts of a fool are like a broken vessel,
And [15] he [15] will hold no knowledge β as long as he liveth β.
15 If a skilful man hear a wise word,
He will commend it, and [k] add unto it:

Before CHRIST cir. 200.

*a* Ps. 41. 4. Luke 15. 21.

*b* Ex. 3. 9. & 22. 23. Ps. 34. 6.

*c* Prov. 12. 1. & 15. 10.

† Gr. *be converted.*

*d* Jer. 22. 13.

*e* ch. 16. 6.

*f* John 7. 17.

*g* Prov. 1. 7. ‖ Or, *witty.*

*h* Eccles. 1. 18.

‖ Or, *subtilty.*

*i* ch. 33. 5.

*k* Prov. 9. 9.

*i* Prov. 12. 11. & 28. 19.

*k* Ex. 23. 8. Deut. 16. 19.

‖ Or, *as a muzzle in the mouth.*

*l* ch. 41. 15.

‖ Or, *ignominy.*

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VAR. REND.—[19] *V.* 25. *Or*, continueth in falsehood. —— [20] *V.* 26. continually. —— [21] *V.* 28. atone. —— [22] *V.* 29. like a muzzle (Prov. 26. 3, *Symm.*=whip, *Heb.*) at the mouth turn away reproofs.——[23] *V.* 30. *Lit.* out of sight. —— [24] *V.* 32. Better is inflexible patience in seeking of the Lord, Than a masterless charioteer of his own life.——CHAP. 21. [1] *V.* 2. *Or*, lives.——[2] *V.* 4. Intimidation and insolence (*Sept.*= *Heb.* pride).——[3] wasted.

VAR. READ.—*V.* 32. β *So* 248. *Compl.*; *omit*, *MSS. Edd.*

VAR. REND.—[4] *V.* 5. *Lit.* A poor man's prayer (is) from his mouth to his ears; *i.e. he opens his mouth wide in his earnestness. So the Syr.* (is as it were from, *etc.*) *and Eth. understood it.* (Reacheth) from his mouth unto his (*the proud man's*) ears, *Gro. Br. Fri. Ho. Probably a misrendering of the Heb.*—— [5] *V.* 6. in.——[6] *V.* 7. *Lit.* He that is mighty in tongue is known from afar (*or*, maketh himself known afar off, *Heb.*: *cp.* Isa. 19. 21; *Sept.*). ——[7] *i.e. the man 'mighty in tongue.'* —— [8] *V.* 9. *Cp.* Isa. 1. 31.—— [9] *V.* 10. cleared of (*lit.* levelled from, Isa. 45. 2). 'Facilis descensus Averni.' —— [10] Hades (=Sheol, *Heb.*). —— [11] *V.* 11. *So Ho.*; the mastery of his own mind, *Fri.*: *so Syr.* —— [12] *Or*, consummation. —— [13] *Vs.* 12, 20. clever. —— [14] *V.* 12. cleverness. —— [15] *Vs.* 13, 14. *Omit.*——[16] *V.* 14. inwards.

VAR. READ.—CHAP. 21. *V.* 8. β *So* 2 *cursives*, *Compl. Syr.*; his stones for winter, *MSS. Edd.*; his stones for ruin: Isa. 61. 4 (*Heb. letter*), *Ed. rightly.* ——*Vs.* 9, 11. β *Omit*, *MSS. Edd.*——*V.* 11. γ he that feareth God shall lack nothing, *Syr.*——*V.* 14. β *So* H, 2 *cursives*, *Compl. Syr.*; *omit*, *MSS. Edd.*

Before CHRIST cir. 200.

But as soon as [17] one of no understanding [17] heareth it, it displeaseth him,
And he casteth it behind his back.
16 [18] The talking of a fool is like a burden in the way:
But grace shall be found in the lips of the wise.
17 They enquire at the mouth of the wise man in the congregation,
And they shall ponder his words in their heart.
18 As β is a house that is destroyed β, so is wisdom to a fool:
And γ the knowledge of the unwise is [19] as talk || without sense γ.

|| Or, *not to be enquired after.*

19 [20] Doctrine unto fools is as fetters on the feet,
And like manacles on the right hand.

*l* ch. 19. 30.

20 *l* A fool lifteth up his voice with laughter;
But a [13] wise man doth scarce smile a little.
21 [20] Learning is unto a wise man as an ornament of gold,
And like a bracelet upon his right arm.
22 A foolish man's foot is soon in [21] his [neighbour's] [21] house:
But a man of experience is [22] ashamed of β him.
23 A fool will peep in at the door into the house:
But he that is well [23] nurtured will stand without.
24 It is [24] the rudeness of [24] a man to hearken at the door:
But a wise man will be grieved with the disgrace.
25 β The lips of talkers will be telling such things as pertain not unto them β:
But the words of such as have understanding are weighed in the balance.
26 The heart of fools is in their mouth:
But the mouth of the wise is β in their heart.
27 When the ungodly curseth [25] Satan,
He curseth his own soul.
28 *m* A whisperer defileth his own soul,
And is hated wheresoever he dwelleth.

*m* ch. 28. 13.

## CHAPTER 22.

*1 Of the slothful man, 3 and a foolish daughter. 11 Weep rather for fools, than for the dead. 13 Meddle not with them. 16 The wise man's heart will not shrink. 20 What will lose a friend.*

A SLOTHFUL man is compared to a [1] filthy stone,
And every one will hiss [2] him out to [2] his disgrace.
2 A slothful man is compared to [3] the filth of a dunghill [3]:
Every man that takes it up will shake his hand.
3 [4] An evil nurtured son is the dishonour of his father that begat him:
And a [foolish] daughter is born to his loss.
4 *a* A wise daughter || shall [5] bring an inheritance to her husband:
But she that [6] liveth dishonestly [6] is her father's heaviness.
5 She that is bold [6] dishonoureth both [6] her father and her husband,
[7] But they both shall despise her.
6 A [8] tale out of season [is as] musick in mourning:
But stripes and correction β of wisdom are never out of time.
7 Whoso teacheth a fool is as one that glueth a potsherd together,
And as he that waketh one from a sound sleep.
8 He that telleth a tale to a fool [9] speaketh to one in a slumber:
When he hath told his tale, he will say, What is the matter?
9 β If children live honestly, and have || wherewithal,

*a* Prov. 13. 22.

|| Or, *shall be the heir of her husband.*

|| Or, *an art.*

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VAR. REND.—[17] *V.* 15. the lewd liver, *or* the wanton (Jam. 5. 5).——[18] *V.* 16. A fool's story.——[19] *V.* 18. unsifted words. *See Var. Read.* —— [20] *Vs.* 19, 21. Discipline *or* Culture.——[21] *V.* 22. a.——[22] *Or*, abashed at. *Cp.* Isa. 1. 29, *Sept. Heb. perhaps*, delayeth in front (thereof): *cp.* Ex. 32. 1; 2 Sam. 10. 9.——[23] *V.* 23. bred.——[24] *V.* 24. ill breeding in.

VAR. READ.—*V.* 18. β a house of ward (*i.e. a prison:* Gen. 42. 18, 19): *cp. v.* 19. *So Syr.* (*Greek translator read daleth for resh.*) *So Ed.*——γ knowledge to a dullard is (as) sparks (Job 41. 19) of flaming fire (Ps. 104. 4). *So Syr. Confusion of similar Heb. letters.* Sparks *was read* as words, fire flaming *was read* without search (*eyn derosh*).——*V.* 22. β *So* 248. *Compl.*; the front thereof (*lit.* the face: *cp.* Jer. 1. 13). *So MSS. Edd.* —— *V.* 25. β *So* 248. *Compl.* The lips of strangers with these things will be burdened, *MSS. Edd. This reading is meaningless, and Fri. supposes that the Heb. was:* The lips of the proud are laden with cursing (*pts. and one letter*). The lips of fools will recount folly, *It. This agrees better with the parallel clause, and the Greek text is easily explained by confusion of Heb. letters, etc.*

VAR. REND.—[25] *V.* 27. *See* 1 Chron. 21. 1.——CHAP. 22. [1] *V.* 1. befouled. *See v.* 2.——[2] at.——[3] *V.* 2. *Or*, a cake of ordure. *Cp.* Ezek. 4. 12, *Sept.*——[4] *V.* 3. *Lit.* A father's shame is in the begetting (*Heb.* birth, Hos. 2. 3) of a boor (*lit.* one that is undisciplined: *cp.* Prov. 17. 21*b*, *Sept.*).——[5] *V.* 4. *Cp.* Prov. 13. 22, *Sept. So It. Or, as marg.*: *cp.* Gen. 15. 3, 4, *Sept.*——[6] *Vs.* 4, 5. *Lit.* shameth.——[7] *V.* 5. And.——[8] *V.* 6. *Or*, riddle (*ch.* 6. 35).——[9] *V.* 8. telleth it to one that noddeth; And at the finish he will say, What is it?

VAR. READ.—*V.* 26. β *So* 1 *cursive, Compl. It. Syr.*——CHAP. 22. *V.* 6. β in every season are wisdom, ℵ, *It. Syr. Fri.*——*Vs.* 9, 10. β *So* H, 2 *cursives, Compl.*; *omit, MSS. Edd.*

Before CHRIST cir. 200.

They shall cover the [10] baseness of their parents.
10 But children, being haughty, through disdain and want of nurture
Do stain the nobility of their kindred β.
*b* ch. 38. 16. 11 *b* Weep for the dead, for [11] he hath lost the light:
And weep for the fool, for he wanteth understanding [11]:
Make [12] little weeping for the dead, for he is at rest:
But the life of the fool is worse than death.
*c* Gen. 50. 10. 12 *c* Seven days do men mourn for him that is dead;
But for a fool and an ungodly man all the days of his life.
13 Talk not much with a fool,
And go not to him that hath no understanding:
*d* ch. 12. 12. *d* Beware of him, lest thou have trouble,
And thou shalt never be defiled
|| Or, *when he shakes off his filth.* || with his [13] fooleries:
Depart from him, and thou shalt find rest,
|| Or, *wearied.* And never be [14] || disquieted with madness.
14 What is heavier than lead?
And what is β the name thereof, but [15] a [15] fool? β
*e* Prov. 27. 3. 15 *e* Sand, and salt, and a mass of iron,
Is easier to bear, than a man without understanding.
16 [16] As timber girt and bound together in a building cannot be loosed with shaking:
So the heart that is [17] stablished by advised counsel shall fear at no time.
17 A heart settled upon a [18] thought of understanding
|| Or, *of a polished wall.* Is as β a fair plaistering || on the wall of a gallery β [18].
18 β Pales set on an high place will never stand against the wind:
So a [19] fearful heart in the imagination of a fool [19] cannot stand against any fear.
19 He that pricketh the eye will make tears to fall:
And he that pricketh the heart [20] maketh it to shew her knowledge [20].
20 Whoso casteth a stone at the birds frayeth them away:
*f* ch 41. 22. And he that *f* upbraideth his friend breaketh friendship.
21 Though thou drewest a sword at thy friend, yet despair not:
For there may be a returning [15] [to favour.] [15]
22 If thou hast opened thy mouth against thy friend,
Fear not; for there may be a reconciliation:
*g* ch. 27. 17. & 41. 23. Except for upbraiding, or pride, or *g* disclosing of secrets, or a treacherous wound:
[15] For [15] for these things every friend will depart.
23 Be faithful to thy neighbour in his poverty,
That thou mayest rejoice in his prosperity:
Abide stedfast unto him in the time of his trouble,
That thou mayest be heir with him in his heritage:
β For a mean estate is not always to be contemned:
Nor the rich that is foolish to be had in admiration β.
24 β As the vapour and smoke of a furnace goeth before the fire;
So reviling before [21] blood.
25 I will not be ashamed to defend a friend;
Neither will I hide myself from him.
26 And if [15] any [15] evil happen unto me [22] by him,
Every one that heareth it will beware of him.
*h* Ps. 141. 3. 27 [23] *h* Who shall set a watch before my mouth,
And a β [24] seal of wisdom [24] upon my lips,
That I fall not suddenly by them,
And that my tongue destroy me not?

VAR. REND.—[10] *V.* 9. base birth.——[11] *V.* 11. light hath failed him . . . for sense hath failed him.——[12] less bitter (*lit.* sweeter).——[13] *V.* 13. voidance (*lit.* offshaking=*Heb.* emptying, Nah. 2. 10: *cp. id.* 2. 2, *Sept.*). *Or*, spittle, *Gro. Fri. Ho.*——[14] worn out (Ps. 61. 2, *Sept.*) by his.——[15] *Vs.* 14, 21, 22, 26. *Omit.*——[16] *V.* 16. A timber brace bound into a building starteth not in a storm (Jer. 23. 19, *Sept.*).——[17] stayed upon deliberate counsel will not be dismayed in the crisis (*lit.* time).——[18] *V.* 17. wise intent Is as the sanded ornamentation of a polished wall (=*Heb.* a wall of hewn stone: Amos 5. 11, *Sept.*). *Meaning obscure. See Var. Read.*

VAR. READ.—*V.* 14. β *Heb. perhaps:* more burdensome (sorer: 1 Sam. 5. 7) than a fool? *Similar letters.*——*V.* 17. β an adornment of sculptures on adorned walls, *Syr. Heb. probably:* an adornment graven (Jer. 17. 1: *cp. Heb. for* sand) upon a wall of hewn stone.——*V.* 18. β Pebbles, A C H, 5 *cursives.*

VAR. REND.—[19] *V.* 18. heart trembling over a foolish intent (*cp.* 1 Sam. 4. 13 *and* Judg. 7. 3, *Sept.*).——[20] *V.* 19. exposeth feeling.——[21] *V.* 24. bloodshed.——[22] *V.* 26. *Or*, on his account.——[23] *V.* 27. O that a watch were set upon (*Heb. idiom*).——[24] *Lit.* cunning seal. *But see Var. Read. The verse should begin ch.* 23.

VAR. READ.—*V.* 23. β *So* 2 *cursives, Compl.; omit, MSS. Edd.*——*V.* 24. β *Should precede v.* 23, *Br.*——*V.* 27. β close seal, Job 41. 15. *Loss of a Heb. letter.*

## CHAPTER 23.

1 *A prayer for grace to flee sin.* 9 *We may not use swearing:* 14 *but remember our parents.* 16 *Of three sorts of sin.* 23 *The adulterous wife sinneth many ways.*

Before CHRIST cir. 200.

1 O LORD, Father and Governor of
β all my β whole life,
Leave me not to their [2] counsels,
And let me not fall by them.
2 [3] Who will set scourges over my thoughts,
And the discipline of wisdom over mine heart?
That [4] they spare me not for mine ignorances,
And it pass not by β my sins [4]:
3 Lest mine ignorances increase,
And my sins abound β to my destruction β,
And I fall before mine adversaries,
And mine enemy rejoice over me,
β Whose hope is far from thy mercy β.
4 O Lord, Father and God of my life,
Give me not [5] a proud look,
β But turn away from thy servants
|| Or, *a giantlike.* always || a [6] haughty mind.
5 Turn away from me vain hopes and concupiscence,
And thou shalt hold him up that is desirous always to serve thee β.
6 Let not the greediness of the belly nor lust of the flesh take hold of me;
And give not over me thy servant into an impudent mind.
7 Hear, O ye children, the discipline of the mouth:
He that keepeth it shall never be [7] taken β in his lips.
8 The sinner shall be left in his foolishness β:
Both the [8] evil speaker and the proud shall [9] fall thereby.
*a* Ex. 20. 7. ch. 27. 14. Matt. 5. 33, 34. 9 *a* Accustom not thy mouth to swearing;
Neither use thyself to the naming of the Holy One.
10 For as a servant that is continually beaten shall not be without a blue mark:
So he that sweareth and nameth God continually shall not be [10] faultless.
11 A man that useth much swearing shall be filled with iniquity,
And the [11] plague shall never depart from his house:
If he shall [12] offend, his sin shall be upon him:
And if he [13] acknowledge not his sin [13], he maketh a double offence:
And if he swear [14] in vain, he shall not be [15] † innocent,
† Gr. *justified.* But [15] his house shall be full of calamities.
12 *b* There is a [16] word that is clothed about with death:
*b* Lev. 24. 15, 16. God grant that it be not found in the heritage of Jacob;
For all such things shall be far from the godly,
And they shall not wallow in [17] their [17] sins.
13 Use not thy mouth to β intemperate swearing β,
For therein is [18] the word of sin.
14 Remember thy father and thy mother,
When thou sittest among [19] great men.
Be not forgetful before them,
And so thou by thy custom become a fool [19],
And wish that thou hadst not been born,
And *c* curse the day of thy nativity.
*c* Job 3. 1, &c.
15 *d* The man that is [20] accustomed to opprobrious words
*d* 2 Sam. 16. 7. Will never be reformed all the days of his life.
16 Two sorts of men multiply sin,
And the third will bring wrath:
A hot mind is as a burning fire,
It will never be quenched till it be [21] consumed:
A fornicator β in the body of his flesh

VAR. REND. — CHAP. 23. [1] *V.* 1. *Heb.* Jahvah, Father and Lord (*v.* 4). — [2] counsel (*i.e. of the lips and tongue, ch.* 22. 27). — [3] *V.* 2. O that scourges were set! (*ch.* 22. 27). — [4] they (*viz. the scourges*) might not spare . . . Nor it (*the discipline*) pass over their sins. *So Ed. Alternate parallelism.* — [5] *V.* 4. *Heb.* loftiness of eyes (Prov. 21. 4: *cp.* Ps. 131. 1, *Sept.*). *Or,* lifting of the eyes, *i.e. longing;* lustful looks. *Cp.* Gen. 39. 7. — [6] *As marg.* (Gen. 6. 4). — [7] *V.* 7. Prov. 6. 2*b*, *Sept.* — [8] *V.* 8. railer (*Heb.* quarrelsome: Prov. 26. 21, *Sept.*). — [9] *Or,* be entrapped in them (*i.e. his lips*).

VAR. READ. — CHAP. 23. *Vs.* 1, 3. β *Omit, MSS. Edd.* — *V.* 2. β *So Fri. from conjecture.* — *Vs.* 4, 5. β *So* 248. *Compl. Clem. Alex.*; and turn away desire from me, *best MSS. Edd.* — *Vs.* 7, 8. β In his own lips shall a sinner be caught, *Fri., partly after* A, 157. *Syr. It.*

VAR. REND. — [10] *V.* 10. *Lit.* purged (*Heb.* held guiltless: Ex. 20. 7, *Sept.*) from sin. — [11] *V.* 11. scourge (*v.* 2). — [12] *i.e. by breach of oath.* — [13] overlook (*or,* neglect) it: *his oath, or his sin.* — [14] without cause (Prov. 23. 29, *Sept.*). — [15] held innocent (*see marg.*), For. — [16] *V.* 12. kind of speech that is compassed. — [17] *Vs.* 12, 16, 18, 19. *Omit.* — [18] *V.* 13. a. — [19] *V.* 14. magnates; Lest haply thou forget thyself in their presence, And through thine habit behave foolishly. *So Fri. Low language rejects upon one's upbringing.* — [20] *V.* 15. *Or,* habituated. — [21] *V.* 16. swallowed up.

VAR. READ. — *V.* 13. β *So* 248. *Compl.*; filthy license, *MSS. Edd.* (*cp.* Hos. 7. 16, *Sept.*). — *V.* 16. β *Heb. prob.* stirreth up (me'ir; *misread* be'or *by the Greek translator: for* 'or, 'body,' *see* Job 41. 7, *Symm.*) his flesh; He will not let it alone.

Will never cease β till he hath kindled [17] a [17] fire.
17 [22] e All bread is sweet to a whoremonger,
He will not leave off till he die.
18 A man that breaketh wedlock,
[23] Saying [17] thus [17] in his heart,
f Who seeth me?
I am compassed about with darkness, the walls cover me,
And no body seeth me; what need I to fear?
The most High will not remember my sins:
19 [24] Such a man only feareth the eyes of men,
And knoweth not that the eyes of the Lord are ten thousand times brighter than the sun,
g Beholding all the ways of men,
And [25] considering [17] the most [17] secret parts.
20 He knew all things ere ever they were created;
h So also after they were perfected β he looked upon them all β.
21 i This man shall be punished in the streets of the city,
And where he suspecteth not he shall be taken.
22 Thus shall it go also with the wife that leaveth her husband,
And bringeth in an heir by || another.
23 For first, she hath disobeyed the k law of the most High;
And secondly, she hath trespassed against her own husband;
And thirdly, she hath played the whore in adultery,
And [26] brought children by another man.
24 She shall be brought out into the congregation,
And [27] || inquisition shall be made of her children.
25 Her l children shall not take root,
And her branches shall bring forth no fruit.
26 She shall leave her memory to be cursed,
And her reproach shall not be blotted out.
27 And they that remain shall know that there is nothing better than the fear of the Lord,
And that there is nothing sweeter than to take heed unto the commandments of the Lord.
28 β It is great glory to follow the Lord,
And to be received of him is long life β.

Before CHRIST cir. 200.

e Prov. 9. 17.

f Job 24. 15. Ps. 10. 11. Is. 29. 15.

g ch. 15. 19.

h Gen. 1. 31.

i Lev. 20. 10. Deut. 22. 22.

|| Or, *a stranger.*

k Ex. 20. 14.

|| Or, *visitation.*

l Wisd. 4. 3.

## CHAPTER 24.

1 *Wisdom doth praise herself, shew her beginning,* 4 *her dwelling,* 13 *her glory,* 17 *her fruit,* 26 *her increase and perfection.*

WISDOM shall praise herself,
And shall glory in the midst of her people.
2 In the congregation of the most High shall she open her mouth,
And [1] triumph before his power.
3 I came out of the mouth of the most High,
And covered the earth as a [2] || cloud.
4 a I [3] dwelt in high places,
And b my throne [4] is in a cloudy pillar.
5 I alone compassed the [5] circuit of heaven,
And [6] walked in the bottom of the [7] deep.
6 [8] In the waves of the sea, and in all the earth,
And in every people and nation, I got a possession [8].
7 With all these I sought [9] rest:
And in whose inheritance [10] shall I abide?
8 [11] So the Creator of all things gave me a commandment,
And he that made me caused my tabernacle to rest,
And said, Let thy dwelling be in Jacob,
And thine inheritance in Israel.
9 He c created me from the beginning before the world,
And I shall never fail.
10 In the d holy tabernacle I [12] served before him;
And so was I established in Sion.
11 e Likewise in the β || beloved city he gave me rest,
And in Jerusalem was my [13] power.
12 And I took root in an honourable people,

The praise of Wisdom.

|| Or, *a mist.*

a Job 22. 14.

b Ps. 104. 3.

c Prov. 8. 22.

d Ex. 31. 3.

e Ps. 132. 8, 13, 14.

|| Or, *holy.*

VAR. REND.—[22] *V.* 17. Every kind of.——[23] *V.* 18. *Heb.* saith in his heart.——[24] *V.* 19. And the eyes of men are his fear; And he. ——[25] *Or,* looking into hidden corners (*or,* ends), *Heb.*——[26] *V.* 23. brought in (*v.* 22).——[27] *V.* 24. *Lit.* upon her children there shall be visitation.

VAR. READ.—*V.* 20. β *So* H, 248. *Compl. It.* (*cp. Syr.*); *omit, MSS. Edd.*

VAR. REND.—CHAP. 24. [1] *V.* 2. glory before his host (Josh. 5. 14).——[2] *V.* 3. mist (*ch.* 43. 22; Job 38. 9, *A.V.* darkness: *cp.* Gen. 1. 2). ——[3] *V.* 4. *Or,* encamped (pitched tent) in the heights (*of heaven*).——[4] was in a pillar of cloud.——[5] *V.* 5. Job 22. 14, *Sept.* ——[6] Job 38. 16.——[7] deeps (Prov. 8. 24, *Sept.*).——[8] *V.* 6. *Heb. perhaps,* Over the waves . . . I had dominion (Isa. 26. 13; Prov. 16. 22, *Sept.*): *so Syr. It. Or,* In the waves . . . I created (Prov. 8. 22, *Heb.*), *Fri.*——[9] *V.* 7. a restingplace (Ruth 3. 1, *Sept.*).——[10] I should abide? ——[11] *V.* 8. Then. ——[12] *V.* 10. *Or,* ministered.——[13] *V.* 11. authority, *or* sway.

VAR. READ.—*V.* 28. β *So* H, 248. *Compl. It.; omit, MSS. Edd.*——CHAP. 24. *V.* 11. β *As marg.* (hallowed), 248. *Compl. It.*

Before CHRIST cir. 200.

Even in the portion of the Lord's inheritance.
13 I [14] was exalted like a cedar in Libanus,
And as a cypress tree upon the mountains of Hermon.
14 I [14] was exalted like a palm tree in β[15] || En-gaddi,
And as a rose plant in Jericho,
As a fair olive tree in a pleasant field,
And [14] grew up as a plane tree γ || by the water γ.
15 I gave a [16] sweet smell like cinnamon and aspalathus,
And I yielded a pleasant odour like the best myrrh,
As galbanum, and onyx, and sweet storax,
And as the fume of *f* frankincense in the tabernacle.
16 As [17] the turpentine tree I stretched out my branches,
And my branches [18] are the branches of honour and grace.
17 β[19] *g* As the vine brought I forth pleasant savour,
And my flowers are the fruit of honour and riches [19] β.
18 β I am the mother of fair love,
And fear, and knowledge, and holy hope:
I therefore, being eternal, am given to all my children
Which are || named of him β.
19 *h* Come unto me, all ye that be desirous of me,
And fill yourselves with my fruits.
20 For my [20] memorial is *i* sweeter than honey,
And mine inheritance than the honeycomb.
21 They that eat me shall yet be hungry,
And they that drink me shall yet be thirsty.
22 He that obeyeth me shall never be confounded,
And they that work [21] by me shall not do amiss.
23 [22] All these things β are the book of the covenant of the most high God,
*Even* the *k* law which Moses commanded
For an heritage unto the congregations of Jacob.
24 β Faint not to be strong in the Lord;
That he may confirm you, cleave unto him:
*l* For the Lord Almighty is God alone,
And beside him there is no other Saviour β.
25 [23] He filleth β all things with his β wisdom, as *m* Phison
And as Tigris in the time of the [24] new fruits.
26 [25] He maketh the understanding to abound [25] like Euphrates,
And as *n* Jordan in the time of the harvest.
27 [23] He maketh [26] the doctrine β of knowledge β appear [26] as the γ light,
And as [27] Geon in the time of vintage.
28 β The first man knew her not perfectly:
No more shall the last [28] find her out β.
29 For her thoughts are more than the sea,
And her counsels [29] profounder [29] than the great deep.
30 [30] I also came out as a || brook [30] from a river,
And as a conduit into a garden.
31 I said, I will water my β best β garden,
And will water abundantly my garden bed:
And, lo, my [30] brook became a river,
And my river became a sea.

|| Or, *Cades.*
|| Or, *in the water.*
*f* Ex. 30. 34, 36.
*g* John 15. 1.
|| Or, *chosen.*
*h* Is. 55. 1.
*i* Ps. 19. 10, 11.
*k* Ex. 20. 1. & 24. 3. Deut. 4. 1. & 29. 1. & 33. 4.
*l* Is. 45. 21.
*m* Gen. 2. 11.
*n* Josh. 3. 15.
|| Or, *drain*, or, *ditch.*

VAR. REND.—[14] *Vs.* 13, 14. grew tall.——[15] *V.* 14. En-gedi; *famous for its palm groves* (*Pliny, Hist. Nat.* v. 17): 2 Chron. 20. 2.——[16] *V.* 15. spicy.——[17] *V.* 16. a teil tree (terebinth).——[18] were stately and beautiful (*lit.* were branches of glory and grace).——[19] *V.* 17. *Greek unmeaning: see Var. Read.*——[20] *V.* 20. *See* Ex. 3. 15, *Sept.*

VAR. READ.—*V.* 14. β *So* ℵ[c.a], 3 *cursives*, *Syr. Ar. Compl. rightly*; Cades, *It.*; shores (*MSS. Edd.*) *is unsuitable.* (*The term* sea *is wanting; and why plural? cp.* Judg. 5. 17, *Sept.*) ——γ *So* H, 2 *cursives*, *Compl. It. Syr. Ar.*; *omit*, *MSS. Edd.* ——*V.* 17. β I was like a vine that sprouted grace, B, *Sw.*; I was like a vine of fair aspect (Gen. 39. 6), And my shoots were shoots of glory and excellency, *Syr. So probably Heb., at least in second clause. The first may have been:* I was like a fruitful vine, Ps. 128. 3. ——*V.* 18. β *So* H, 248. *Compl. It.*; *omit*, *MSS. Syr. Edd.*

VAR. REND.—[21] *V.* 22. with (*as an instrument*): *cp. ch.* 13. 4; Deut. 15. 19, *Sept.*——[22] *V.* 23. *Greek text corrupt. See Var. Read.*——[23] *Vs.* 25, 27. That (*the law*, *v.* 23).——[24] *V.* 25. firstfruits (Num. 28. 26, *Sept.*).——[25] *V.* 26. That filleth up (*or*, replenisheth) understanding. *Cp.* 1 Chron. 12. 15.——[26] *V.* 27. *Heb.* instruction (*so v.* 32) to go forth (*like a river from its bed, in time of overflow*).——[27] Gihon (Gen. 2. 13). *Identified with Shihor* (*the Nile*), Jer. 2. 18, *Sept.* ——[28] *V.* 28. track.——[29] *V.* 29. *Omit.*——[30] *V.* 30. And I, I went forth as a canal (*for irrigation: so v.* 31). *Cp.* Gen. 2. 10. *The author speaks of his own labours.*

VAR. READ.—*V.* 23. β are written in, *Syr.*—— *V.* 24. β *So* H, 248. *Compl.*; *omit*, *MSS. Edd.*—— *Vs.* 25, 27, 31. β *So* 248. *Compl.*; *omit*, *MSS. Edd.* ——*V.* 27. γ Nile (*Heb.* kai'or *instead of* ka'or, *as in* Amos 8. 8: *cp.* Isa. 23. 3), *Hi. Fri.*——*V.* 28. β *Heb. probably*, Our forefathers (*lit.* former men: Deut. 19. 14, *Heb.*) knew her not perfectly; And posterity (the generation to come: Ps. 48. 13) shall not search her out (Job 28. 27). *Cp. Syr. Ar.*

Before CHRIST cir. 200.

32 I will yet make [26] doctrine to shine as the morning,
And will [31] send forth her light [31] afar off.
33 I will yet pour out doctrine as prophecy,
And leave it [32] to all ages for ever [32].
o ch. 33. 17. 34 β o Behold that I have not laboured for myself only,
But for all them that seek [33] wisdom β.

## CHAPTER 25.

1 *What things are beautiful, and what hateful.* 6 *What is the crown of age.* 7 *What things make men happy.* 13 *Nothing worse than a wicked woman.*

|| Or, *gloried.* β 1 IN three things I || was beautified,
And stood up beautiful β both before God and men:
a Gen. 13. 8. Ps. 133. 1. Rom. 12. 10. The a unity of brethren, the love of neighbours,
A man and a wife that agree together.
2 Three sorts of men my soul hateth,
And I am greatly offended at their life:
A poor man that is proud, a rich man that is a liar,
And an old adulterer that [2] doateth.
3 If thou hast gathered nothing in thy youth,
How canst thou find any thing in thine age?
4 O how comely a thing is judgment for gray hairs,
And for ancient men to know counsel!
5 O how comely is the wisdom of old men,
And [3] understanding and counsel to men of honour!
6 Much experience is the crown of old men,
And the fear of God is their glory.
7 There be nine [4] things which I have judged in mine heart to be happy,
And [5] the tenth I will utter with my tongue:
A man that hath joy of his children;
And he that liveth to see the fall of his enemy:
8 [6] Well is him that dwelleth with a wife of understanding,
And [7] that hath not b slipped with his tongue, b ch. 14. 1 & 19. 16. Jam. 3. 2.
β And that hath not served [7] a man more unworthy than himself:
9 [6] Well is him that hath found β || prudence, || Or, *a friend.*
And he that speaketh in the ears of them that will hear:
10 β c O how great is he that findeth wisdom! c Prov. 3. 13.
[8] Yet is there none [8] above him that feareth the Lord.
11 But the β love of the Lord [9] passeth all things γ for illumination γ:
δ He that holdeth it, || whereto shall he be likened? δ || Or, *to whom.*
12 β The fear of the Lord is the beginning of his love:
And faith is the beginning of cleaving unto him β.
13 [Give me] any plague, but the plague of the heart:
d And any wickedness, but the wickedness of a woman: d ver. 19.
14 And any affliction, but the affliction from them that hate me:
And any revenge, but the revenge of enemies.
15 There is no β [10] head γ above the β [10] head of a serpent;
And there is no [11] wrath γ above the [11] wrath of an δ enemy.
16 e I had rather dwell with a lion and a dragon, e Prov. 21. 19. & 25. 24.

VAR. REND.—[31] *V.* 32. shew it forth (*Heb.* make it go forth).——[32] *V.* 33. unto perpetual generations (Gen. 9. 12).——[33] *V.* 34. her: *viz. Wisdom.*——CHAP. 25. [1] *V.* 1. *The author speaks in his own person: cp.* Prov. 30. 15, 18, 21.——[2] *V.* 2. *Or*, wanteth wit.——[3] *V.* 5. thought *or* purpose (*ch.* 22. 17).——[4] *V.* 7. *Lit.* suppositions; *i.e. supposed cases.*——[5] *Heb. simply*, ten.

VAR. READ.—*V.* 34. β *Omit, Syr. Ar. Ed.*——CHAP. 25. *V.* 1. β Three things my soul desireth, And they are comely, *Syr. Ar. Similarly It., and probably Heb.* (In three things my soul delighteth, and they are delightful: *cp.* Ps. 147. 10; Prov. 11. 1; *v.* 2).

VAR. REND.—[6] *Vs.* 8, 9. Happy is he.——[7] *V.* 8. he that slippeth not . . . And he that is not thrall to.——[8] *V.* 10. But he is not.——[9] *V.* 11. Eph. 3. 19.——[10] *V.* 15. *Heb.* venom. *See Var. Read.*——[11] *Or*, poison: Ps. 58. 4 (*Heb.* hemah, *like Assyrian* imat, *Eth.* hamät, *has this meaning*); Deut. 32. 33, *Sept. and Heb.; ch.* 28. 19.

VAR. READ.—*V.* 8. β *Insert* Happy is he that findeth a trusty friend (*cp. v.* 9, *It.*): *to supply the wanting case, Fri. See below, v.* 10.——*V.* 9. β a true friend, *It.*; mercy, *Syr.* (Prudence, Dan. 1. 4, *and* friend, Gen. 26. 26, *are very similar in unpointed Heb.*)——*V.* 10. β Happy is the man whom perjury hath not broken, nor hath want broken him, *Syr. May represent the lost eighth case, after which the ninth and tenth followed in v.* 10.——*V.* 11. β *So* 248. *Compl.*; fear, *MSS. Edd.*——γ *Omit, MSS. Edd.*——δ *Omit, Syr.* (The fear of God is exalted above all these things.)——*V.* 12. β *So* H, 248. *Compl. It. Syr. Ar.*; *omit, MSS. Edd. A Christian interpolation.*——*V.* 15. β *Heb.* rosh, Deut. 29. 18 *marg. A.V.* gall; *id.* 32. 33, venom (rosh *is also* head: *hence the Greek translator's mistake*), *Br. Fri. etc.*——γ more bitter than, *Syr. Cp.* Deut. 32. 32 (*the Greek translator may have confused Heb. for* bitter *with that for* height; *as Sept.* Ezek. 3. 14; 17. 23). *Cp.* Deut. 32. 24.——δ woman, *It. Syr. Ar.: cp. v.* 16. *Perhaps right* (*and in v.* 14 *also*).

Than to keep house with a wicked woman.

17 The wickedness of a woman changeth her [12] face,
And darkeneth her countenance
|| like [β] sackcloth.

18 Her husband shall [13] sit among his neighbours;
And when he heareth it shall sigh bitterly.

19 [f] All wickedness is but little to the wickedness of a woman:
Let the portion of a sinner fall upon her.

20 As the climbing up a sandy way is to the feet of the aged,
So is a [14] wife || full of words [14] to a quiet man.

21 [g] Stumble not at the beauty of a woman,
And desire her not for pleasure.

22 [β 15] A woman, if she maintain her husband,
Is full of anger, impudence, and much reproach [15].

23 [16] A wicked woman abateth the courage,
Maketh an heavy countenance and a wounded heart:
A woman that will not [β] comfort her husband in distress [β]
Maketh weak hands and feeble knees [16].

24 Of [h] the woman came the beginning of sin,
And through her we all die.

25 Give the water no passage;
Neither a wicked woman [β] liberty to gad abroad.

26 If she go not [17] as thou wouldest have her,
Cut her off from thy flesh,
[β] And [i] give her a bill of divorce, and let her go [β].

|| Or, *like a bear.*

*f* ver. 13.

|| Or, *scolding.*

*g* 2 Sam. 11. 2. ch. 42. 12.

*h* Gen. 3. 6. 1 Tim. 2. 14.

*i* Deut. 24. 1. Mark 10. 4.

VAR. REND.—[12] *V.* 17. appearance (Judg. 13. 6).—— [13] *V.* 18. Tobit 2. 1; *or*, crouch, Gen. 49. 9, *Sept.*—— [14] *V.* 20. *Heb.* woman of tongue.——[15] *V.* 22. (There is) anger and impudence and great shame, If a woman supply (2 Cor. 9. 10) her husband. *But see Var. Read.* ——[16] *V.* 23. *Lit.* A downcast heart, and a moody face, and a heart-blow (is) a wicked wife: Drooping hands and palsied knees (Isa. 35. 3; Heb. 12. 12) is she that will not think well of (*v.* 7, judge happy) her husband. ——[17] *V.* 26. *Lit.* according to thine hand; *i.e. thy bounty* (1 Kings 10. 13); *or, thy leading.*

VAR. READ.—*V.* 17. β *As marg.*, ℵ A, *cursives;* as a bear, and sheweth as it were sackcloth, *It.* (*conflati reading*). (The wickedness of a wicked woman maketh pale her husband's face, And darkeneth it like the colour of sackcloth, *Syr.*) ——*V.* 22. β *Heb. perhaps*, Harsh anger (Gen. 49. 7) and great shame, A wife that sinneth against her husband. *After Syr.* (For a harsh service and an evil shame is a wife that rageth against (=*Heb.* sinneth against, *Targ. Jer.*) her husband.) *So partly Ed.*——*V.* 23. β *So* 248. *Compl.*; honour and praise her husband, *Syr.*; *Heb.* regard (Job 35. 13) her man; *cp.* Num. 24. 17, *Sept.*——*V.* 25. β *So* 248. *Compl. It.*; liberty (freedom of speech), ℵ A H, *cursives*, *Fri.*; authority, B, *Syr.*——*V.* 26. β *Omit, MSS. Edd.*

## CHAPTER 26.

1 *A good wife, 4 and a good conscience, do glad men. 6 A wicked wife is a fearful thing. 13 Of good and bad wives. 28 Of three things that are grievous. 29 Merchants and hucksters are not without sin.*

1 BLESSED is the man that hath [a] a virtuous [1] wife,
For the number of his days shall be double.

2 A [2] virtuous woman rejoiceth her husband,
And he shall fulfil the years of his life in peace.

3 [b] A good wife is a good portion,
Which shall be given [β] in the portion [β] of them that fear the Lord.

4 Whether [3] a man be rich or poor,
[β 4] if he have a good heart toward the Lord,
He shall at all times rejoice with a cheerful countenance [4 β].

5 There be three things that mine heart feareth;
And [β] for the fourth I was sore afraid [β]:
† The slander of a city, the [γ] gathering [5] together of an unruly multitude [5], and a false accusation:
All these are worse than death.

6 [6] But [6] a grief of heart and sorrow is a woman that is [7] jealous over another woman,
And a scourge of the tongue which communicateth with all.

7 An evil wife is [β 8] || a yoke shaken to and fro [8]:
He that hath hold of her is as though he held a scorpion.

8 A drunken woman [β] and a gadder abroad [β] causeth great anger,
And she will not cover her own shame.

9 The whoredom of a woman may be known
In [9] her haughty looks [9] and eyelids.

*a* Prov. 31. 10, &c.

*b* Prov. 18. 22.

† Gr. *an evil report.*

|| Or, *a yoke of oxen.*

VAR. REND.—CHAP. 26. [1] *V.* 1. Happy (*ch.* 25. 8) is the husband of a good.——[2] *V.* 2. Prov. 12. 4, *Sept.* —— [3] *V.* 4. the husband. —— [4] his heart is merry (1 Sam. 25. 36, *Sept.*); At all times his face is cheerful, *Fri. Heb.*, To rich and poor (she is) a merry heart, In every season a face of satisfaction. —— [5] *V.* 5. of the mob. *Perhaps the verse refers to the anti-Jewish calumnies and riots at Alexandria.*—— [6] *Vs.* 6, 18. *Omit.* ——[7] *V.* 6. *See* 1 Sam. 1. 6, *Sept.* —— [8] *V.* 7. a jerking (*or*, unsteady) ox-yoke. —— [9] *V.* 9. *Lit.* uplift*ings* of eyes (*ch.* 23. 4).

VAR. READ.—CHAP. 26. *V.* 3. β into the bosom, *Talmud* (*Sanh.* 100*b*), *Ed. Cp.* Gen. 16. 5.——*V.* 4. β *So* 248. *Compl.* —— *V.* 5. β *So* A ℵ$^{c.a}$, 7 *cursives*, *Compl. Syr. Ar. It.*; at the fourth face I prayed, B, *Fri. Heb. perhaps:* against the face (Ps. 21. 12) of four I pray.——γ cursing (*Heb. letters*), *Fri.*—— *V.* 7. β *See* 2 Chron. 10. 11 (yoke—scorpion). *Heb.* a heavy (*or*, hard, *Syr.*) yoke. —— *Vs.* 8, 12, 14, 15. β *Omit, MSS. Edd.*

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10 [c] If thy daughter be [10] shameless,
keep her in straitly,
β Lest she abuse herself through
overmuch liberty.
11 [11] Watch over an impudent eye:
And marvel not if she trespass
against thee.
12 She will open her mouth, as a
thirsty traveller β when he hath
found a fountain β,
And drink of every water near
her:
[12] By every ‖ hedge will she sit
down,
And open her quiver against every
arrow.
13 The grace of a wife delighteth her
husband,
And her discretion will fatten his
bones.
14 A silent β and loving β woman is
a gift of the Lord;
And there is [13] nothing so much
worth as a mind well instructed.
15 A shamefaced β and faithful β wo-
man is [14] a double grace,
And her continent mind cannot
be valued [14].
16 As the sun when it ariseth † in
the high heaven;
So is the beauty of a good wife
β in the ‖ ordering of her house.
17 As [15] the clear light is upon the
holy candlestick;
So is the beauty of the face [16] ‖ in
ripe age.
18 As [6] the [6] golden pillars are upon
[6] the [6] sockets of silver;
So are [6] the [6] ‖ fair feet β [17] with a
constant ‖ heart [17].
19 β My son, keep the flower of thine
age sound;
And give not thy strength to
strangers.
20 When thou hast gotten a fruitful
possession through all the field,
Sow it with thine own seed, trust-
ing in the goodness of thy stock.
21 So thy race which thou leavest
shall be magnified,
Having the confidence of their
good descent.
22 An harlot shall be accounted as
‖ spittle;
But a married woman is a tower
against death to her husband.
23 A wicked woman is given as a
portion to a wicked man:
But a godly woman is given to
him that feareth the Lord.
24 A dishonest woman contemneth
shame:
But an honest woman will rever-
ence her husband.
25 A shameless woman shall be
counted as a dog;
But she that is shamefaced will
fear the Lord.
26 A woman that honoureth her
husband shall be judged wise
of all;
But she that dishonoureth him in
her pride shall be counted un-
godly of all.
27 A loud crying woman and a scold
Shall be sought out to drive away
the enemies β.
28 [18] There be two things that grieve
my heart;
And the third maketh me angry:
A man β of war that suffereth
poverty;
And [d] men of understanding [19] that
are not set by;
γ And [e] one that returneth from
righteousness to sin;
The Lord prepareth such an one
for the sword.
29 [f] A merchant shall hardly keep
himself from doing wrong;
And an huckster shall not be
[20] freed from sin.

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‖ Or, *stake.*

† Gr. *in the highest places of the Lord.*

‖ Or, *ornament.*

‖ Or, *in constant age.*

‖ Or, *comely.*

‖ Or, *breast.*

‖ Or, *a swine.*

*d* Eccles. 9. 15.

*e* Ezek. 18. 24.

*f* ch. 27. 2.

## CHAPTER 27.

1 *Of sins in selling and buying.* 7 *Our speech will tell what is in us.* 16 *A friend is lost by discovering his secrets.* 25 *He that diggeth a pit shall fall into it.*

MANY [a] have sinned β [1] for ‖ a small matter [1] β;
And he that [b] seeketh [2] for abundance [2] will turn his eyes away.

*a* Prov. 28. 21.

‖ Or, *a thing indifferent.*

*b* Prov. 23. 4
1 Tim. 6. 9.

VAR. READ.—[10] *V.* 10. headstrong *or* stubborn.—[11] *V.* 11. After an immodest eye beware (to go).—[12] *V.* 12. Before every peg . . . before the bolt. *An euphemism.*—[13] *V.* 14. *Lit.* no exchange for a disciplined soul.—[14] *V.* 15. *Lit.* grace upon grace; And there is no weight (=price) worth a continent soul.—[15] *V.* 17. a lamp shining upon the holy lampstand.—[16] upon steadfast age; *or*, upon staid maturity; *or*, upon steadfast virginity.—[17] *V.* 18. *Lit.* upon a constant one's breast. *See Var. Read.*

VAR. READ.—*V.* 10. β For she hath no rest unless she deal furtively (Gen. 31. 20, 26), *Syr.*—*V.* 16. β in the seat of her house, *Syr.*—*V.* 18. β *So* B; upon steady heels (*or*, soles), ℵ, *It. Syr. Grabe, De W. Ho. Fri.*—*Vs.* 19–27. β *So* H, 248. *Compl. Syr. Ar.; omit, MSS. Edd.;* Eternal foundations are upon solid rock, And God's commandments in a holy woman's heart, *It.* (*omitting vs.* 19–27).

VAR. READ.—[18] *V.* 28. *Lit.* At two things my heart is grieved, And at the third (*Heb. as Syr.*, at three) wrath cometh over me. *The verse begins a new section.*—[19] *Lit.* if they be dealt with as dung: *cp. ch.* 27. 4.—[20] *V.* 29. judged free.—CHAP. 27. [1] *V.* 1. *See marg. and chs.* 7. 18; 42. 5. *Heb. probably*, for the sake of riches (hôn; *a root which also means* to be of little worth: *cp.* Deut. 1. 41: *or*, 'ôn, *which in Heb. writing is very like* 'ayin, 'nothing'). *See Var. Read.*—[2] to multiply it, *viz. riches.*

VAR. READ.—*V.* 28. β of free (*or* noble) birth, *Syr. See* 2 Chron. 13. 3, *Heb.* (chosen men).—γ *So It. Syr. Ar.; omit, all Greek MSS. Edd.*—CHAP. 27. *V.* 1. β on account of want, *It.;* because there was no fear in them, *Syr.;* for scantiness of knowledge, *Ar.* (*confusion of* 'ayin, 'nothing,' *with* 'ôn, 'wealth').

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2 As a nail sticketh fast between the joinings of the stones;
So doth sin [3] stick close between buying and selling.
3 Unless a man hold himself diligently in the fear of the Lord,
His house shall soon be overthrown.
4 As when one sifteth with a sieve, the [4] refuse remaineth;
So the [5] filth of man in his [6] || talk.
5 [c] The furnace proveth the potter's vessels;
So the trial of man is in his [β] reasoning.
6 [d] The fruit declareth [7] if the tree have been dressed;
So [β] is the utterance of a [8] conceit [γ] in the heart of man.
7 Praise no man before thou hearest him speak;
For this is the trial of men.
8 If thou [9] followest righteousness, thou shalt obtain her,
And put her on, as a glorious long robe.
9 The birds will resort unto their like;
So will truth return unto them that practise [10] in [10] her.
10 As the lion lieth in wait for the prey;
So [11] sin for them that work iniquity.
11 The discourse of a godly man is always [β] with [β] wisdom;
But a fool changeth as the moon.
12 If thou be among the indiscreet, observe the time;
But be continually among men of understanding.
13 The discourse of fools is [12] irksome,
And their sport is [13] the wantonness of sin.
14 [e] The talk of him that sweareth much maketh the hair stand upright;
And their [14] brawls make one stop his ears.
15 The [14] strife of the proud is bloodshedding,
And their revilings are grievous to the ear.

|| Or, *thought.*
c Prov. 27. 21.
d Matt. 7. 17.
e ch. 23. 9.

16 Whoso [15] discovereth secrets [16] loseth his credit;
And shall never find friend to his mind.
17 Love thy friend, and be faithful unto him:
But [f] if thou bewrayest his secrets,
Follow no more after him.
18 For as a man hath destroyed his [β] enemy;
So hast thou [16] lost the love of thy neighbour.
19 [17] As one that letteth a bird go out of his [17] hand,
So hast thou let thy neighbour go, and shalt not [18] get him again.
20 Follow after him no more, for he is too far off;
He is as a roe escaped out of the snare.
21 [19] As for a wound, it [19] may be bound up;
And after reviling there may be reconcilement:
But he that bewrayeth secrets is without hope.
22 He [g] that winketh with the eyes [20] worketh evil:
And he that knoweth him will depart from him.
23 When thou art present, he will speak sweetly,
And will admire thy words:
But at the last he will [21] || writhe his mouth,
And [22] slander thy sayings.
24 I have hated many things, but nothing like him;
[23] For the Lord will hate him.
25 Whoso casteth a stone on high casteth it on his own head;
And a deceitful stroke [24] shall make wounds.
26 [h] Whoso diggeth a pit shall fall therein:
And [i] he that setteth a trap shall be taken therein.
27 He that worketh mischief, it shall [25] fall upon him,
And he shall not know whence it cometh.
28 [β] Mockery and reproach are from the proud;

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f ch. 22. 22.
g Prov. 10. 10.
|| Or, *alter his speech.*
h Ps 7. 15. Prov. 26. 27. Eccles. 10. 8.
i Ps. 9. 15. & 35. 8.

VAR. REND.—[3] *V.* 2. *Heb.* presseth *or* squeezeth in (Isa. 59. 5, *Sept.*).——[4] *V.* 4. *Lit.* dung.——[5] *Lit.* ordure.——[6] *As marg.*——[7] *V.* 6. *Lit.* the culture (*Heb.* field: Prov. 24. 30) of a tree.——[8] device (*ch.* 35. 19).——[9] *V.* 8. *Lit.* pursue the right (*or*, what is just), thou shalt overtake it. —— [10] *Vs.* 9, 30. *Omit.* —— [11] *V.* 10. *Or*, punishments. *Cp.* Gen. 4. 7.——[12] *V.* 13. an abomination (2 Kings 23. 13, *Sept.*).——[13] in the. ——[14] *Vs.* 14, 15. brawling.

VAR. READ.—*V.* 5. β thought (*as in v.* 4), ℵ[c.a] A, *cursives.*——*V.* 6. β doth language the devices of a man's heart, *Gro.*——γ *So* 248. *Compl.*; of, *MSS. Edd.*——*V.* 11. β *So* (in) 248. *Compl.*; *omit*, *MSS. Edd.*; A holy man abideth in wisdom as the sun (*cp.* Ps. 72. 17), *It.*

VAR. REND.—[15] *V.* 16. bewrayeth (*v.* 17).——[16] *Lit.* destroyeth: *v.* 18, destroyed.——[17] *V.* 19. And as thou loosest a bird from thy. —— [18] catch. —— [19] *V.* 21. Because a wound. —— [20] *V.* 22. *Or*, deviseth. —— [21] *V.* 23. *Or*, pervert. *Cp.* Prov. 8. 13c, *Heb. Sept.* ——[22] *Lit.* put a snare (*or*, stumblingblock) in thy words.——[23] *V.* 24. And.——[24] *V.* 25. will open (*lit.* cut open *or* in twain).——[25] *V.* 27. roll back (Prov. 26. 27).

VAR. READ.—*V.* 18. β (lost his) prey (Gen. 27. 7), *Heb. letters*, *Br.*: *cp. vs.* 19, 20; portion, *Syr.*; friend, *It.* (*Perhaps reading Heb.* tsad *for* tsaid.) ——*V.* 28. β *Omit*, *Syr.*

But [k] vengeance, as a lion, shall lie in wait for them [β].
29 They that rejoice at the fall of the [26] righteous shall be taken in the snare;
And anguish shall consume them before they die.
30 Malice and wrath, [β 27] even these [β] are abominations;
And the sinful man shall have them [10] both.

## CHAPTER 28.

1 *Against revenge,* 8 *quarrelling,* 10 *anger,* 15 *and backbiting.*

HE [a] that revengeth shall find vengeance from the Lord,
And he will surely [β] keep his sins [in remembrance.]
2 [b] Forgive thy neighbour the hurt that he hath done unto thee,
So shall thy sins also be forgiven when thou prayest.
3 [1 c] One man beareth hatred against another,
And doth he seek [2] pardon from the Lord?
4 He sheweth no mercy to a man, which is like himself:
And doth he ask forgiveness of his own sins?
5 [3] If he that is but flesh nourish hatred,
Who will intreat for pardon of [3] his sins?
6 Remember [4] thy end, and let enmity cease;
[Remember] corruption and death, and [β] abide in the commandments.
7 Remember the commandments, and bear no malice to thy neighbour:
[Remember] the covenant of the Highest, and [5] wink at ignorance.
8 [d] Abstain from strife, and thou shalt diminish [6] thy [6] sins:
For a furious man will kindle strife.
9 A sinful man disquieteth friends,
And [7] maketh debate among them that be at peace.
10 [8 e] As the matter of the fire is, so it burneth:
And as a man's strength is, so is his wrath;
And according to his riches his anger riseth;
And the stronger they are which contend, the more they will be inflamed [8].
11 An hasty contention kindleth a fire:
And an hasty [9] fighting sheddeth blood.
12 If thou blow the spark, it shall burn:
If thou spit upon it, it shall be quenched:
And both these come out of thy mouth.
13 [f] Curse the whisperer and double-tongued:
For such have destroyed many that were at peace.
14 A [10] backbiting tongue hath disquieted many,
And driven them from nation to nation:
Strong cities hath it pulled down,
And overthrown [6] the [6] houses of great men.
15 A [10] || backbiting tongue hath [11] cast out virtuous women,
And deprived them of their labours.
16 Whoso hearkeneth unto it shall never find rest,
And never dwell quietly.
17 The stroke of the whip maketh marks in the flesh:
But the stroke of the tongue breaketh the bones.
18 Many have fallen by the edge of the sword:
But not so many as have fallen by the tongue.
19 Well is he that is defended from it,
And hath not passed through the [12] venom thereof;
Who hath not drawn the yoke thereof,
Nor hath been bound in her bands.
20 For the yoke thereof is a yoke of iron,

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*k* Deut. 32. 35. Rom. 12. 19.

*a* Deut. 32. 35. Rom. 12. 19.

*b* Matt. 6. 14. Mark 11. 25. Luke 6. 37.

*c* See Matt. 18. 23, &c.

*d* ch. 8. 1.

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*e* Prov. 26. 21.

*f* ch. 21. 28.

|| Or, *third.*

VAR. READ.—[26] *V.* 29. pious *or* godly.——[27] *V.* 30. these also. *But see Var. Read.*——CHAP. 28. [1] *V.* 3. A man keepeth anger for a man.——[2] *Lit.* healing. ——[3] *V.* 5. *Lit.* Being flesh (=mortal) himself he keepeth (retaineth: *so v.* 1) malice (*or* resentment: *ch.* 27. 30): Who can atone for.——[4] *V.* 6. the end, and cease from enmity. ——[5] *V.* 7. *Lit.* overlook an ignorance (*i.e. unwitting offence*). ——[6] *Vs.* 8, 14. *Omit.*——[7] *V.* 9. casteth calumny.

VAR. READ.—*V.* 30. β and cursing (*cp.* Hos. 4. 2, *Heb.*). *Pts. only.* —— CHAP. 28. *V.* 1. β confirm, ℵ A C, *Ald. Aug.* ——*V.* 6. β withhold thyself from sinning, *Syr. Ed.*

VAR. READ.—[8] *V.* 10. According to the fuel of the fire, so will it be kindled, And according to the hardening of the strife (*v.* 8) it will be kindled: According to the strength (*Heb. prob.* wealth: Prov. 15. 6, *Sept.*) of the man will his wrath be, And according to his riches will he heighten his anger. *The second clause follows the last in the common text.*——[9] *V.* 11. strife (*vs.* 8, 10).——[10] *Vs.* 14, 15. *Lit.* third: *so Syr. It. A Talmudic phrase* (*Erubh.* 16*b*). '*The third tongue kills three—the slanderer, the slandered, and the listener,*' *Gt. Ed.*——[11] *V.* 15. divorced (Lev. 21. 7, 14, *Sept.*).——[12] *V.* 19. *Or,* rage. *See ch.* 25. 15.

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And the bands thereof are bands of brass.
21 The death thereof is an evil death,
The grave were better than it.
22 It shall not [13] have rule over them that fear God,
Neither shall they be burned with the flame thereof.
23 Such as forsake the Lord shall fall into it;
And it shall [14] burn in them, and not be quenched;
It shall be sent upon them as a lion,
And [15] devour them as a leopard.
24 Look that thou hedge thy [16] possession about with thorns,
And bind up thy silver and gold,
25 And [17] weigh thy words in a balance [17],
And make a door and bar for thy mouth.
26 Beware thou slide not by it,
Lest thou fall before him that lieth in wait.

## CHAPTER 29.

1 *We must shew mercy and lend:* 4 *but the borrower must not defraud the lender.* 9 *Give alms.* 14 *A good man will not undo his surety.* 18 *To be surety and undertake for others is dangerous.* 22 *It is better to live at home than to sojourn.*

*a* Ps. 37. 26.

*a* HE that [1] is merciful will lend unto his neighbour;
And he that [2] strengtheneth his hand [2] keepeth the commandments.

*b* Deut. 15. 8. Matt. 5. 42. Luke 6. 35.

2 *b* Lend to thy neighbour in time of his need,
And pay thou thy neighbour again in due season.
3 [3] Keep thy word, and deal faithfully with him,
And thou shalt [4] always find the thing that is necessary for thee [4].
4 [5] Many, when a thing was lent them, reckoned it to be found [5],
And put them to trouble that helped them.
5 Till he hath received, he will kiss [6] a man's hand;
And [7] for his neighbour's money he will speak submissly [7]:
But when he should repay, he will prolong the time,
And return words of grief, and complain of the [8] time.
6 || If [9] he prevail, he shall hardly receive the half,
And he will count as if he had found it:
If not, [10] he hath deprived him of his money,
And he hath gotten him [11] an enemy without cause:
He payeth him with cursings and railings;
And for honour he will pay him disgrace.
7 Many *β* therefore have refused to lend for other men's ill dealing,
Fearing to be defrauded.
8 Yet have thou patience with a man in poor estate,
And delay not to shew him mercy.
9 Help the poor for *c* the commandment's sake,
And turn him not away because of his poverty.
10 Lose thy money for thy brother and thy friend,
And *β d* let it not rust under a stone to be lost *β*.
11 *e* Lay up thy treasure according to the commandments of the most High,
And *f* it shall bring thee more profit than gold.
12 *g* Shut up alms in thy storehouses:
And it shall deliver thee from all affliction.
13 It shall fight for thee against thine enemies
Better than a mighty shield and *β* strong spear.
14 [12] An honest man is surety for his neighbour:
But he that is impudent will || forsake him [12].
15 Forget not [13] the friendship of thy surety,
For he hath given [14] his life for thee.
16 A sinner will overthrow the good estate of his surety:
17 And he that is of an unthankful mind will leave him [in danger] that delivered him.
18 Suretiship hath undone many of good estate,

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|| Or, *If he be able.*

*c* Deut. 15. 11.

*d* ch. 20. 30.

*e* Dan. 4. 27. Matt. 6. 20. Luke 11. 41. & 12. 33. Acts 10. 4. 1 Tim. 6. 18, 19.

*f* Matt. 19. 21.

*g* Tobit 4. 7, 8, 9, 10, 11. ch. 17. 22.

|| Or, *fail.*

VAR. REND.—[13] *V.* 22. *Or,* get the mastery of.—— [14] *V.* 23. be kindled. —— [15] mar. —— [16] *V.* 24. *Heb. probably,* vineyard: Prov. 31. 16, *Sept. Cp.* Ps. 80. 13*a*, *Sept. and v.* 23*d*.——[17] *V.* 25. *Lit.* for thy words make a balance and weight (Prov. 20. 23, *Sept.*); *or* a balance and scales (Isa. 40. 12, *Sept.*).——CHAP. 29. [1] *V.* 1. doeth mercy.——[2] assisteth *or* relieveth him: Lev. 25. 35; Ezra 1. 6 (*Heb. construction*).——[3] *V.* 3. *Lit.* Harden; *i.e. confirm by deed.*——[4] at every time obtain thy need (2 Chron. 2. 16; *v.* 2). —— [5] *V.* 4. Many reckon a loan as a find. —— [6] *V.* 5. his (*his neighbour's*). —— [7] upon (the subject of) his neighbour's money he will drop his voice.

VAR. REND.—[8] *V.* 5. season (*or* times). —— [9] *V.* 6. *the lender.*——[10] *the borrower.* —— [11] for an. 'Loan oft loses both itself and friend.'——[12] *V.* 14. A good man will go surety . . . And he that hath lost shame will leave him in the lurch (*v.* 17).——[13] *V.* 15. gratitude toward a.—— [14] himself (*lit.* his soul).

VAR. READ.—CHAP. 29. *V.* 7. *β So* ℵ* A H, *cursives, Fri.;* not (Many have refused, not from ill nature, but), *some cursives, It. Syr. Ar.*——*V.* 10. *β* put it not under a stone or a wall, *Syr.*——*V.* 13. *β So* B; weighty, ℵ A H, 9 *cursives, Fri.*

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And shaken them as a wave of the sea:
Mighty men hath it driven [15] from their houses [15],
So that they wandered among strange nations.
19 A wicked man [β] transgressing the commandments of the Lord [β] shall fall into suretiship:
And he that [γ 16] undertaketh and followeth other men's business for gain [16 γ] shall fall into suits.
20 Help thy neighbour according to thy power,
And beware that thou thyself fall not into the same.
h ch. 39. 26. 21 The [17 h] chief thing for life is water, and bread,
And clothing, and an house to cover [18] shame.
22 Better is the life of a poor man [19] in a mean cottage [19],
Than delicate fare [20] in another man's house [20].
i 1 Tim. 6. 6, 8. 23 Be it little or much, [i] hold thee contented,
That thou hear not the reproach of [β] thy house.
24 For it is a miserable life to go from house to house:
For where thou [21] art a stranger [21], thou darest not open thy mouth.
25 Thou shalt [β] entertain, and feast, and have no thanks [β]:
Moreover thou shalt hear bitter words:
26 Come, thou [22] stranger, and furnish a table,
And feed me of that thou hast ready.
27 Give place, thou [22] stranger, to [23] an honourable man [23];
My brother cometh to be lodged, and I have need of mine house.
28 These things are grievous to a man of understanding;
The upbraiding of houseroom, and reproaching of the lender.

VAR. REND.—[15] *V.* 18. into exile.——[16] *V.* 19. *Lit.* pursueth (Prov. 12. 11, *Heb.*) contracts. *Meaning obscure.*——[17] *V.* 21. *Lit.* beginning of.——[18] *Heb.* nakedness (Hos. 2. 9, *Sept.*).——[19] *V.* 22. *Lit.* under the shelter of rafters (Gen. 19. 8, *Sept.*).——[20] among strangers.——[21] *V.* 24. *Lit.* sojournest.——[22] *Vs.* 26, 27. sojourner.——[23] *V.* 27. *Or*, greatness, Isa. 5. 13 (*lit.* Go out, sojourner, from the face of glory).

VAR. READ.—*V.* 19. β *So* H, 248. *Compl. Syr. It. Ar.; omit, MSS. Edd.*——γ attempteth to do much, *It., perhaps implying a different Heb. reading* (? to make much, Prov. 22. 16). Many sins bringeth suretiship: He that bindeth himself without cause findeth (getteth) a suit, *addition in Syr. Perhaps a second rendering of Heb.*—— *V.* 23. β being a stranger (*lit.* thy sojourning), *It. Gro. Br. Fri.*——*V.* 25. β be entertained and feasted with an ill grace (*Heb.* unto no grace: *cp.* Ezra 9. 14, *construction*). *So Br. rightly.*

## CHAPTER 30.

1 *It is good to correct our children,* 7 *and not to cocker them.* 14 *Health is better than wealth.* 22 *Health and life are shortened by grief.*

Before CHRIST cir. 200.

Of children.

HE [a] that loveth his son causeth him oft to feel the rod,
That he may have joy of him in the end.
2 He that chastiseth his son shall have [β] || joy in him,
And shall [1] rejoice of him among his [2] || acquaintance.
3 He that [b] teacheth his son [3] grieveth the enemy:
And before his friends he shall rejoice of him.
4 Though his father die, yet he is as though he were not dead:
For he hath left one behind him that is like himself.
5 While he lived, he [c] saw and rejoiced in him:
And when he died, he was not sorrowful.
6 He left behind him an avenger against his enemies,
And one that shall requite kindness to his friends.
7 He that maketh too much of his son [4] shall bind up his wounds [4];
And his [5] bowels will be troubled at every cry.
8 An horse not broken becometh headstrong:
And a [6] child left to himself will be wilful.
9 [7] Cocker thy child, and he shall make thee || afraid:
Play with him, and he will bring thee to heaviness.
10 Laugh not with him, lest thou have sorrow with him,
And lest thou gnash thy teeth in the end.
11 [d] Give him no liberty in his youth,
And wink not at his follies.
12 Bow down his neck while he is young,
And [8] beat him on the sides while he is a child [8],
Lest he wax stubborn, and be disobedient unto thee,
And so bring sorrow to thine heart.
13 [9] Chastise thy son, and hold him to labour,

a Prov. 13. 24. & 23. 13.

|| Or, *good by him.*

|| Or, *kinsfolk.*

b Deut. 6. 7.

c Ps. 128. 3, 6.

|| Or, *astonished.*

d ch. 7. 23.

VAR. REND.—CHAP. 30. [1] *V.* 2. boast.——[2] *As marg.* (Ruth 2. 1; Prov. 7. 4).——[3] *V.* 3. *Or*, maketh jealous his.——[4] *V.* 7. will bandage his beatings (*lit.* blows *or* bruises: Gen. 4. 23; Ex. 21. 25: *here, received in chastisement*).——[5] *i.e. his pity will be moved.*——[6] *V.* 8. son.——[7] *V.* 9. *i.e. pamper* (*lit.* nurse).——[8] *V.* 12. *Lit.* break his ribs . . . babe.——[9] *V.* 13. *Or*, Train (*or*, discipline) thy son and work with him (*ch.* 33. 25).

VAR. READ.—CHAP. 30. *V.* 2. β benefit by, *MSS. Edd.*

Before CHRIST cir. 200.

Lest his lewd behaviour be an offence unto thee.
14 Better is the poor, being sound and strong of constitution,
Than a rich man that is [10]afflicted in his body.
15 Health and [11]good estate of body [11] are above all gold,
And a strong body above infinite wealth.
16 There is no riches [12]above a sound body,
And no joy above [13]the joy of the heart.
17 Death is better than a bitter life
β Or [14]continual sickness.
18 β [15]Delicates poured upon a mouth [16]shut up β
Are as [17]messes of meat set upon a grave.
19 [e] What good doeth the offering unto an idol?
For neither can it eat nor smell:
So is he that β is [18]‖ persecuted of the Lord [18] β.
20 [19]He seeth with his eyes and groaneth,
[f] As an eunuch that embraceth a virgin and sigheth.
21 [g] Give not over thy mind to [20]heaviness,
And afflict not thyself in thine own counsel.
22 The gladness of the heart is the life of man,
And the ‖ joyfulness of a man prolongeth his days.
23 Love thine own soul, and comfort thy heart,
Remove sorrow far from thee:
[h] For sorrow hath killed many,
And there is no profit therein.
24 [21]Envy and wrath shorten the life,
And carefulness bringeth age before the time.
25 [22] ‖ A cheerful and good heart
Will have a care of his meat and diet [22].

Of health.

e Bel and Dragon 7.

‖ Or, *afflicted.*

f ch. 20. 4.

g Prov. 12. 25. & 15. 13. & 17. 22.

‖ Or, *exultation.*

h 2 Cor. 7. 10.

Before CHRIST cir. 200.

‖ Or, *A noble.*

## CHAPTER 31.

1 *Of the desire of riches.* 12 *Of moderation and excess in eating, or drinking wine.*

1 WATCHING for [a] riches consumeth the flesh,
And the care thereof driveth away sleep.
2 [2]Watching care will not let a man slumber,
β [3]As a sore disease breaketh sleep β.
3 The rich [4]hath great labour in gathering riches together;
And when he resteth, he is filled with his delicates.
4 The poor laboureth [5]in his poor estate [5];
And when he leaveth off, he [6]is still needy.
5 He that loveth gold shall not be justified,
And he that [7]followeth β corruption shall have enough thereof β.
6 [b] Gold hath been the ruin of many,
And their destruction β [8]was present.
7 It is a [9]stumblingblock unto them that sacrifice unto it,
And every fool shall be taken therewith.
8 [c] Blessed is the rich that is found without blemish,
And hath not gone after gold.

a 1 Tim. 6. 9, 10.

b ch. 8. 2.

c Luke 6. 24.

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VAR. REND.—[10] *V.* 14. scourged. —— [11] *V.* 15. a good constitution.——[12] *V.* 16. better than health of. ——[13] gladness: Deut. 28. 47, *Heb.* ('Health of body and gladness of heart' *are thus coupled in Nebuchadnezzar's prayers*). ——[14] *V.* 17. inveterate (Lev. 13. 51 *sq.*; 14. 44, *Sept.*). ——[15] *V.* 18. Good things poured out (2 Kings 4. 40). ——[16] *i.e. by sickness: v.* 17.——[17] *A ritual term:* Lev. 24. 6, 7 (row, *A.V.*). *The folly of making food-offerings to the dead is implied by the comparison.*——[18] *V.* 19. *i.e. visited with disease. The sick man can no more eat than an image.*——[19] *V.* 20. *The sick man looks wistfully at the good fare which he cannot enjoy.*——[20] *V.* 21. sorrow.——[21] *V.* 24. *Or*, Emulation (Gal. 5. 20).

VAR. READ.—*V.* 17. β And eternal rest than, ℵ[c.a] H, *It. Syr. Ar. Fri. The omitted words are doubtless genuine.* —— *V.* 18. β *Heb. perhaps*, Good things poured out before a molten image (Deut. 9. 12; Isa. 25. 7. *The Heb. verbs* to pour out, Ex. 25. 29, *and* to cover, Isa. 25. 7, *are homophonous; and so are the nouns* molten image *and* covering. *Hence It.*, good things hidden in a shut mouth; *Syr.*, good things that are covered upon a mouth that is covered). ——*V.* 19. β hath riches and useth them not, *Syr.*

VAR. REND.—[22] *V.* 25. *Rather*, A bright (*i.e. gay*) heart is also glad (*Heb.* good: *cp. v.* 16) at good fare (Gen. 27. 4; Prov. 23. 3); It will care about its food. *Ease of mind is necessary to a healthy zest* (*vs.* 18 *sqq.*; Acts 2. 46). *But Heb. may have been:* The gracious (*ch.* 31. 23; Ps. 90. 17, *Sept.* brightness = graciousness; Ps. 135. 3, *Heb.*) of heart and good (*generous*) over dainties will care, *etc. Cp.* Prov. 11. 25. —— CHAP. 31. [1] *V.* 1. The wakefulness (*so v.* 20) of wealth; *i.e. that involved in guarding it.*——[2] *V.* 2. The anxiety of wakefulness will drive away drowsiness.——[3] And. *Text doubtful: see Var. Read.*—— [4] *V.* 3. laboureth (Lam. 5. 5; 1 Tim. 5. 17).——[5] *V.* 4. for a scanty livelihood.——[6] becometh destitute. —— [7] *V.* 5. pursueth.——[8] *V.* 6. came before them; *stared them in the face. But see Var. Read.*——[9] *V.* 7. *i.e. a wooden idol, Br.; a wooden trap, Dr. Ga.; as A.V., Fri.*

VAR. READ.—CHAP. 31. *V.* 2. β *So* B C, 3 *cursives, Ald. Syr.;* And sore sickness maketh the mind sober, *It. The Greek verb is intransitive* (Joel 1. 5, *Sept.* awake, *A.V.*), *and* sleep *is the subject in most MSS., Fri. Perhaps Greek translator mistook Heb.* scareth away (Isa. 7. 6, vexeth) *for the identical form* awaketh. ——*V.* 5. β wealth (Gen. 34. 23, *Heb.*) shall go astray thereby, *Syr.* Wealth (*same Greek word as in chs.* 7. 18; 27. 1; 42. 5), *Gro. Ed. Cp. also* 1 Pet. 1. 18. ——*V.* 6. β happened in the face of (=in spite of) it, *It., and perhaps Heb. The Syr. paraphrase gives the same sense.*

Before CHRIST cir. 200.

9 Who is he? and we will call him blessed:
For wonderful things hath he done among his people.
10 Who hath been tried [10] thereby, and found perfect?
Then let him glory.
Who [11] might offend, and hath not offended? [11]
Or done evil, and hath not done it?
11 His goods shall be established,
And the congregation shall declare his [12] alms.
12 If thou sit at a bountiful table,
[d] † Be not greedy upon it,
And say not, β There is much meat on it β.
13 Remember that [13] [e] a wicked eye is an evil thing:
And what is created more wicked than an eye?
Therefore β it weepeth [14] || upon every occasion [14] β.
14 Stretch not thine hand whithersoever [15] it looketh,
And [16] thrust it not with him [16] into the dish.
15 Judge of thy neighbour by thyself:
And be discreet in every point.
16 Eat, [17] as it becometh [17] a man, those things which are set before thee;
And devour not, lest thou be hated.
17 Leave off first for manners' sake;
[f] And be not unsatiable, lest thou offend.
18 When thou sittest among many,
Reach not thine hand out first of all.
19 [18] A very little is sufficient [18] for a man well nurtured,
|| And he fetcheth not his wind short upon his bed.
20 Sound sleep cometh of moderate eating:
He riseth early, and his wits are with him:
But the pain of [1] watching, and [19] choler, and pangs of the belly [19], are with an unsatiable man.
21 And if thou hast been [20] forced to eat,
Arise, go forth [20], β vomit β, and thou shalt have [21] rest.
22 My son, hear me, and despise me not,
And at the last thou shalt find as I told thee:
In all thy β works be quick,
So shall there no sickness come unto thee.
23 [g] Whoso is [22] liberal of his meat, men shall speak well of him;
And the report of his good housekeeping will be believed [22].
24 But against him that is a niggard of his meat the whole city shall murmur;
And the testimonies of his niggardness [23] shall not be doubted of [23].
25 Shew not thy [h] valiantness in wine;
[i] For wine hath destroyed many.
26 The furnace [24] proveth β the edge by dipping [24] β:
γ So doth wine the hearts of the proud by drunkenness γ.
27 [k] Wine is β as good as life β to a man,
If it be drunk moderately:
[25] What life is then [25] to a man that is without wine?
For it was made to make men glad.
28 Wine measurably drunk and in season
Bringeth gladness of the heart, and cheerfulness of the mind:
29 But wine drunken with excess maketh bitterness of the mind,
With [26] brawling and quarrelling.

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d Ps. 141. 4. Prov. 23. 1, 2, 3. ch. 37. 29.
† Gr. *open not thy throat upon it.*
e Matt. 6. 23. & 20. 15.
|| Or, *before everything that is presented.*
f ch. 37. 29.
|| Or, *and lieth not puffing and blowing.*
g Prov. 22. 9.
h Is. 5. 22.
i Judith 13. 2, 8.
k Ps. 104. 15. Prov. 31. 6, 7.

VAR. REND.—[10] *V.* 10. *By the possession of wealth.* ——[11] might have transgressed, and transgressed not? *Had it in his power to do it.*——[12] *V.* 11. *Or*, righteousness (Deut. 6. 25, *Sept.*). *Cp. v.* 5.——[13] *V.* 13. an evil (=grudging, envious: Prov. 23. 6) eye.——[14] *Lit.* from every face. *Heb. perhaps*, rather than all the face. *The eye is the only feature that weeps, as though punished. So Fri.: but see Var. Read.*——[15] *V.* 14. *Or*, he (*the host*), *Gro.* ——[16] *Or*, press not, along with it (*thine eye*). *Let not thy rule be, see and seize.*——[17] *V.* 16. like. *Not like a beast, chewing long.*——[18] *V.* 19. How ample is little.

VAR. READ.—*V.* 12. β It sufficeth me not, *Syr.* ——*V.* 13. β the eye trembleth before every thing, and weepeth tears from the face, *Syr.*; from all its face it will weep when it hath seen, *It. Heb. perhaps*, it weepeth (*with envy*) at every thing (*on the table*): *lit.* it weepeth from the face of all (*transposition*).

VAR. REND.—[19] *V.* 20. purging (*lit.* cholera: Num. 11. 20, *Sept.*) and colic.——[20] *V.* 21. pressed (*or*, overcome) with dainties, Rise in the middle *of the dinner* (*or*, from the middle *of the guests*, *It. Syr. De W. Ho.*).——[21] ease.——[22] *V.* 23. *Lit.* gracious over bread (*Heb. sing.=Greek plur. as in v.* 11; Gen. 43. 31) lips will bless; And the witness of his nobleness will be faithful (Prov. 14. 5; Isa. 8. 2).——[23] *V.* 24. will be accurate (*or*, precise). ——[24] *V.* 26. testeth the hardening (*of iron*) by dipping (*in water*); *or*, testeth hardened iron in its temper.——[25] *V.* 27. *Or*, What is life.——[26] *V.* 29. provocation and assault.

VAR. READ.—*V.* 21. β *So* 248. *Compl. It.*; *omit*, *MSS. Edd.*——*V.* 22. β *Heb. perhaps*, eating. (*Transposition of a letter: cp. Heb.* Gen. 2. 2, work; *Sept.* works; Gen. 2. 9, foods, *or* Isa. 9. 4.)——*V.* 26. β hard iron, *It.*; the work of the smith, *Syr.*——γ *So* H, *It. nearly*, 248. *Compl.* So wine (testeth) hearts in the brawling of the proud, *MSS. Edd. The Greek* in drunkenness *is a variant of* in brawling; *which, again, in the original Heb. might be a misreading of* inward part (Ps. 5. 9). *This would give:* So doth wine the heart of the proud, *Clem. Alex. Ed.*——*V.* 27. β water of life, *Syr.* (*Heb. letter*).

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30 β Drunkenness increaseth the rage of a fool [27] till he offend:
It diminisheth strength, and [28] maketh wounds.
31 Rebuke not thy neighbour at [29] the wine,
And despise [29] him not in his mirth:
Give him no despiteful words,
And press [30] not upon him β with urging him [to drink.] [30β]

## CHAPTER 32.

1 *Of his duty that is chief or master in a feast.* 14 *Of the fear of God.* 18 *Of counsel.* 20 *Of a ragged and a smooth way.* 23 *Trust not to any but to thyself, and to God.*

IF thou be made the [1] master [of a feast,] lift not thyself up,
But be among them as one of the rest;
Take diligent care for them, and so sit down.
2 And when thou hast done all thy office, take thy place,
That thou mayest be merry [2] with them,
And receive a crown for thy well ordering of the feast.
3 Speak, thou that art the elder, for it becometh thee,
But with [3] sound judgment; and hinder not musick.
4 [a] Pour not out words where there is [4] a musician,
And shew not forth wisdom out of time.
5 A concert of musick in a banquet of wine
Is as a signet of carbuncle set in gold.
6 As a signet of an emerald set in a work of gold,
So is the melody of musick with pleasant wine.
7 Speak, young man, if there be need of thee:
[5] And yet scarcely when thou art twice asked [5].
8 Let thy speech be short, comprehending much in few words;
Be as one that knoweth and yet holdeth his tongue.
9 [b] If thou be among great men, make not thyself equal with them;
And β [6] when ancient men are in place, use not many words [6β].
10 Before the thunder goeth lightning;
And before a shamefaced man shall go favour.
11 [7] Rise up betimes, and be not the last;
But get thee home without delay.
12 There take thy pastime, and do what thou wilt:
[8] But sin not [8] by proud speech.
13 And [9] for these things bless him that made thee,
And [10] hath replenished thee with his good things.
14 Whoso feareth the Lord will receive [11] his [11] discipline;
And they that seek him early shall find favour.
15 He that [12] seeketh the law shall be filled therewith:
But the hypocrite will [13] be offended thereat.
16 They that fear the Lord shall find judgment,
And shall kindle [14] justice as a light.
17 A sinful man [15] will not be reproved,
But findeth an excuse [15] according to his will.
18 A man of counsel will β [16] be considerate [16];
[11] But [11] a strange and proud β man [17] is not daunted with fear,
Even when of himself he hath done without counsel [17γ].
19 Do nothing without [18] advice;

[a] Eccles. 3. 7. ch. 20. 7.

[b] Job 32. 6.

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VAR. REND.—[27] *V.* 30. *Lit.* unto a stumble. *See Var. Read.* —— [28] addeth. —— [29] *V.* 31. a banquet of wine, And flout.—— [30] him not with a demand (*for payment of a debt*). *So It. Arm.* —— CHAP. 32. [1] *V.* 1. *See* John 2. 8. —— [2] *V.* 2. on their account. —— [3] *V.* 3. *Lit.* precise knowledge. —— [4] *V.* 4. performance (*strictly*, something to be listened to, *as a recitation, play, or music*). —— [5] *V.* 7. But hardly twice, even if thou art asked, *Ba. Fri.*

VAR. READ.—*V.* 30. β Muchness of wine maketh a stumble for the fool, *Syr.* (*Heb. pts. and letters*). ——*V.* 31. β in his reply, 248. *Compl.*; in the sight of men, *Syr.*

VAR. REND.—[6] *V.* 9. where old men are present, prate not much.—— [7] *V.* 11. *i.e. from the company.* —— [8] *V.* 12. And give no offence.—— [9] *V.* 13. *Or*, after *or* besides this. —— [10] giveth thee full draughts of. *Cp.* Jer. 31. 14, 25, *Heb.*; Ps. 23. 5. —— [11] *Vs.* 14, 18, 24. *Omit.*—— [12] *V.* 15. *Heb.* studieth (Ezra 7. 10, *Sept.*).—— [13] stumble therein: *he will not discern its true meaning.*—— [14] *V.* 16. ordinances (Luke 1. 6), *or* decisions. —— [15] *V.* 17. avoideth reproof (*or* evadeth proof), And will find a sentence (*or*, decision, 1 Macc. 1. 57; *or*, an interpretation, *viz. of the Law: cp.* Dan. 2. 25, *Gro. Fri.*).—— [16] *V.* 18. not overlook an opinion. *See Var. Read.*—— [17] *Perhaps*, will not cower before a terror; And after dealing with it *he is* without counsel (*or*, And after his doing, with him is no counsel). *The Heb. particle* 'eyn *often implies* 'is not,' *though sometimes* 'without' (Ex. 21. 11, *Sept.*) *is a good rendering. The Greek translator chose the wrong meaning of the two: cp. Fri.*—— [18] *V.* 19. counsel; And after doing, thou will not repent (*idiomatic use of Heb. imperative:* Gen. 42. 18).

VAR. READ.—CHAP. 32. *V.* 9. β *So It. Syr. Ar. Compl.*; when another is speaking, *best MSS. Fri.* (*wrongly*). —— *V.* 18. β not overlook a stranger's opinion; And a proud, *Ga. Fri. Omit* stranger, *as due to a misreading of Heb. for* proud, *Ed.*——γ *Add* he will be accused also by his own censures, *It., similarly Fri. Spurious duplicate from v.* 19, *Ed.* A wise man leaveth not wisdom hidden, And the wicked keepeth not his tongue, *Syr.* (*for the whole verse*).

Before CHRIST cir. 200.

And when thou hast once done, repent not [18].
20 Go not in a way [19] wherein thou mayest fall,
And stumble not among the stones [19].
21 Be not confident in a [20] plain way.
22 [21] And beware of thine β own children β.
23 In every β good β work γ trust thy own soul;
For this is the keeping of the commandments.
24 He that believeth [11] in [11] the β Lord taketh heed to the commandment;
And he that trusteth in γ him
‖ shall [22] fare never the worse.

‖ Or, *shall not be hurt.*

## CHAPTER 33.

1 *The safety of him that feareth the Lord.* 2 *The wise and the foolish.* 7 *Times and seasons are of God.* 10 *Men are in his hands as clay in the hands of the potter.* 18 *Chiefly regard thyself.* 24 *Of servants.*

a Prov. 12. 21. 1 Pet. 3. 13.
b 2 Pet. 2. 9.

a THERE shall no evil happen unto him that feareth the Lord;
b But in [1] temptation even again he will deliver him.
2 β A wise man hateth not the law;
γ But he that is an hypocrite therein is γ as a ship in a storm.
3 A man of understanding trusteth in the law;
And the law is faithful unto him,
[2] ‖ as an oracle.
4 Prepare what to say, and so thou shalt be heard:
And bind up instruction, and then make answer β.
5 The † heart of the c foolish is [3] like a cartwheel;
And his thoughts are like a rolling axletree.
6 [4] A stallion horse is as a mocking friend,
He neigheth under every one that sitteth upon him.
7 Why doth one day excel another,
When [5] as [5] all the light of every day in the year is [6] of the sun?
8 By the knowledge of the Lord they were distinguished:
And he [7] altered seasons and feasts.
9 Some of them hath he made high days, and hallowed *them*,
And some of them [8] hath he ‖ made ordinary days.
10 And all [9] men are from the ground,
And d Adam was created of earth.
11 [10] In much knowledge the Lord hath divided them,
And made their ways diverse.
12 Some of them hath he blessed and exalted,
And some of them hath he sanctified, and [11] set near himself:
But some of them hath he cursed and brought low,
And [12] turned out of their ‖ places [12].
13 e As the clay is in the potter's hand,
β To fashion it at his pleasure:
So man is in the hand of him that made him,
To render to them [13] as liketh him best [13].
14 Good is set [14] against evil, and life against death:
β So is the godly against the sinner,
And the sinner against the godly.
15 So look upon all the works of the most High;
And f there are two and two β, one against another.
16 [15] I β awaked up last of all,
As one that [16] ‖ gathereth after the grapegatherers:
By the blessing of the Lord I [17] profited,

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‖ Or, *ordained for the number of days.*
d Gen. 1. 27. & 2. 7.
‖ Or, *standings.*
e Is. 45. 9. & 64. 8. Jer. 18. 6. Wisd. 15. 7, 8. Rom. 9. 20, 21.
f ch. 42. 24.
‖ Or, *gleaneth.*

† Gr. *bowels.*
c ch. 21. 14.

VAR. REND.—[19] *V.* 20. of stumbling; And thou wilt not strike upon stony *places* (Prov. 3. 23; 4. 19; Ps. 91. 12).——[20] *V.* 21. smooth; *lit.* void of stumblingblocks (Phil. 1. 10, without offence, *A.V.*).——[21] *V.* 22. *This is the second member of the couplet begun in v.* 21.——[22] *V.* 24. *Heb.* not want (Ps. 23. 1). *So Fri.*——CHAP. 33. [1] *V.* 1. *Or*, trial (Deut. 4. 34, *Sept.*).——[2] *V.* 3. *Heb. as marg.* (Num. 27. 21; 1 Sam. 28. 6, *Sept.*).——[3] *V.* 5. *As being always in a whirl.*——[4] *V.* 6. *Text probably corrupt. Cp.* Jer. 5. 8.

VAR. READ.—*V.* 22. β end (*same Heb. word in another sense. See ch.* 11. 28). Ways, *Syr.* (And in thy ways be heedful). *Transposition of Heb. letter.*——*V.* 23. β *So* 248. *Compl.; omit, MSS. Edd.*——γ keep thy soul, *Syr. Cp.* Prov. 19. 16 *with the whole verse.*——*V.* 24. β *So* 248. *Compl. It.;* Law, *MSS. Edd.*——γ the Lord, *MSS. Edd.*——CHAP. 33. *Vs.* 2–4. β *Omit, Syr.*——*V.* 2. γ And he shall not be wrecked, *It.*

VAR. REND.—[5] *V.* 7. *Omit.*——[6] from.——[7] *V.* 8. made seasons and feasts diverse; *i.e. from common times* (Dan. 2. 21, *Sept.*). *The same two Greek verbs in v.* 11. *All the verbs, vs.* 8–12, *might be rendered as presents.*——[8] *V.* 9. *Lit.* he put into the number (=among the rank and file) of days.——[9] *V.* 10. *Emphatic.*——[10] *V.* 11. With manifold skill.——[11] *V.* 12. *Or*, drawn nigh unto them (*but cp.* Isa. 46. 13, *Sept. for the rare transitive use of this verb*), Jam. 4. 8.——[12] *Ch.* 12. 12; Isa. 22. 19, *Sept.*——[13] *V.* 13. according to his judgment.——[14] *V.* 14. over against: *so throughout.*——[15] *V.* 16. And I, I was the last to watch (Ezra 8. 29, *Sept.*). *The author means that he is the latest of the Heb. Sapiential writers. Cp. ch.* 24. 30–34.——[16] *As marg.*——[17] arrived (Eccles. 12. 1, *Sept.*; Esth. 6. 14). *This agrees with the parallel member. Or*, I outstripped others, *Fri.*

VAR. READ.—*V.* 13. β *So* H, *It.*; All the ways of it (*or*, him) are according to his pleasure, *MSS. Edd.*——*Vs.* 14, 15. β And over against light was darkness created: So hath God manifested all his works in pairs (*lit.* two, two), *Syr.*——*V.* 16. β came, *Syr. rightly* (*Heb. pts.*).

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And filled my winepress like a gatherer of grapes.
17 [g] Consider that I laboured not for myself only,
But for all them that seek learning.
18 Hear me, O ye great men of the people,
And hearken with your ears, ye rulers of the congregation.
19 Give not thy son and wife, thy brother and friend,
Power over thee while thou livest,
And give not thy [18] goods to another:
Lest it repent thee, and thou intreat for the same again.
20 As long as thou livest and hast breath in thee,
|| Or, *sell not.* [19] || Give not thyself over to any [19].
21 For better it is that thy children should [20] seek to thee,
|| Or, *look to their hands.* Than that thou shouldest [21] || stand to their courtesy.
22 In all thy works keep to thyself the preeminence;
[22] Leave not a stain in thine honour.
23 At the time when thou shalt end thy days,
And finish thy life, distribute thine inheritance.
Of servants. 24 Fodder, a [23] wand, and burdens, *are* for the ass;
And bread, correction, and work, for a servant.
25 If thou set thy servant to labour, thou shalt find rest:
But if thou let him go idle, he shall seek liberty.
26 β A yoke and a [24] collar do bow the neck:
So are tortures and torments for an evil servant β.
27 Send him to labour, that he be not idle;
For idleness teacheth much evil.
28 Set him to [25] work, as is fit for him:
If he be not obedient, put on more heavy fetters.
29 But be not excessive toward any;
And without discretion do nothing.

[g] ch. 24. 34.

VAR. REND.—[18] *V.* 19. money. —— [19] *V.* 20. *Lit.* Change not thyself for any flesh (=mortal): Lev. 27. 10, *Sept.*——[20] *V.* 21. beg of (intreat, *v.* 19).——[21] *Lit.* look to the hands of thy sons (Ps. 123. 2).——[22] *V.* 22. Cause not a blemish (Lev. 24. 19, *Sept.*).——[23] *V.* 24. rod (Prov. 26. 3). *Servants, marg., should be bondmen* or *slaves.*——[24] *V.* 26. thong; *or,* whip.——[25] *V.* 28. such work.

VAR. READ.—*V.* 26. β *Omit, Syr. An interpolation (torture of slaves was not a Heb. custom), Ed. Cp. v.* 29.

30 [26] [h] If thou have β a servant, let him be unto thee as thyself,
Because thou [27] hast bought him † with [γ] a price.
31 If thou have a servant, [28] entreat him as a brother:
β [29] For thou hast need of him, as of thine own soul [29]:
If thou [28] entreat him evil, and he run from thee,
Which way wilt thou go to seek him?

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[h] ch. 7. 20.

† Gr. *in blood.*

## CHAPTER 34.

1 *Of dreams.* 13 *The praise and blessing of them that fear the Lord.* 18 *The offering of the ancient, and prayer of the poor innocent.*

Of dreams. THE hopes of a man void of understanding are vain and false:
And dreams [1] lift up fools.
2 Whoso || regardeth dreams is like him that catcheth at a shadow,
|| Or, *hath his mind upon.* And followeth after the wind.
3 β The vision of dreams is [2] the resemblance of one thing to another,
Even as β the [a] likeness of a face to a face [2].
4 [b] Of an unclean thing what [3] can be cleansed?
And from that thing which is false what truth can come? [3]
5 Divinations, and soothsayings, and dreams, are vain:
β And the heart fancieth, as a woman's heart in travail β.
6 If they be not sent from the most High [4] in β thy visitation,
|| Set not thy heart upon them.

[a] Prov. 27. 19.

[b] Job 14. 4.

|| Or, *regard them not.*

VAR. REND.—[26] *V.* 30. *Text uncertain: See Var. Read. Vs.* 30, 31 *hardly agree with what precedes.* ——[27] *Lit.* didst get him with blood. *The Greek translator confounded a late Heb. term meaning* price *with the plural of* blood (*see Pesach.* 112*b*), *Dru. Bö. Fri.*——[28] *V.* 31. *i.e. treat.*——[29] *The genuine Greek text is ungrammatical. See Var. Read.* —— CHAP. 34. [1] *V.* 1. *Lit.* set fools on the wing, *or* lend wings to fools.——[2] *V.* 3. *Lit.* this against (Gen. 1. 20, *Sept.*) this; The likeness of a face over against a face. *A dream is a mere reflection of reality. Cp.* Isa. 29. 8. ——[3] *V.* 4. part can be clean? And of a false what part can prove true?——[4] *V.* 6. *i.e. as a visitation, providentially.*

VAR. READ.—*V.* 30. β but one, *Syr.*; a faithful, *It. Perhaps in the Heb. original vs.* 24–28 *related to purchased, and vs.* 30, 31 *to home-born slaves* (Gen. 14. 14) *who might be sons of concubines.*——γ *Heb. perhaps,* much; *or* money (Ex. 21. 21): *cp.* Lev. 25. 45.——*V.* 31. β For thou wilt bind him to thee as thine own soul, *Fri.*; Struggle not with thine own blood, *Syr. Either a proverbial expression; or implying that the slave is the son of a concubine.*—— CHAP. 34. *V.* 3. β So is the vision and the dream; Which is, *Syr.*——*V.* 5. β *Heb. perhaps,* And like a pregnant woman (Isa. 26. 17) the heart teacheth (Hab. 2. 18, 19, *Sept. A play on words in the Heb.*). And the dreams of evil doers are vanity, *It.*; And he that believeth them, there is his heart, *Syr.* ——*V.* 6. β *So* 248. *Compl.; omit, MSS. Edd.*

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7 For dreams have deceived many,
And they have [5]failed that put their trust [5] in them.
8 β The law shall be [6]found perfect without lies:
And wisdom [7]is perfection to a faithful mouth [7] β.
9 A man that β hath travelled β knoweth many things;
And he that hath much experience will declare wisdom.
10 He that hath no experience knoweth little:
But he that hath travelled is full of prudence.
11 When I travelled, I saw many things;
β [8] And I understand more than I can express [8] β.
12 I was ofttimes in danger of death:
Yet I was delivered because of [9]these things.
13 The spirit of those that fear the Lord shall live;
For their hope is in him that saveth them.
14 β Whoso feareth the Lord shall γ not fear γ nor be afraid;
For he is his hope β.
15 Blessed is the soul of him that feareth the Lord:
To whom doth he look? and who is his [10]strength?
16 [11] For [11] [c] the eyes of the Lord are upon them that love him,
[d] He is their mighty [12] protection and strong stay,
A defence from heat, and a cover from the sun at noon,
A preservation from stumbling, and an help from falling.
17 He raiseth up the soul, and lighteneth the eyes:
He giveth [13]health, life, and blessing.

[c] Ps. 33. 18. & 34. 15.

[d] Ps. 61. 2, 3, 4. & 91. 1, 2, 3, 4.

18 β [14] [e] He that sacrificeth of a thing wrongfully gotten, his offering is ridiculous [14] β;
And ‖ the γ gifts of unjust men are not accepted.
19 [f] The most High is not pleased with the offerings of the wicked;
Neither is he pacified for sin by the multitude of sacrifices.
20 Whoso bringeth an offering of the goods of the poor
[11] Doeth as one that [11] [15] killeth the son before his father's eyes.
21 [16] The bread of β the needy β is [17] their life [17]:
He that defraudeth him thereof [16] is a man of blood.
22 He that taketh away [18] β his neighbour's living β slayeth him [18];
And he that [g] defraudeth the labourer of his hire is a bloodshedder.
23 When one buildeth, and another pulleth down,
What profit have they then but labour?
24 When one prayeth, and another curseth,
Whose voice will the Lord hear?
25 [h] He that washeth himself after the touching of a dead body, if he touch it again,
What availeth his washing?
26 [i] So is it with a man that fasteth for his sins,
And goeth again, and doeth the same:
Who will hear his prayer?
Or what doth his humbling profit him?

[e] Prov. 21. 27.
‖ Or, *the mockeries.*
[f] Prov. 15. 8.
[g] Lev. 19. 13. Deut. 24. 14, 15. ch. 7. 20.
[h] Num. 19. 11, 12.
[i] 2 Pet. 2. 20, &c.

## CHAPTER 35.

1 *Sacrifices pleasing to God.* 14 *The prayer of the fatherless, of the widow, and of the humble in spirit.* 20 *Acceptable mercy.*

HE [a] that keepeth the law bringeth offerings enough:
He that taketh heed to the commandment offereth a peace offering.

[a] 1 Sam. 15. 22. Jer. 7. 3, 5, 6, 7. Hos. 6. 6. Mic. 6. 6, 7, 8. Mark 12. 33.

VAR. REND.—[5] *V.* 7. *Or,* fallen through trusting. —— [6] *V.* 8. *Or,* accomplished (Ezek. 5. 13, *Sept.*) without the help of lying, *Fri.*——[7] *Or,* in a faithful mouth is perfect.——[8] *V.* 11. *Lit.* And more things than my words my understanding. *The A.V. probably gives the sense of the original Heb. See Var. Read.* —— [9] *V.* 12. *Viz. good sense and shrewdness* (*vs.* 9, 10), *Br. So Syr.*——[10] *V.* 15. stay, *as v.* 16. —— [11] *Vs.* 16, 20. *Omit.* —— [12] *V.* 16. *Heb.* shield (Ps. 18. 35, *Sept.*).——[13] *V.* 17. healing.

VAR. READ.—*V.* 8. β *Heb. perhaps,* Without falsehood is all the Torah (*division of Heb. letters*); And Wisdom to a faithful mouth is an oracle (Thummim, Neh. 7. 65, *Sept.*; Deut. 33. 8). *Or else,* By one that lieth not (*Heb. construction,* Job 26. 2, 3) the Torah is accomplished, And Wisdom by a faithful mouth is perfected. *So virtually Ed.*——*V.* 9. β *So* ℵ H, 3 *cursives, Compl.*; is instructed, *best MSS. Edd.* —— *V.* 11. β *Heb. probably:* More than (=too much for) my telling I perceived (Dan. 9. 2). *Pts. only.* —— *V.* 14. β *Omit, Syr.*——γ dread nothing, ℵ, *cursives, Compl. It. Fri.*

VAR. REND.—[14] *V.* 18. *The Greek is an obvious misrendering of the lost Heb. See Var. Read.*—— [15] *V.* 20. sacrificeth.——[16] *V.* 21. *Perhaps,* The bread of the needy, the living of the poor,—He that taketh it away.——[17] *Lit.* the life of the poor.——[18] *V.* 22. companionship (*i.e. wedded life, wedlock, as* Wisd. 8. 3, 9: *so Eth.*), murdereth his neighbour. *But see Var. Read.*

VAR. READ.—*V.* 18. β *Heb. probably:* A sacrifice (*pts.*) from plunder (Amos 3. 10, violence, *A.V.*) is an offering of blemish (A H, 2 *cursives, It. Cyril. Alex.*).——γ *So* 248. *Compl. Syr. Arm.*——*V.* 21. β mercy, *Syr.* (*Greek translator confused Heb.* d *with* r). ——*V.* 22. β in sweat bread, *It. The Heb. original may well have been:* He that withholdeth bread from sweat (*i.e. toil: see* Gen. 3. 19, *where* bread *and* sweat *are conjoined*) murdereth his neighbour. (*The Syr. read* from sweat bread *as* plundereth *or* divideth bread; *the Greek translator,* with him bread).

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2 He that requiteth a good turn offereth fine flour;
And he that giveth alms [1] sacrificeth praise [1].
3 [b] To depart from wickedness is a thing pleasing to the Lord;
And to forsake unrighteousness is a propitiation.
4 [2] [c] Thou shalt not appear empty before the Lord.
5 For [2] all these things [are to be done] because of the commandment.
6 The offering of the righteous maketh the altar fat,
And the sweet savour thereof *is* before the most High.
7 The sacrifice of a just man is acceptable,
And the memorial thereof shall never be forgotten.
8 [d] Give the Lord his honour with a [3] good eye,
And diminish not the firstfruits of thine hands.
9 [e] In all thy gifts shew a cheerful countenance,
And ‖ dedicate thy tithes with gladness.
10 [f] Give unto the most High according [4] as he hath enriched thee;
And as thou hast gotten, give with a cheerful eye [4].
11 [g] For the Lord recompenseth,
And will give thee seven times as much.
12 ‖ Do not think to [5] corrupt [5] with gifts;
[h] For such he will not receive:
And trust not to unrighteous sacrifices;
For the Lord is judge, and with him is [i] no [6] respect of persons [6].
13 He will not accept any person against a poor man,
But [k] will hear the prayer of the oppressed.
14 He will not despise the supplication of the fatherless;
Nor the widow, when she poureth out her complaint.
15 Do not the tears run down the widow's cheeks?
And is not her cry against him that causeth them to fall?
16 He that serveth [7] the Lord shall be accepted with favour [7],
And his prayer shall reach unto the clouds.
17 The prayer of the humble pierceth the clouds:
And till it come [8] nigh, he will not be comforted;
And will not depart, till the most High shall behold
[9] To judge [β] righteously, and execute judgment.
18 [l] For the Lord will not be slack,
Neither will the Mighty be patient toward them,
Till he have [10] smitten in sunder [10] the loins of the unmerciful,
And repayed vengeance to the heathen;
Till he have taken away the multitude of the [11] ‖ proud,
And [10] broken the [12] sceptre of the unrighteous;
19 Till he have [m] rendered to every man according to his deeds,
And [β 13] to [13] the works of [β] men according to their devices;
Till he have judged the cause of his people,
And made them to rejoice in his mercy.
20 Mercy is † seasonable in the time of affliction,
As clouds of rain in the time of drought.

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b Dan. 4. 27.
c Ex. 23. 15. Deut. 16. 16.
d Prov. 3. 9.
e 2 Cor. 9. 7.
‖ Or, *set apart.*
f Tobit 4. 8.
g Prov. 19. 17. 2 Cor. 9. 8.
‖ Or, *Diminish nothing of thy offerings*
h Lev. 22. 20, 21, 22. Deut. 15. 21. Mal. 1. 8, 13, 14.
i Deut. 10. 17. 2 Chr. 19. 7. Job 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
k Ex. 22. 23, 27.
l 2 Pet. 3. 9.
‖ Or, *cruel oppressors.*
m Rom. 2. 6.
† Gr. *fair.*

## CHAPTER 36.

1 *A prayer for the church against the enemies thereof.* 18 *A good heart and a froward.* 21 *Of a good wife.*

1 HAVE mercy upon us, O Lord God of all, and behold us:
2 And send thy fear upon all the nations [β] that seek not after thee [β].
3 [a] Lift up thy hand ‖ against the strange nations,
And let them see thy power.
4 As thou [2] wast [b] sanctified in us before them:
So be thou magnified [3] among them before us.
5 And [c] let them know thee, as we have known thee,

a Jer. 10. 25.
‖ Or, *upon.*
b Ezek. 20. 41. & 28. 25. & 36. 23. & 39. 27.
c 1 Kings 8. 43, 60.

VAR. REND.—CHAP. 35. [1] *V.* 2. is a sacrificer of a thankoffering (Ps. 56. 12; Lev. 7. 12, 13, *Sept.*).—[2] *Vs.* 4, 5. Appear not . . . Lord; For. *The two verses allege a positive reason why literal sacrifices are not to be neglected.*—[3] *V.* 8. *i.e. liberal* (Prov. 22. 9).—[4] *V.* 10. *Lit.* to his giving; And with a good eye, according to the finding of thy hand.—[5] *V.* 12. bribe him. *As marg., It.* (*as though the Greek term meant* to cut off from gifts, *and so* to offer ill gifts).—[6] *Lit.* glory of face (*a misrendering of Heb.* lifting up of face: *cp.* Prov. 18. 5).

VAR. REND.—[7] *V.* 16. with well-pleasing shall be accepted.—[8] *V.* 17. *i.e. to God.*—[9] And.—[10] *V.* 18. shattered *or* broken (Ps. 74. 13, *Sept.*).—[11] Prov. 15. 25, *Sept.*—[12] sceptres.—[13] *V.* 19. *Omit. See Var. Read.*—CHAP. 36. [1] *V.* 1. *The prayer, vs.* 1–17, *taken with ch.* 35. 17–19, *shews that the author lived in times of heathen tyranny.*—[2] *V.* 4. *Heb.* shewedst thyself holy.—[3] in.

VAR. READ.—CHAP. 35. *V.* 17. β for the righteous, ℵ* A, *cursives, Fri.*; the righteous, 248. *Compl. It.*—*V.* 19. β rewarded. *See* Isa. 3. 11; 35. 4; *Heb. Sept.*—CHAP. 36. *V.* 2. β *So* 248. *Compl. It. Syr. Ar.*; *omit, Edd.*

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That there is no God but only thou, O God.

6 Shew new signs, and [4] make other [5] strange [5] wonders:
[6] Glorify thy hand and the right arm,
β That they may set forth thy wondrous works β.

*d* Ps. 79. 6.

7 [7] Raise up indignation, and *d* pour out wrath:
Take away the adversary, and destroy the enemy.

8 [8] Make the time short, remember
† Gr. *oath.* the β [9] † covenant,
And let them declare thy wonderful works.

9 Let him that escapeth be consumed by the [10] rage of the fire;
And let them perish that oppress [11] the people.

10 [12] Smite in sunder [12] the heads of the rulers of the β heathen,
That say, There is none other but we.

*e* Jer. 31. 10.

11 *e* Gather all the tribes of Jacob together,
And [13] inherit thou them, as from the beginning.

*f* Dan. 9. 18, 19.

12 O Lord, *f* have mercy upon the people that is called by thy name,

*g* Ex. 4. 22.

And upon Israel, *g* whom thou β hast named thy firstborn.

*h* 2 Chr. 6. 41. Ps. 132. 14.

13 O be merciful unto Jerusalem,
Thy holy city, *h* the place of thy rest.

|| Or, *that it may magnify thine oracles.*

14 Fill Sion [14] || with β thine unspeakable oracles β [14],
And thy people with thy glory.

15 β Give testimony unto [15] those that thou hast possessed from the beginning,
And raise up || prophets that have been in thy name β.

|| Or, *prophecies.*

16 Reward them that wait for thee,
And let thy prophets be [16] found faithful [16].

17 O Lord, hear the prayer of thy || servants,

|| Or, *suppliants.*

According to the *i* blessing of Aaron over thy people,

*i* Num. 6. 23.

*k* That all they which dwell upon the earth may know
That thou art the Lord, the eternal God.

*k* 1 Kings 8. 60.

18 The belly devoureth all meats,
Yet is one meat better than another.

*l* Job 34. 3.

19 *l* As the [17] palate tasteth [18] divers kinds of venison [18]:
So doth an heart of understanding false speeches.

20 [19] A froward heart causeth heaviness:
But a man of experience β will recompense him β.

21 A woman will receive every [20] man,
Yet is one daughter better than another.

22 The beauty of a woman cheereth β the countenance,
And [21] a man loveth nothing better [21].

23 If there be kindness, β meekness, and [22] comfort β, in [22] her tongue,
[23] Then is not her husband like || other men [23].

|| Or, *common.*

24 β [24] He that getteth a wife beginneth || a possession,

|| Or, *to thrive.*

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VAR. READ.—[4] *V.* 6. *Lit.* change. (*The same Heb. means* to change *and* to repeat, *as here. In* Jer. 2. 36 *the Sept. has the latter instead of the former.*) ——[5] *Omit.*——[6] *A misrendering of Heb.* make thine hand, *etc.* heavy. *Cp.* 1 Sam. 5. 11.——[7] *V.* 7. Stir *or* Rouse.——[8] *V.* 8. Hasten the time. ——[9] oath. (*To Abraham.*) ——[10] *V.* 9. *Or*, fiery wrath. *Cp.* Ezek. 22. 21, *Sept.*——[11] thy.——[12] *V.* 10. Break *or* Shatter (*ch.* 35. 18).——[13] *V.* 11. *Cp.* Zech. 2. 12. *Or*, cause them to inherit, *Syr.* (*A rare Greek construction: cp.* Jer. 3. 18, *Sept.*).——[14] *V.* 14. *Lit.* to lift up thy sayings (*logia: as* Num. 24. 16; Ps. 119. 103, *Sept.*). *See Var. Read.*

VAR. READ.—*V.* 6. β *So* H, 248. *Compl.; omit, Edd.*——*V.* 8. β limit (=bond, Num. 30. 10), ℵ, *It.;* end, *Syr.* (*and probably Heb.*).——*V.* 10. β *So* 2 *cursives, Compl.;* enemies, *Greek MSS. It. Edd.* (hater, *Syr.*).——*V.* 12. β *So* 2 *cursives, Compl. Syr. Ar.;* didst liken unto, *Greek MSS. Edd.* —— *V.* 14. β worth-telling (=praise), ℵ B, *Fri. Ed.* (*but the supposed Greek compound means* jesting *elsewhere*); thy greatness, *Syr.;* thine unspeakable words, *It.* Fill Sion with (*lit.* from: Exod. 16. 32) the lifting up of thy praise, And thy temple (*Syr.: cp.* Ps. 48. 9, *Sept.*) with thy glory, *Heb. Greek, It. Syr., pointed differently. See especially* Isa. 33. 5; 2 Chron. 35. 3, *Sept.;* Job 27. 1; Ps. 71. 8; Isa. 42. 12, *Sept.;* Lam. 2. 14; Zech. 9. 1.

VAR. REND.—[15] *V.* 15. *Lit.* thy creatures (Jam. 1. 18) in the beginning, And stir up prophets in thy name. *But see Var. Read.*——[16] *V.* 16. *Or*, believed; *as* 2 Chron. 20. 20; *viz. because their words are fulfilled.*——[17] *V.* 19. *Lit.* throat (=*Heb.* palate, Lam. 4. 4).——[18] *Lit.* meats (foods) of the chase (*or*, of game); *Heb.* savoury meats of the chase (Gen. 27. 7: *cp.* Prov. 23. 6, *Sept.*).——[19] *V.* 20. *Heb.* A man perverse of heart (Prov. 17. 20, *Symm. Theod.*).——[20] *V.* 21. male.——[21] *V.* 22. *Lit.* it surpasseth all man's desire. ——[22] *V.* 23. *Lit.* healing upon. ——[23] *i.e. he is far happier than they.* ——[24] *V.* 24. *The Greek of this verse is ungrammatical. See Var. Read.*

VAR. READ.—*V.* 15. β Confirm the testimonies of thy servants as of old, And let the prophecies (*so also best Greek MSS. Edd.*) of thy prophets which spake in thy name come to pass, *Syr.;* Give testimony to those who are thy creatures from the beginning, And stir up the prophecies which the former prophets spake in thy name, *It. Omitting* as, *the Syr. probably gives the sense of the Heb. Cp. v.* 16.——*V.* 20. β is acquainted with them, *Syr.;* will resist him, *It.* —— *V.* 22. β her husband's, *It.*——*V.* 23. β and meekness, *MSS. Edd.*——*V.* 24. β In the beginning of getting get a good wife (*cp.* Prov. 4. 7), *Syr. But It.* He that owneth a good wife beginneth owning *agrees with order of Greek, and involves less alteration. Heb. probably:* He that possesseth himself of a (good) wife inheriteth (Prov. 3. 35) a possession. *Cp.* Prov. 18. 22. *So Fri.*

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[m] A help like unto himself, and a [γ] pillar of rest [24].
25 Where no hedge is, there the [25] possession is spoiled:
And [26] he that hath no wife [26] will wander up and down mourning.
26 [27] Who will trust a thief well appointed,
That skippeth from city to city?
So [who will believe] a man that hath no [28] house,
And lodgeth wheresoever the night [29] taketh him?

[m] Gen. 2. 18.

## CHAPTER 37.

1 *How to know friends and counsellors.* 12 *The discretion and wisdom of a godly man blesseth him.* 27 *Learn to refrain thine appetite.*

EVERY friend saith, [β] I am his friend also [β]:
But there is a friend, which is only a friend in name.
2 Is it not a grief unto death,
When a companion and friend is turned to an enemy?
3 O wicked imagination, whence [β 1] camest thou in
To cover the [2] earth with deceit?
4 [β 3 a] There is a companion, which rejoiceth in the prosperity of a friend [β],
But in the time of trouble will be against him [3].
5 [β 4] There is a companion, which helpeth his friend [γ] for [4] the belly [γ],
And taketh up the buckler || against the enemy [β].

[c] ch. 6. 10.

|| Or, *in presence of the enemy.*

6 Forget not thy friend in [β] thy [5] mind [β],
And be not unmindful of him in thy riches.
7 Every counsellor [6] extolleth counsel;
But there is some that counselleth for himself.
8 Beware of a counsellor,
And know before || what need he hath;
For he will counsel for himself;
Lest he cast [β] the lot upon thee [β],
9 And say unto thee, Thy way is good:
And afterward he stand on the other side, to see what shall befall thee.
10 Consult not with one that [7] suspecteth thee:
And hide thy counsel from such as envy thee.
11 Neither consult with a woman touching her [8] of whom she is jealous [8];
Neither with a coward in matters of war;
Nor with a merchant [9] concerning exchange [9];
Nor with a buyer [10] of selling [10];
Nor with [11] an envious man of thankfulness;
Nor with an unmerciful man touching kindness;
Nor with the slothful for any work;
Nor with an hireling [β] for a year [β] of finishing work;
Nor with an idle servant of much business:
Hearken not unto these in any matter of counsel.
12 But be continually with a godly man,
Whom thou knowest to keep the commandments of the Lord,
Whose mind is according to thy mind,
And will sorrow with thee, if thou shalt miscarry.
13 And let the counsel of thine own heart stand:

Before CHRIST cir. 200.

|| Or, *what use there is of him.*

VAR. REND.—[25] *V.* 25. *Heb.* heritage (Job 20. 29, *Sept.*); *or*, vineyard (Prov. 31. 16), *Syr.*——[26] *Lit.* where no wife is, he (*the man*). *The wifeless man is a homeless wanderer.*——[27] *V.* 26. For who will trust an armed (Josh. 4. 13, *Sept.*, *lit.* well-girt) robber That leapeth (=*Heb.* roveth *or* fleeth, Nah. 3. 17).——[28] *Lit.* nest (=home).——[29] overtaketh.——

CHAP. 37. [1] *V.* 3. *Lit.* rolledst (Amos 5. 24).——[2] *Lit.* dry land.——[3] *V.* 4. *Rather*, A companion rejoiceth in a friend's gladness, And in time of trouble (Job 38. 23, *Heb.*) he will be to the fore (*Heb.* going before; *scil. to protect him, pts.: see* Gen. 3. 24. *Heb. Sept.*; Ps. 68. 25). Companion, *or* comrade, *and* friend *are synonymous* (*v.* 2).——[4] *V.* 5. *Lit.* A companion toileth (*or*, feeleth) with a friend for the sake of. *See Var. Read.*

VAR. READ.—*V.* 24. γ *Heb. probably*, standing (*i.e.* place *or* lodging), *as* Dan. 8. 17; Mic. 1. 11 (*pts.*).—— CHAP. 37. *V.* 1. β *So* B; I too am a friend, ℵ A *and most MSS. It. Syr.* (I love), *Edd.*——*V.* 3. β wast thou created, *It. Syr.*——*V.* 4. β Bad (*Heb. pts.*) is the friend that is nigh at the table, *Syr. Heb. perhaps:* Bad is the friend that draweth near in gladness (*or*, feasting). *So Ed.*——*V.* 5. β Good is the friend that fighteth against the enemy, and holdeth the shield, *Syr.*——γ in making war (Dan. 7. 21. *An Aramaism*). *Pts.* (Gen. 41. 21; Job 38. 23) *and confusion of Heb.* d *and* r. *This gives for the original verse:* A (true) companion helpeth his friend in making war; Against the foe he holdeth the shield (*so as to cover his friend*).

VAR. REND.—[5] *V.* 6. *A term like* wealth *is required by symmetry. See Var. Read.*——[6] *V.* 7. *Or*, taketh up (Num. 24. 3: *cp.* Ezek. 3. 14, *Sept.*). *Or*, taketh out (=bringeth forth, *It.*: *cp.* Gen. 24. 53; Isa. 42. 1; Lam. 1. 6, *Sept.*).——[7] *V.* 10. *Or*, eyeth, *as* 1 Sam. 18. 9, *Sept.*——[8] *V.* 11. fellow-wife, *as* 1 Sam. 1. 6.——[9] *i.e. about what to buy.*——[10] *i.e. about the price he should pay you.*——[11] a grudging.

VAR. READ.—*V.* 6. β thy wealth (Eccles. 6. 2), *in Heb. misread* thy soul. *So Eth.*——*V.* 8. β a stake (*of a trap?*) into the earth, *It.*; an ill damage upon thee, *Syr.*; a net (Ezek. 12. 13: *cp.* Num. 33. 53, *Sept.*) *or* a snare (Job 18. 10: *cp.* Josh. 19. 9, *Sept.*) upon thee, *Heb.*——*V.* 11. β *So rightly* 4 *cursives, Compl. It.*; away from home, B; at home, ℵ* C. *Cp.* Deut. 15. 18, *Sept.*

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For there is no man more faithful unto thee than it.
14 For a man's mind is sometime wont to tell him more
Than seven watchmen, that sit [12]above in an high tower [12].
15 And [13]above all this pray to the most High,
That he will direct thy way in truth.
16 [14]Let reason go before every enterprize,
And counsel before every action [14].
17 β The countenance is a sign of changing of the heart β.
18 Four [15] manner of things appear [15]:
Good and evil, life and death:
[16]But the tongue ruleth over them continually [16].
19 There is one that is [17]wise and teacheth many,
And yet is unprofitable to himself.
20 There is one that [18]sheweth wisdom [18] in words, and is hated:
β He shall [19]be destitute of all
‖ Or, *wisdom.* γ ‖ food [19] β.
21 β For grace is not given him from the Lord;
Because he is deprived of all wisdom β.
22 Another is wise to himself;
And the fruits of [20]understanding are β commendable in his mouth.
23 A wise man instructeth his people;
And the fruits of his understanding [21]fail not [21].
24 A wise man shall be filled with blessing;
And all they that see him shall count him happy.
25 β The days of the life of man may be numbered:
But the days of Israel are innumerable β.
26 [b] A wise man shall inherit ‖ glory among his people,
And his name shall β be perpetual β.
27 My son, prove thy [22]soul in thy life,
And see what is evil for it, and give not that unto it.
28 For all things are not profitable for all men,
Neither hath every [22]soul pleasure in every thing.
29 [c] Be not unsatiable in any dainty thing,
Nor too greedy upon [23]meats:
30 For ‖ excess of meats bringeth sickness,
And surfeiting will turn into [24]choler.
31 By surfeiting have many perished;
But he that taketh heed prolongeth his life.

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[b] Prov. 3. 35.
‖ Or, *credit.*

[c] ch. 31. 12, 17.

‖ Or, *variety of meats.*

## CHAPTER 38.

1 *Honour due to the physician, and why.* 16 *How to weep and mourn for the dead.* 24 *The wisdom of the learned man, and of the labourer and artificer: with the use of them both.*

HONOUR a physician β with the honour due unto him β γ for the uses which ye may have of him γ:
[a] For the Lord hath created him.
2 For of the most High cometh healing,
And he shall receive β ‖ honour of the king.
3 The skill of the physician shall lift up his head:
And in the sight of great men he shall be in admiration.
4 The Lord hath created medicines out of the earth;
And he that is wise will not abhor them.
5 [b] Was not the water made sweet with wood,
That the virtue thereof might be known?
6 And he hath given men skill,
That he might be honoured in his marvellous works.

[a] ver. 12.

‖ Or, *a gift.*

[b] Ex. 15. 25.

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VAR. REND.—[12] *V.* 14. on high upon a watchtower. ——[13] *V.* 15. besides *or* after. —— [14] *V.* 16. The beginning of all action is speech (*or*, parley); And before all doing is deliberation (*or*, counsel). —— [15] *V.* 18. *Lit.* portions spring up (*or*, forth: Isa. 42. 9, *Sept. Al.*).——[16] And that which ruleth . . . is the tongue (Prov. 18. 21). —— [17] *V.* 19. clever *or* shifty. —— [18] *V.* 20. *Or*, playeth the wise man. —— [19] come short of all sustenance. *But the text is suspicious. See Var. Read.* —— [20] *V.* 22. his understanding.——[21] *V.* 23. are trusty (*or*, true).

VAR. READ.—*V.* 17. β *Omit, Syr.;* A token of change of heart, *best Greek MSS. Edd. Probably a marginal note or heading, as at ch.* 33. 24 (Of servants), *and 'elsewhere: cp. ch.* 13. 25, 26. *So Ed.* A bad word changeth the heart, *It.*——*V.* 20. β He hindereth his soul from all honour, *Syr.* —— γ *As marg.*, ℵ*, 5 *cursives, Compl.; omit, It.* (in every thing). *In Heb.* in all things *might easily be confused with* in food. —— *V.* 21. β *Omit, Syr.* —— *V.* 22. β *So* 248. *Compl. It. Br.;* trusty (*or*, true), *best MSS. Fri. Heb. perhaps simply:* in (*lit.* upon) his mouth: *and remain there.* Trusty *is from the next verse; and* commendable *might be an interpretation of* upon (the) mouth: *i.e. men talk of them.*

VAR. REND.—[22] *Vs.* 27, 28. *Or*, appetite (Prov. 23. 2): *the subject of vs.* 27–31.——[23] *V.* 29. savoury meats (Prov. 23. 6).——[24] *V.* 30. colic (*ch.* 31. 20).

VAR. READ.—*V.* 25. β *Omit, Syr.*——*V.* 26. β live for ever, *best MSS. Edd.*——CHAP. 38. *V.* 1. β *Omit,* ℵ[c.a] H, 2 *cursives, Clem. Alex. It. Syr. Ar. Talmud, Midrash Shemoth Rab.* (Honour a physician before thou hast need of him. *Quoted in Talmud Jerus. Taanith* 66*b*; *Ed. So Syr.*)——γ before the need of him, *Ed. Mg.*——*V.* 2. β *As marg., MSS. Edd.*

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7 With [1] such doth [2] he heal [men,]
And taketh away their pains.
8 [3] Of such doth the apothecary
make a confection;
And of his works there is no end;
And from him is β peace over all
the earth [3].
9 My son, in thy sickness β [4] be not
negligent [4]:
*c* Is. 38. 2. But [c] pray β unto the Lord, and he
will make thee whole.
10 Leave off from sin, and β order
thine hands aright β,
And cleanse thy heart from all
wickedness.
11 β Give a sweet savour, and a
memorial of fine flour;
|| Or, *as a dead man.* And make [5] a fat offering [5], γ || as
not being γ β.
12 Then give place to the physician,
*d* ver. 1. [d] for the Lord hath created him:
Let him not go from thee, for
thou hast need of him.
13 There is a time when in their
hands there is good success.
14 For they shall also pray unto the
Lord,
That he would prosper that, which
they give for ease
|| Or, *curing.* And || remedy [6] to prolong life [6].
15 He that sinneth before his Maker,
[7] Let him [7] fall into the hand of
the physician.
*e* ch. 22. 11. 1 Thess. 4. 13. 16 My son, [e] let tears fall down over
the dead,
And begin [8] to lament [8], as if thou
hadst suffered great harm thy-
self;
And then cover his body accord-
ing to [9] the custom [9],
And neglect not his burial.
17 β Weep bitterly, and make great
moan β,
And [10] use lamentation, as he is
worthy [10],
Before CHRIST cir. 200.
And that a day or two, lest thou
be evil spoken of:
And then comfort thyself for thy
heaviness.
*f* ch. 30. 23. 2 Cor. 7. 10. *g* Prov. 15. 13. & 17. 22. 18 [f] For of heaviness cometh death,
And the heaviness of the [g] heart
breaketh strength.
19 In affliction [11] also sorrow β re-
maineth:
And the life of the poor [11] γ is the
curse of the heart γ.
20 [12] Take no heaviness to heart [12]:
Drive it away, and remember the
last end.
21 Forget it not, for there is no
[13] turning again [13]:
Thou shalt not do [14] him good,
but hurt thyself.
|| Or, *the sentence upon him.* 22 Remember β || my [15] judgment: for
thine also shall be so;
Yesterday for γ me, and to day for
thee.
*h* 2 Sam. 12. 20. 23 [h] When the dead is at rest, let his
remembrance rest;
And be comforted for him, when
his spirit is departed from him.
24 The wisdom of a [16] learned man [16]
cometh by opportunity of leisure:
And he that hath little business
shall become wise.
25 How can he get wisdom that
holdeth the plough,
And that glorieth in the goad,
That driveth oxen, and is occupi-
ed in their labours,
† Gr. *of the breed of bullocks?* And whose talk is † of [17] bullocks?
26 He giveth his mind to make
furrows;
And [18] is diligent to give the kine
fodder [18].
27 So every [19] carpenter and work-
master [19],
That laboureth night and day;
[20] And [20] they that [21] cut and grave
seals,

VAR. REND.—CHAP. 38. [1] *V.* 7. them; *i.e. medicines, or drugs and simples, v.* 4.——[2] *i.e. the physician. So Syr.*——[3] *V.* 8. With these an apothecary (Ex. 30. 25, *Sept.*) will make a compound, And will not (=scarce) have finished his task Ere health (Ps. 38. 3, *Sept.*) from him (*Heb.* from his hand, Gen. 38. 20, *Sept.*) is upon the face of the earth. *A hyperbole, Dru. Gro. Fri.*——[4] *V.* 9. *Lit.* look not aside *or* askant; *or,* overlook (it) not. *If the Heb. word indicated* (Job 20. 9, *Sept.*) *be right, the meaning may have been:* look not; *scil. in doubt or perplexity.*——[5] *V.* 11. fat (Ps. 20. 3) a meal offering. *See Var. Read.*——[6] *V.* 14. *So virtually Syr.;* for the sake of a livelihood, *Fri.*——[7] *V.* 15. *Heb. probably,* shall (*the same form of the verb*).——[8] *V.* 16. a dirge.——[9] his due, *Mg. Cp.* Tobit 12. 13.

VAR. READ.—*V.* 8. β wisdom, *Syr.* (*An Arabism, due to misreading shin as ain.*)——*V.* 9. β *Heb. perhaps:* do not leave off to pray (Hos. 4. 10).——*V.* 10. β lying, *Syr. Heb. perhaps:* purify thine hands (*cp.* Job 17. 9).——*V.* 11. β *Omit, Syr.*——γ *Omit, It. Cp.* Amos 5. 5, *Sept. Heb. perhaps:* of the priest (*minchath kohen,* Lev. 6. 23. As not being, Ps. 39. 5, *might easily be confused in Heb. writing with kohen*).——*V.* 17. β Wine and food for the men that mourn, *Syr.* (*Misreading of two Heb. letters.*)

VAR. REND.—[10] *V.* 17. celebrate the mourning according to his rank.——[11] *V.* 19. heaviness (brooding sorrow) also transgresseth; And . . . downcast (*Heb.*).——[12] *V.* 20. *Lit.* Give not thine heart unto heaviness.——[13] *V.* 21. returning: *from the grave.*——[14] *the dead.*——[15] *V.* 22. doom. *The dead man speaks. But see Var. Read.*——[16] *V.* 24. scribe.——[17] *V.* 25. *Lit.* sons of bulls. *Cp.* Ps. 114. 4: sons of the flock (*Heb.*).——[18] *V.* 26. his sleepless care is for provender of heifers (Gen. 15. 9; 24. 25).——[19] *V.* 27. *Rather,* engraver (Ex. 28. 11) and cunning artificer (Isa. 3. 3, *Sept.*).——[20] *Omit. Like v.* 28, *the verse relates to but one class of workers.*——[21] grave the gravings of seals, And persevere to vary the device: His heart he giveth to making the picture true, And his sleepless care is.

VAR. READ.—*V.* 19. β *So* ℵ A.——γ *So* 3 *cursives, Compl. Syr.;* is against (according to his, *It.*) the heart, *best MSS. Edd.;* paineth the (his) heart (Lam. 3. 51), *Heb.*——*V.* 22. β his, B.——γ him, *Syr. Third person probably original. Difference in Heb. slight.*

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And are diligent to make great variety,
And give themselves to counterfeit imagery,
And watch [21] to finish a work:
28 [22] The smith also [22] sitting by the β anvil,
And γ [23] considering the iron work γ,
The vapour of the fire [24] wasteth his flesh,
And he δ fighteth with the heat of the furnace:
The noise of the hammer and the anvil ζ [25] is ever in his ears [25] ζ,
And his eyes look still upon the pattern of the thing that he maketh;
He setteth his mind to finish his work,
And watcheth to polish it perfectly:
29 So doth the potter sitting at his work,
*i* Jer. 18. 3. And *i* turning the wheel about with his feet,
Who is alway [26] carefully set at his work,
And β [27] maketh all his work by number [27] β;
30 He fashioneth the clay with his arm,
|| Or, *tempereth it with his feet.* And [28] || boweth down his strength [28] β before his feet;
He applieth himself to [29] lead it over;
And he is diligent [29] to γ make clean γ the furnace:
31 All these trust to their hands:
And every one is wise [30] in his work [30].
32 Without these cannot a city be inhabited:
And β [31] they shall not dwell where they will, nor go up and down [31] β:
33 They shall not be sought for in [32] publick counsel,
Nor β sit high in the congregation [32]:
They shall not sit on the judges' seat,
Nor understand the [33] sentence of judgment:
They cannot declare γ justice and judgment;
And they shall not be found δ [34] where parables are spoken [34] δ.
34 But they will maintain the [35] state of the world [35],
And [36] [all] their β desire [36] is in the work of their craft.

Before CHRIST cir. 200.

## CHAPTER 39.

1 *A description of him that is truly wise.* 12 *An exhortation to praise God for his works; which are good to the good, and evil to them that are evil.*

BUT he that giveth his mind to the law of the most High,
And is occupied in the meditation thereof,
Will seek out the wisdom of all the ancient,
And be occupied in prophecies.
2 He will keep the sayings of the renowned men:
And where subtil parables are, he will be there also.
3 He will seek out the secrets of [1] grave sentences [1],
And be conversant in dark parables.
4 He shall β serve among great men,
And appear before princes:
He will travel through strange countries;

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VAR. READ.—[22] *V.* 28. So the smith (*or*, metal-worker: Isa. 41. 7, *Sept.*). —[23] *Corrupt. See Var. Read.*—[24] melteth (Ex. 16. 21).—[25] *Lit.* reneweth his ear (*so It.*). *See Var. Read.*—[26] *V.* 29. *Or*, anxiously.—[27] *Lit.* reckoned in (*or*, taken into account) is all his work. *See Var. Read.*—[28] *V.* 30. maketh the stiffness thereof pliant. *See* Isa. 41. 25.—[29] finish the glazing (*lit.* anointing); And his sleepless care is.—[30] *V.* 31. *But not beyond it.*

VAR. READ.—*V.* 28. β furnace, *Syr. Cp.* Prov. 17. 3.—γ *So practically* (looking at (Gen. 24. 21, *Sept.*) a work of iron) ℵ A, 8 *cursives*, *Compl. It.*; to look at vessels of weight, *Syr.*; looking at unwrought iron, B, *Fri.*; working at (in) a work (Ex. 5. 9; 35. 35, *Heb.*) of iron, *Heb. Transposing one letter. The Syr.* vessels of weight *is due to a corrupt reading of Heb. for* work of iron.—δ waxeth hot, *Heb.* (*omission of one letter*). *Cp. Syr.* Ex. 16. 21; Isa. 44. 16, *Heb.*—ζ deafeneth his ear, *Heb. De W. Fri.* (*resh for daleth: cp.* Zeph. 3. 17, *Sept.*).—*V.* 29. β without number (*i.e. endless*) is all his work (*Greek* α *for* ε). *If the Heb. was:* there is no number to all his work, *we can account for the Syr.* (his eyes in the vessels of all his work) *by division and confusion of Heb. letters.*—*V.* 30. β with the sole of, *Heb.* (Ezek. 1. 7), *misread* before (Jer. 17. 16); *which Syr. takes in temporal sense. There is a play between* kaf, 'sole,' *and* kafaf, 'to bow' (Isa. 58. 5).—γ heat (Hos. 7. 4), *Mg.*

VAR. REND.—[31] *V.* 32. (without them) men will not dwell abroad, nor yet go to and fro: *i.e. for trading purposes. So Ba.* They (*the craftsmen*) will not, *etc. They will form a stable element in the community, Gro.*—[32] *V.* 33. the council of the people, Nor leap on high (*see Var. Read.*) in the assembly.—[33] *Lit.* covenant. *See ch.* 14. 12, 17.—[34] *Lit.* in parables (=proverbs).—[35] *V.* 34. *Lit.* creature of the age (=the temporal world). *They maintain it* (Gen. 27. 37, *Sept.*) *by providing food for it.*—[36] their prayer (*as always in* Ecclus.). *But Heb. perhaps:* their talk (2 Kings 9. 11; Ps. 102. 1, *Sept.*), *as v.* 25. *Or*, musing (care, Matt. 13. 22, *Syr.*): *so Mg. after Syr.*—CHAP. 39. [1] *V.* 3. proverbs.

VAR. READ.—*V.* 32. β where (*Greek accents*) they dwell, they will not hunger, *Syr.*—*V.* 33. β be great (*transposing Heb. letters*), *Syr. Mg. Cp.* 1 Sam. 26. 24.—γ instruction, ℵ A, *cursives*, *Compl. It. Syr.*—δ among the makers of proverbs (*Heb. pts.*). *Cp.* Num. 21. 27; Ezek. 24. 3.—*V.* 34. β *Heb. perhaps:* praise (*slight change in one letter*); *or*, rejoicing (*lit.* cry; Isa. 43. 14: *cp.* Ps. 17. 1, *Sept.*).—CHAP. 39. *V.* 4. β *Heb.* stand (m *for* b).

Before CHRIST cir. 200.

For he [2] hath tried [2] the good and the evil among men.
5 He will give his heart to resort early to the Lord that made him,
And will pray before the most High,
And will open his mouth in prayer,
And make supplication for his sins.
6 [3] When the great Lord will,
He shall be filled with the spirit of understanding:
He shall [4] pour out wise sentences,
And give thanks unto the Lord in his prayer.
7 [5] He shall direct $\beta$ his $\beta$ counsel and knowledge,
And in $\gamma$ [6] his $\gamma$ secrets shall he meditate.
8 [5] He shall shew forth that which he hath learned,
And shall glory in the law of the covenant of the Lord.
9 Many shall commend his understanding;
And so long as the world endureth, it shall not be blotted out;
His memorial shall not depart away,
And his name shall live from generation to generation.
*a* ch. 44. 15. 10 *a* Nations shall [7] shew forth his wisdom,
And the congregation shall declare his praise.
11 $\beta$ If he [8] die, he shall leave a greater name than a thousand:
|| Or, *gain unto it.* And if he [9] live, he shall || increase it [9] $\beta$.
12 Yet have I more to say, which I have thought upon;
For I am filled as the moon at the full.
13 Hearken unto me, ye holy children,
And bud forth as a rose growing by $\beta$ the
|| Or, *rivers of water.* || brook of the field $\beta$:
14 And give ye a sweet savour as frankincense,
And [10] flourish as a lily,
$\beta$ Send forth a smell $\beta$, and sing a song of praise,
Bless the Lord in all his works.
15 [11] Magnify his name,
And shew forth his praise
With the songs of your lips, and with harps,
And in praising him ye shall say after this manner:
16 *b* All the works of the Lord are exceeding good,
And [12] *c* whatsoever he commandeth shall be [12] *accomplished* in due season.
17 *d* And none may say, [13] What is this? wherefore is that?
For [14] at time convenient they shall all be sought out [14]:
$\beta$ *e* At his [15] commandment the waters stood as an heap,
And at the words of his mouth $\gamma$ the receptacles of waters $\beta$.
18 [16] *f* At his commandment is done whatsoever pleaseth him;
And none can [17] hinder, $\beta$ when he will save $\beta$ [17].
19 *g* The works of all flesh are before him,
And nothing can be hid from his eyes.
20 $\beta$ He seeth from everlasting to everlasting;
And [18] there is nothing wonderful [18] before him $\beta$.
21 $\beta$ [19] A man need not to say [19], [13] What is this? wherefore is that?
For [20] he hath made all things [20] for their uses $\beta$.
22 His blessing covered the dry land as a river,
And watered it as a flood.

*b* Gen. 1. 31. ver. 33. Mark 7. 37. 1 Tim. 4. 4
*c* Num. 23. 19.
*d* Rom. 9. 20.
*e* Ps. 33. 6, 7. & 147. 15, 18.
*f* Ps. 135. 6.
*g* Heb. 4. 13.

VAR. REND.—[2] *V.* 4. *Heb.* will (*or*, hath to) try.—[3] *V.* 6. If.—[4] *Lit.* shower the words of his wisdom (*ch.* 18. 29; Deut. 32. 2).—[5] *Vs.* 7, 8. *Emphatic. The Wise Man.*—[6] *V.* 7. *viz. the Lord's.*—[7] *V.* 10. tell of.—[8] *V.* 11. *Rather*, abide, *or* continue (*so It.: cp.* Isa. 28. 18, stand, *A.V.*).—[9] *Lit.* leave off (*or* rest), he putteth (it) in him (*ch.* 42. 17). *Sense obscure.*

VAR. READ.—*V.* 7. $\beta$ *Omit*, ℵ, 254. *Syr.*—$\gamma$ *Omit*, *Syr.*—*V.* 11. $\beta$ If he will, in a thousand he will be praised, And if he be silent, in a small people, *Syr.*; and if he rest, it will be well for him, *It.* (*for second clause*). *Heb. perhaps:* If he rise (to speak), more than a thousand listen; And if he keep silence (Isa. 14. 7, *Sept.*; 62. 1), his people think him happy (Ps. 72. 17).—*V.* 13. $\beta$ *As marg., It.*; the waters, *Syr.*; a running stream, ℵ A C, *cursives, Compl. Fri.*

VAR. REND.—[10] *V.* 14. flower.—[11] *V.* 15. Ascribe greatness unto.—[12] *V.* 16. every command is (*Heb.* cometh to pass).—[13] *Vs.* 17, 21. *Or*, Why (*so Syr.*).—[14] *V.* 17. in due season they shall all be inquired into. *A full stop here.*—[15] *Lit.* word: *viz. at creation, Fri.*—[16] *V.* 18. By (*lit.* in).—[17] *Lit.* diminish his salvation.—[18] *V.* 20. nothing is wonderful (=hard to do; difficult, Gen. 18. 14: *cp.* Pss. 98. 1; 118. 23, *Sept.*).—[19] *V.* 21. *As v.* 17: *lit.* it is not possible (*or*, open) to say.—[20] all things were created.

VAR. READ.—*V.* 14. $\beta$ Lift ye your voice, *Syr.*—*V.* 17. $\beta$ By his word he maketh the sun to rise, And by his word he maketh him set, *Syr.* (chammah, 'sun,' *for* chomer, 'heap.')—$\gamma$ *Heb. perhaps:* the waters were stored up (Isa. 23. 18: *cp.* Job 38. 22; Ps. 33. 7). *A very slight change from* storehouses of waters.—*V.* 18. $\beta$ his command, *Syr.*; his behests, *Heb.* (Ps. 111. 7). *The Greek translator, as a Palestinian Jew more familiar with Aramaic than Hebrew, naturally misread as in the text.*—*V.* 20. $\beta$ There is no little and much before him, Nor strong and hard over against him, *Syr.*—*V.* 21. $\beta$ *Omit*, *Syr.*

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23 β [21] As he hath turned the waters into saltness:
So shall the heathen inherit his wrath [21] β.

[h] Hos. 14. 9.
24 [h] As his ways are plain unto the holy;
So are they stumblingblocks unto the wicked.

25 For the good are good things created from the beginning:

[i] ch. 40. 10.
[i] So evil things for sinners.

[k] ch. 29. 21.
26 [k] The principal things for the whole use of man's life
Are water, fire, iron, and salt,
Flour of wheat, honey, milk,

[l] Gen. 49. 11. Deut. 32. 14. ch. 40. 20. & 50. 15.
And [l] the blood of the grape, and oil, and clothing.

[m] Rom. 8. 28. 1 Tim. 4. 4.
27 [m] All these things are for good to the godly:
So to the sinners they are turned into evil.

28 There be spirits that are created for vengeance,
Which in their fury β lay on sore strokes β;
In the time of destruction they pour out their force,
And appease the wrath of him that made them.

[n] ch. 40. 9.
29 [n] Fire, and hail, and famine, and death,
All these were created for vengeance;

[o] Deut. 32. 24.
30 [22 o] Teeth of wild beasts, and scorpions, [23 p] || serpents,

[p] Wisd. 16. 5.
|| Or, *vipers.*
And the sword, punishing the wicked [23] to destruction.

[q] Job 38. 35. Ps. 148. 8.
31 [q] They [24] shall rejoice in his commandment,
And they shall be ready upon earth, when need is;
And [25] when their time is come [25], they shall not transgress his word.

32 Therefore from the beginning I [26] was resolved [26],
And thought upon these things, and have left them in writing.

[r] Gen. 1. 31. ver. 16.
33 [r] All the works of the Lord are good:
And he will give every needful thing in due season.

34 So that a man cannot say, This is worse than that:
For in time they shall all be well approved.

35 And [27] therefore praise ye the Lord [27] with the whole heart and mouth,
And bless the name of the Lord.

## CHAPTER 40.

1 *Many miseries in a man's life.* 12 *The reward of unrighteousness, and the fruit of true dealing.* 17 *A virtuous wife and an honest friend rejoice the heart, but the fear of the Lord is above all.* 28 *A beggar's life is hateful.*

Before CHRIST cir. 200.

GREAT [1 a] travail is created for every man,
And a heavy yoke is upon the sons of Adam,
From the day that they go out of their mother's womb,
Till the day β that they return β to the mother of all things.

[a] Gen. 3. 19. Eccles. 1. 3.

2 β [2] Their imagination of things to come, and the day of death,
[Trouble] their thoughts, and [cause] fear of heart;

3 From him that sitteth on a throne of glory,
Unto him that is humbled in earth and ashes;

4 From him that weareth purple and a crown,
|| Unto [3] *him that is clothed with a linen* frock.

|| Or, *to the porter.*

5 Wrath, and envy [3], trouble, and unquietness,
Fear of death, and [4] anger, and strife,
And in the time of rest upon his bed
His night sleep, do change his [5] knowledge β.

6 A little or nothing is his rest,
And afterward β he is in [6] his sleep [6], as in a day of keeping watch β,

VAR. REND.—[21] *V.* 23. *The second clause should precede the first. Cp.* Ps. 107. 34.——[22] *V.* 30. *See* Deut. 32. 24, *Sept.*——[23] and vipers; And the sword punishing the godless.——[24] *V.* 31. *The futures might be rendered as presents here, as often, according to Heb. idiom.*——[25] *Lit.* in their times.——[26] *V.* 32. *Or,* stood fast, *or* was established (Pss. 111. 8; 112. 8, *Sept.*). *The son of Sirach held fast by his faith in Providence, on the grounds he has just stated, vs.* 16–31.

VAR. READ. — *V.* 23. β So shall (*or,* doth) his wrath disinherit (judgeth, *Syr.*) nations, ℵ[c.a], *It. Syr.*; As (And, *Syr.*) he turned (=turneth; *so Syr.*) waters into brine (their watered land into salt, *Syr.*), *best MSS. Edd. The* so *refers to the preceding verse, Br.* ——*V.* 28. β root up mountains, *Syr. Heb. perhaps,* spread abroad (Isa. 42. 5; *read by Syr. backwards*) their judgments (Prov. 29. 30, *Sept.*).

VAR. REND.—[27] *V.* 35. now sing ye.——CHAP. 40. [1] *V.* 1. occupation (*cp. ch.* 39. 1), *or* business.—— [2] *V.* 2. *The Greek is ungrammatical. See Var. Read.* ——[3] *Vs.* 4, 5. him that is clad in coarse (*lit.* raw) linen: Wrath and jealousy and. ——[4] *V.* 5. rancour. ——[5] feeling, *or* consciousness——[6] *V.* 6. dreams (Gen. 20. 3, 6, *Sept.*). *So* Isa. 29. 7, 8, *Sept.*

VAR. READ.—CHAP. 40. *V.* 1. β *So rightly* (of their return. *See* Ezek. 47. 7, *Sept.*; Gen. 3. 19; Job 1. 21) 157. 248. *Compl.*; of sepulture, A C, *It. Eth.*—— *Vs.* 2–5. β Their glory and the thought of their heart and the end of their words, unto the day of their death —From those who sit on the thrones of kings To those who sit on dust and ashes; And from those who bind on the diadem To those who are clothed with the clothing of poverty—Are wrath and grief, and emulation and fear, And the fear of death, strife and contention; And while they are resting upon their beds in the sleep of night, it rouseth them, *Syr.*——*V.* 6. β he toileth in dreams as in the day, *Arm. Mg.*

Troubled in the vision of his heart,
As if he were [7] escaped out of [7] a battle.
7 [8] When all is safe [8], he awaketh,
And marvelleth that the fear was nothing.
8 [9] [Such things happen] unto all flesh, both man and beast,
And that is sevenfold more upon sinners.
9 β [b] Death [9], and bloodshed, strife, and sword,
Calamities, famine, tribulation, and [10] the scourge [10];
10 [11] These things are [11] created for the wicked,
And for their sakes came the [c] flood β.
11 [d] All things that are of the earth shall turn to the earth again:
And that which is of the [e] waters doth return into the sea.
12 All † bribery and injustice shall be blotted out:
But true dealing shall endure for ever.
13 The goods of the unjust shall be dried up like a [12] river,
And shall [13] vanish with noise [13], like a great thunder in rain.
14 β [14] While he openeth his hand he shall rejoice [14]:
γ So shall transgressors come to nought β.
15 The children of the ungodly shall not bring forth many branches:
[15] But are as [15] unclean roots upon a [16] hard rock [16].
16 [f] The [17] weed growing upon every water and [g] bank of a river
Shall be pulled up before all grass.
17 Bountifulness is as [18] || a most fruitful garden [18],
And mercifulness endureth for ever.
18 [19] To labour, and [h] to be content with that a man hath, is a sweet life [19]:
But he that findeth a treasure is above them both.
19 β Children and the building of a city β continue a man's name:
But a blameless wife is counted above them both.
20 Wine and musick rejoice the heart:
But the love of β wisdom is above them both.
21 The pipe and the psaltery make sweet melody:
But a pleasant tongue is above them both.
22 Thine eye desireth [20] favour and beauty:
But more than both [21] corn while it is green [21].
23 A friend and companion [22] never meet amiss [22]:
But above both is a wife with her husband.
24 β Brethren and help β [23] are against time of trouble:
But alms shall deliver more than them both [23].
25 Gold and silver make the foot stand sure:
But counsel is esteemed above them both.
26 Riches and strength lift up the heart:
But the fear of the Lord is above them both:
There is no want in the fear of the Lord,
And [24] it needeth not to seek help [24].
27 The fear of the Lord β is [25] [i] || a fruitful garden [25] β,
[26] And γ [k] covereth him γ above all glory [26].

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[h] Phil. 4. 11. 1 Tim. 6. 6.

[b] ch. 39. 25, 29, 30.
[c] Gen. 6. 13. & 7. 11.
[d] Gen. 3. 19. ch. 41. 10.
[e] Eccles. 1. 7.
† Gr. *bribes.*
[f] Job 8. 11. & 18. 16.
[g] Gen. 41. 3.
|| Or, *a garden that is blessed:* as ver. 27.
[i] ver. 17.
|| Or, *a garden that is blessed.*
[k] Is. 4. 5.

VAR. REND.—[7] *V.* 6. flying from. —— [8] *V.* 7. At the moment of his escape (2 Sam. 15. 14, *Sept.*). *So Fri.*——[9] *Vs.* 8, 9. *Lit.* With all flesh, from man to beast, And upon sinners sevenfold besides, are these things: Namely, death. *Full stop at end of v.* 9. —— [10] *V.* 9. plague. —— [11] *V.* 10. All these things were. —— [12] *V.* 13. *Heb.* torrent (1 Kings 8. 65, *Sept.*), *or* watercourse; *a Wady which dries up in summer.* —— [13] roar themselves out, *Mg. Heb. probably,* crash. (*A play on the word, which also means* to come to ruin, to be laid waste. *Cp.* Isa. 17. 12*b*, *Sept.*; 6. 11.) —— [14] *V.* 14. *Corrupt, Ho. Perhaps:* When he (*the unjust man*) openeth hands (*to receive or extort bribes*), he rejoiceth. *Or,* When he (*God*) openeth his hands (*to confer his bounty*), he rejoiceth, *partly Br. Cp.* Pss. 104. 28; 145. 16. ——[15] *V.* 15. Nor (*lit.* and).——[16] Deut. 8. 15, *Sept.* ——[17] *V.* 16. sedge (*an Egyptian word*). *See marg. ref.*——[18] *V.* 17. *Lit.* a garden in blessings. *But see marg.* (A garden blessed *is doubtless original. The text is due to confusion of Heb.* m *with* b.) *Cp.* Deut. 33. 13; *and v.* 27, *Var. Read.*

VAR. READ.—*Vs.* 9–10, 14. β *Omit, Syr.*——*V.* 14. γ *Heb. perhaps,* therefore (al-ken *for* ken).

VAR. REND.—[19] *V.* 18. The life of one that is contented (Phil. 4. 11), and that of a labourer, is sweet. *So Gro. Fri. The Greek text is corrupt, and the versions vary.*——[20] *V.* 22. grace.——[21] *Lit.* the young green of seed.——[22] *V.* 23. meet upon occasion (*Heb.* at a time, Ps. 21. 9, *Sept.*).——[23] *V.* 24. deliver in (*Heb.* at) time of trouble; And alms more than they both.——[24] *V.* 26. there is no seeking for help therein (*or,* therewith, *as Syr.*: *cp.* Num. 20. 20).——[25] *V.* 27. *Lit.* as a garden of blessing (*see v.* 17).——[26] And he covered it above all glory. *Heb. perhaps,* And above all (things) with glory covered he it (*construction as* Mal. 2. 13). *Cp.* Hab. 3. 3, *Sept. But see Var. Read.*

VAR. READ.—*V.* 19. β Building and planting, *Syr.*; Sons and daughters, *Heb. Mg.* (*pts.*).——*V.* 20. β a friend, *Syr.* (*pts. and* r=d: *see* Gen. 26. 26; Dan. 1. 4, science, *A.V.*). *Heb. probably,* a friend's love. —— *V.* 24. β A brother and a helper, *Syr. rightly* (*pts.*). —— *V.* 27. β in time (is) blessed, *Syr.* (*an obvious misreading of Heb. for* like a garden blessed). ——γ he (*God*) lifteth it up (*Heb. as* Ps. 4. 6?). *Cp.* it is praised, *Syr.*

Before CHRIST cir. 200.

28 My son, lead not a beggar's life;
For better it is to die than to beg.
29 The life of him that [27] dependeth on another man's table
Is not to be counted for a life;
For he polluteth himself with other men's meat:
But a wise man well nurtured will beware thereof.
30 [28] Begging is sweet in the mouth of the shameless:
But in his belly there [29] shall burn a fire.

## CHAPTER 41.

1 *The remembrance of death.* 3 *Death is not to be feared.* 5 *The ungodly shall be accursed.* 11 *Of an evil and a good name.* 14 *Wisdom is to be uttered.* 16 *Of what things we should be ashamed.*

O DEATH, how bitter is the remembrance of thee
To a man that liveth at rest in his possessions,
Unto the man that hath nothing to vex him, and that hath prosperity in all things:
Yea, unto him that is yet able to receive meat!
2 O death, acceptable is thy sentence
Unto the needy, and unto him whose strength faileth,
That is now in the last age, and
|| Or, *to whom every thing is troublesome.* || is vexed with all things,
And to him that β [1] despaireth, and hath lost [2] patience β!
3 Fear not the sentence of death,
Remember them that have been before thee, and that come after;
For this is the sentence of the Lord [3] over all flesh.
4 And why art thou against [3] the pleasure of the most High?
There is no inquisition in the grave,
Whether thou have lived ten, or an hundred, or a thousand years.
5 The children of sinners [4] are abominable children,
β And they that are conversant in the dwelling of the ungodly β.
6 The inheritance of sinners' children shall perish,
And their posterity shall have a perpetual reproach.
7 The children will complain of an ungodly father,
Because they shall be reproached for his sake.
8 Woe be unto you, ungodly men,
Which have forsaken the law of the most high God!
β For if ye increase, it shall be to your destruction β:
9 And if ye be born, ye shall be born to a curse:
And if ye die, a curse shall be your portion.
10 β [a] All that are of the earth shall turn to earth again β:
So the ungodly shall go from a curse to destruction.
11 [5] The mourning of men is about their [6] bodies:
β But an ill name of sinners shall be blotted out β.
12 Have regard to thy name; for
[b] that shall [7] continue with thee
Above [7] a thousand great treasures of gold.
13 A good life hath but few days:
But a good name endureth for ever.
14 My children, keep discipline in peace:
[8] For [c] wisdom that is hid, and a treasure that is not seen,
What profit is in them both?
15 [d] A man that hideth his foolishness is better
Than a man that hideth his wisdom.
16 Therefore be shamefaced according to my word:
For it is not good to [9] retain all shamefacedness [9];
β Neither is it altogether approved in every thing β.
17 Be ashamed of whoredom before father and mother:
β And of a lie before a prince and a mighty man β;

[a] ch. 40. 11.
[b] Prov. 22. 1.
[c] ch. 20. 30.
[d] ch. 20. 31.

VAR. REND.—[27] *V.* 29. *Lit.* looketh to.——[28] *V.* 30. *Or*, A thing begged (*Heb.*, 1 Sam. 2. 20: *cp.* Ps. 109. 10).——[29] *Or*, burneth. *Cp.* Job 20. 12–14, *Mg.*——CHAP. 41. [1] *V.* 2. refuseth compliance.——[2] *Or*, hope (*Heb.*).——[3] *Vs.* 3, 4. for all flesh; And why dost thou reject (Job 5. 17). *The first member of v.* 4 *belongs to v.* 3. *So Mg.*——[4] *V.* 5. become.

VAR. READ.—CHAP. 41. *V.* 2. β lacketh food, and in whom is no strength to work, *Syr. Some reference to food seems necessary to the parallelism of vs.* 1, 2. *Heb. perhaps:* refuseth to eat (1 Sam. 28. 23).——*V.* 5. β *The sense and symmetry of the verse require something like:* And a loathsome progeny is in, *etc. The Syr.* And a family that hath loathsomeness (*from the Heb.*?: *cp.* Job 6. 7) is the progeny of the ungodly *may indicate this. The Greek* conversant (*Heb.* walk) *may be a misreading of Heb.* born.

VAR. REND.—[5] *V.* 11. *Whereas an ill name is worse than death.*——[6] *Heb.* flesh; *i.e. kin* (Gen. 37. 27), *Ho.*——[7] *V.* 12. last thee longer Than.——[8] *V.* 14. But.——[9] *V.* 16. cherish every kind of shame. *The offences enumerated in vs.* 17 *sqq. are only mentioned as affecting that reputation which outlasts death. The writer is not discussing degrees of moral heinousness.*

VAR. READ.—*V.* 8. β *So* 248. *Compl.; omit, MSS. Edd.*——*V.* 10. β *Omit, Syr.* (*cp. ch.* 40. 11).——*V.* 11. β But a good name shall not be blotted out, ℵ[c.a]. *Similarly Arm. Syr. Copt.* (*Mg.*).——*V.* 16. β *So Copt. Mg.*; Nor are all things approved by all men with justice (*Heb.* in truth): *i.e. there are occasions when shame is not a false but a true feeling, best Greek MSS. It. Edd.*——*V.* 17. β *Omit, Arm. Mg. See v.* 19.

Before CHRIST cir. 200.

18 Of an offence before a judge and ruler;
Of iniquity before a congregation and people;
Of unjust dealing before thy partner and friend;
19 And of theft in regard of the place where thou sojournest,
And β [10] in regard of the truth of God and his covenant;
And [11] to lean with thine elbow upon the meat [11];
And of [12] scorning to give and take [12];
20 And of silence before them that salute thee;
And to look upon an harlot;
21 And to turn away [13] thy face from thy kinsman;
Or to [14] take away a portion or a β gift;
e Matt. 5. 28. Or e to gaze upon [15] another man's wife [15];
22 Or to be overbusy with his maid,
And [16] come not near [16] her bed;
Or of upbraiding speeches before friends;
f ch. 20. 15. And f after thou hast given, upbraid not;
g ch. 19. 7. 23 Or of βg iterating and speaking again that which thou hast heard β;
And of revealing of secrets.
24 So shalt thou be truly [17] shamefaced,
And find favour before all men.

## CHAPTER 42.

1 *Whereof we should not be ashamed.* 9 *Be careful of thy daughter.* 12 *Beware of a woman.* 15 *The works and greatness of God.*

OF these things be not thou ashamed,
a Lev. 19. 15. Deut. 1. 17. Prov. 24. 23. ch. 20. 22. And a accept no person to sin thereby:
2 Of the law of the most High, and his covenant;
And of [1] judgment to justify the ungodly [1];
3 [2β] ‖ Of reckoning with thy partners and ‖ travellers β;
Or ‖ of the gift of [2] the heritage of friends;
4 Of exactness of balance and weights;
Or of getting much or little;
5 [3] And of β merchants' ‖ indifferent selling [3];
Of much correction of children;
And to make the side of an evil servant to bleed.
6 [4] Sure keeping is good, where an evil wife is [4];
And β shut up, where many hands are.
7 Deliver all things [5] in number and weight;
And put all in writing that thou ‖ givest out, or receivest in.
8 Be not ashamed to ‖ inform the unwise and foolish,
And the extreme aged β ‖ that contendeth with those that are young β;
Thus shalt thou be truly [6] learned,
And approved of all men living.
9 β [7] The father waketh for the daughter, when no man knoweth [7] β;
And the care for her taketh away sleep:
When she is young, lest she pass away the flower of her age;
And being married, lest she should be hated:
10 In her virginity, lest she should be defiled
And gotten with child in her father's house;
And having an husband, lest she should misbehave herself;
And when she is married, lest she should be barren.
11 b Keep a sure watch over a [8] shameless daughter,
Lest she make thee a laughing-stock to thine enemies,

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‖ Or, *Of thy partners' speech.*
‖ Or, *companions.*
‖ Or, *of the giving.*
‖ Or, *without profit.*
‖ Or, *dealest for.*
‖ Or, *rebuke.*
‖ Or, *that is accused of fornication.*
b ch. 26. 10.

VAR. REND.—[10] *V.* 19. *There appears to be a lacuna in the Greek text here. See Var. Read.* —— [11] of bowing (*Heb.* = *Greek* fixing: *cp.* Gen. 49. 11 *with* 26. 25, *Sept.*) the elbow (*i.e. reclining on it*) at meals (*Heb.* upon *or* over bread). *So It. See* Amos 2. 8; 3. 12; 6. 4. *The ancient custom was to sit at meat.*——[12] scornful rejection of a mess (Gen. 43. 34) and a gift (*of food from your host*). *Or*, scornful rejection of a present (2 Chron. 17. 11; Amos 5. 11) and a gift. —— [13] *V.* 21. the face of a kinsman (*as* 1 Kings 2. 16; Ps. 132. 10).——[14] *Or*, withhold (Ex. 21. 10). *Cp. ch.* 42. 3.——[15] Prov. 6. 24, 29, *Sept.*—— [16] *V.* 22. *Heb.* stand not by (Amos 9. 1).——[17] *V.* 24. *Or*, modest.——CHAP. 42. [1] *V.* 2. justice (Amos 5. 7, *Sept. and often*), so as (*in consequence of thy culpable shame*) to justify the wicked (Isa. 5. 23, *Sept.*: *i.e. pronounce him just, decide in his favour*).

VAR. READ.—*V.* 19. β *Insert* of lying, *Arm. Mg.*; of forgetfulness (of God, *etc.*), *Gro.*—— *V.* 21. β *Heb.* share, *Mg.* (Ps. 16. 5): *transposing a letter.*—— *V.* 23. β repeating a word of hearsay, ℵ, *It.*, *virtually* H.

VAR. REND.—[2] *V.* 3. Of the converse of (*or*, converse with, *Gro. Fri.*) companions (Isa. 1. 23; Prov. 28. 24) and fellow-travellers (Judg. 19. 17); And of giving up.—— [3] *V.* 5. *Lit.* Of the Indifferent Thing of selling and merchants. *See ch.* 7. 18, *and Var. Read. Render:* Of the profits of sale and merchandise (Isa. 23. 18). —— [4] *V.* 6. Against a bad wife a seal (*upon valuables*) is a good thing.——[5] *V.* 7. by.—— [6] *V.* 8. well-taught, *or* educated. —— [7] *V.* 9. *Lit.* A daughter to a father is a secret wakefulness. *See Var. Read.* —— [8] *V.* 11. headstrong *or* stubborn, *as ch.* 26. 10.

VAR. READ.—CHAP. 42. *V.* 3. β In the matter of a companion and a brother (*Heb. letter*): *i.e. Be not ashamed to own the connexion, Mg.*——*V.* 5. β merchandise, *Fri.* (*pts.*).——*V.* 6. β *Heb.* a bolt (*or*, lock), Cant. 5. 5: *cp.* 4. 12, *Sept.*—— *V.* 8. β *As marg.*, 3 *cursives*, *Syr. Hex. Arm. Eth. Copt.* (*Mg.*).—— *V.* 9. β *Heb.* A daughter to her father is a delusive treasure (*Talmud, Sanhedr.* 100*b*, *quoted by Mg.*).

Before CHRIST cir. 200.

And a byword in the city, and β a reproach among β the people,
And make thee ashamed before the multitude.
c ch. 25. 21. 12 [9]Behold not every body's [c]beauty [9],
And sit not in the midst of women.
13 For from garments [10]cometh a moth,
d Gen. 3. 6. And [d]from β women [10] wickedness.
‖ Or, *wickedness.* 14 Better is the [11] ‖ churlishness of a man than β a [12]courteous woman β,
A woman, *I say,* which bringeth shame and reproach [12].
15 I will now remember the works of the Lord,
And declare the things that I have seen:
[13]In the words of the Lord are his works β.
16 The sun that giveth light looketh upon all things,
And [14]the work thereof *is* full of the glory of the Lord [14].
e ch. 43. 27. 17 [e]The Lord hath not given power to the [15]saints
To declare all his marvellous works,
Which the Almighty Lord [16]firmly settled [16],
That [17]whatsoever is might be established for his glory [17].
18 He [18]seeketh out [18] the deep, and the heart,
And considereth their β crafty devices β:
‖ Or, *the Highest.* For ‖ the Lord knoweth all that may be known,
And he beholdeth γ [19]the signs of the world [19] γ.
19 He declareth the things that are past, and for to come,
And revealeth the steps of hidden things.
Before CHRIST cir. 200.
20 f No thought escapeth him, f Job 42. 2. Is. 29. 15.
Neither any word is hidden from him.
21 He hath garnished the excellent works of his wisdom,
β And he is β from everlasting to everlasting:
Unto [20]him may nothing be added, neither can he be diminished,
And he hath no need of any counsellor.
22 Oh how [21]desirable are all his works!
And β [22]that a man may see even to a spark [22] β.
23 All these things live and remain for ever β for all uses,
And they are all obedient β.
24 g All things are double one against another: g ch. 33. 15.
And he hath made nothing [23]imperfect.
25 One thing establisheth the good of another:
And who shall be filled with beholding his glory?

## CHAPTER 43.

1 *The works of God in heaven, and in earth, and in the sea, are exceeding glorious and wonderful.* 29 *Yet God himself in his power and wisdom is above all.*

β THE pride of the height, [1]the clear firmament,
The beauty of heaven, [2]with his glorious shew [2] β;
2 The sun [3]when it appeareth [3],
[4]declaring
At his rising a marvellous ‖ instrument [4], the work of the most High: ‖ Or, *vessel.*
3 At noon it parcheth the country,
And who can abide the burning heat thereof?

VAR. REND.—[9] *V.* 12. Gaze not upon any man in (his) beauty (*or,* through, for, beauty). *Cp. ch.* 11. 2. *But* in beauty *may mean* in rich attire (Pss. 110. 3; 29. 2; 45. 3, *Sept.*); *which suits parallelism, v.* 13. *So Bi.*——[10] *V.* 13. cometh out the moth, And from a woman a woman's.——[11] *V.* 14. *As marg.*——[12] beneficent woman; And a woman that bringeth shame (becometh) a reproach.——[13] *V.* 15. By *or* Through. *See* Gen. 1. 3; Ps. 33. 6.——[14] *V.* 16. his (*the Lord's*) work is full of his glory.——[15] *V.* 17. *See ch.* 43. 27, 33 (the godly).——[16] Isa. 42. 5, *Sept.* (spread forth, *A.V.*).——[17] the All might stand fast upon his glory (*cp.* Gen. 28. 12, *Sept.*).——[18] *V.* 18. searcheth.——[19] *The tokens or warnings of things about to happen. But see Var. Read.*

VAR. READ.—*V.* 11. β *Heb.* in the assembly of. *So Syr. Mg.*——*V.* 13. β the woman the man's, *It.* (*Heb. pts.*: *cp.* Gen. 3. 6).——*V.* 14. β *Heb.* the beneficence (*cp.* Prov. 11. 17, *Sept.*; Ps. 103. 2) of a woman (*pts.*). *The order of words in the Greek* (*cp. v.* 9) *and the symmetry of the sentence favour this correction.*——*V.* 15. β *Add, as a fourth member:* And all his creatures do his will, *Syr. Ar.*——*V.* 18. β secrets, *Mg.* (*after Syr.*).——γ them that come into the world, *Mg.* (*after Syr.*). *Heb. perhaps as* Isa. 41. 23; 44. 7; 45. 11 (the things to come; *which might be misread* the signs).

VAR. REND.—[20] *V.* 21. *Or,* them, *Mg.*——[21] *V.* 22. *i.e. charming* or *beautiful.*——[22] *Heb.* how brilliant are they to behold! *See Var. Read.*——[23] *V.* 24. *i.e. without its complement. Lit.* wanting *or* failing (*cp. Syr.* in vain).——CHAP. 43. [1] *V.* 1. is the. *A.V. makes the verse explanatory of* his glory, *ch.* 42. 25.——[2] *Lit.* is in (Ps. 29. 4, *Heb.*) a vision (=spectacle) of glory.——[3] *V.* 2. Mal. 3. 2, *Sept.*——[4] telleth it (Ps. 19. 1; *viz. God's glory*); When he (*the sun*) goeth forth (Judg. 5. 4, *Sept.*), a wonderful body (*or,* object: *so v.* 8).

VAR. READ.—*V.* 21. β *So* (who is) A C, *cursives, Compl. It. Br. De W. Ho.*; As they are, ℵ, 2 *cursives*; And whilst he is (*or,* they are), B (*comma at end of line*); And they still are (whilst *is due to mispointing Heb.* still—ad *for* od), *Fri.*——*V.* 22. β *So* ℵ C, 3 *cursives, Compl.* Spark *or rather* sparks *is due to an obvious mispointing of Heb.* sparkling (Ezek 1. 7: *cp.* Isa. 1. 31). *So Mg.*——*V.* 23. β And for all his wishes all are ready, *Syr. Cp. It.*——CHAP. 43. *V.* 1. β *Omit, Syr.*

Before CHRIST cir. 200.

4 β A man γ blowing a furnace is in works of heat,
But the sun burneth the mountains three times more;
Breathing out fiery vapours,
And sending forth bright beams, it dimmeth the eyes.
5 Great is the Lord that made it;
And at his commandment β ‖ it runneth hastily.
‖ Or, *he stayeth his course.*
6 β [a] He made the moon also to serve in her season β
For a declaration of times, and [5] a sign of the world [5].
[a] Gen. 1. 14, 16. Ps. 104. 19.
7 [b] From the moon is the sign of [6] feasts,
A light that decreaseth β in her perfection [6].
[b] Ex. 12. 2.
8 β The month is called after her name β,
[7] Increasing wonderfully in her changing,
Being an instrument γ of the armies γ above,
Shining in the firmament of heaven;
9 The beauty of heaven, [8] the glory of the stars,
An ornament giving light in the highest places of the Lord.
10 At the commandment of the Holy One they [9] will stand in their order [9],
And never faint in their watches.
11 β [c] Look upon the rainbow, and praise him that made it;
[c] Gen. 9. 13.
Very beautiful it is in the brightness thereof.
12 It compasseth the heaven about with a glorious circle,
And the [d] hands of the most High have [10] bended it.
[d] Is. 40. 12, &c.
13 By his commandment β he maketh the snow to fall apace β,
And sendeth swiftly the lightnings of his judgment.
14 Through this [e] the [11] treasures are opened:
And clouds fly forth as fowls.
[e] Deut. 28. 12. Job 38. 22. Ps. 135. 7. Jer. 10. 13. & 51. 16.
15 By his great power he maketh the clouds [12] firm,
And the hailstones are broken small.
16 [13] At his sight the mountains are shaken,
And at his will the south wind bloweth.
17 The noise of the thunder β maketh the earth ‖ to [14] tremble β:
‖ Or, *to groan as a woman in her travail.*
So doth the northern storm and the [15] whirlwind:
As birds [16] flying he scattereth the snow,
And the falling down thereof is as the lighting of [17] grasshoppers:
18 The eye marvelleth at the beauty of the whiteness thereof,
And the heart is astonished at the [18] raining of it.
19 The hoarfrost also as salt he poureth on the earth,
And being congealed, ‖ it [19] lieth on the top of sharp stakes [19].
‖ Or, *it is as the point of sharp stakes.*
20 When the cold north wind bloweth,
And the water is congealed into ice,
It abideth upon every gathering together of water,
And [20] clotheth the water as with [20] a breastplate.
21 β [21] It devoureth the mountains, and burneth the wilderness,
And [22] consumeth the grass as fire.

VAR. REND.—[5] *V.* 6. an everlasting sign (*scil. of festal seasons*). *Cp.* Ps. 89. 37; *ch.* 42. 18. *So Syr. Gt. Mg. Heb. perhaps:* an everlasting witness.—— [6] *V.* 7. the feast; A luminary that waneth at (*but see Var. Read.*) consummation.——[7] *V.* 8. Waxing.—— [8] *V.* 9. is the. *Vs.* 9, 10 *refer to the stars. There should be a full stop at the end of v.* 8; *and a semicolon after* stars, *v.* 9.——[9] *V.* 10. stand in due order (2 Kings 11. 14, as the manner was, *A.V.*).

VAR. READ.—*V.* 4. β *The order of words and context suggest Heb.:* A furnace blown (Jer. 1. 13; *or* Job 20. 26; *or*, of coals: Isa. 44. 12) maketh heat. *Or we might follow the Syr.:* More than a furnace that bloweth [*rather*, is blown] in the work of the smith, The sun, *etc.* (*cp.* Isa. 54. 16, *Sept.*).——γ *So* ℵ$^{c.a}$ A, *Syr. Fri.;* keeping, B C, *It. Sw.*——*V.* 5. β *As marg.*, ℵ$^{c.a}$, 3 *cursives, Compl.*—— *V.* 6. β And the moon in all things for her season, *best MSS. It. Edd.;* And the moon standing for a time, *Syr.* In all things *is probably a misreading of Heb.* was established (for seasons: Pss. 89. 37; 104. 19).—— *V.* 7. β *Heb.* unto (ad *for* al) an end (*i.e. to disappearance*). *So Syr. Br. Ho.* —— *V.* 8. β *Heb.* New she is according to her name. *In Heb.* new moon *is the same word as* month, *and differs from* new *in points only. So Mg.*——γ *So* (of camps) ℵ A C. *Heb. perhaps* ruling (Gen. 1. 16): *pts. See* 2 Sam. 23. 3, *Sept.* —— *V.* 11. β *Vs.* 11–33 *wanting in Syr.*

VAR. REND.—[10] *V.* 12. *Heb.* Job 9. 8.——[11] *V.* 14. treasuries *or* storehouses. *See marg. reff.*——[12] *V.* 15. hard *or* solid (*i.e. congealed*). —— [13] *V.* 16. Ps. 104. 32. —— [14] *V.* 17. travail. —— [15] *See* Hos. 4. 19, *Sept.* —— [16] flying down. —— [17] locusts (Mark 1. 6). —— [18] *V.* 18. *Lit.* rain, *which, however, may represent Heb. infinitive. Cp.* Ps. 78. 24; Gen. 19. 24; Amos 4. 7. *Otherwise*, rain *and* snow *are associated*, Job 37. 6; Prov. 26. 1. —— [19] *V.* 19. becometh as points (*or* ends) of thorns (Hos. 2. 6; *or* Num. 33. 55, *Sept.*). *So It. This is true of hoarfrost frozen after falling.* —— [20] *V.* 20. the water donneth as it were.—— [21] *V.* 21. *Or*, He (*God; vs.* 13, 15, 19) devoureth (= if he devour, *etc., v.* 22 *being the apodosis*). —— [22] *Lit.* quencheth *or* putteth out. *But see Var. Read.*

VAR. READ.—*V.* 13. β he sprinkleth snow (*reading* katepase *for* katepause: *cp.* Job 2. 12).——*V.* 17. β *So* A, *Fri.;* rebuketh the earth, ℵ B C, 5 *cursives, It.* (*cod. Germ.*) *Ald. Sw.* —— *V.* 21. β *Heb. perhaps:* The mountains are devoured and the wilderness is fired, And the grass is burned (Isa. 43. 2) as with fire (*viz. by the hot winds: see next verse*).

Before CHRIST cir. 200.

22 [23] A present remedy of all is a mist *coming speedily* [23]:
A dew coming [β] || after [24] heat [β] refresheth.
23 [β] By his counsel he appeaseth the deep,
And planteth [γ] islands therein [β].
24 [f] They that sail on the sea tell of the danger thereof;
And when we hear it with our ears, we marvel thereat.
25 [g] For therein be strange and wondrous works,
Variety of all kinds of beasts and [25] whales created [25].
26 By him the [26] end of them [26] hath prosperous success,
And [h] by his word all things consist.
27 We may speak much, and [i] yet come short:
[β] Wherefore in sum, he is [γ 27] all [β].
28 How shall we be able to magnify him?
For he is great above all his works.
29 [k] The Lord is terrible and very great,
And marvellous is his power.
30 When ye glorify the Lord, exalt him as much as ye can;
For even yet will he far exceed:
And when ye exalt him, put forth all your strength,
And be not weary; for ye can never go far enough.
31 [l] Who hath seen him, that he might tell us?
And who can magnify him as he is?
32 [28] There are yet hid greater things than these be,
For we have seen but a few [28] of his works.
33 For the Lord hath made all things;
And to the godly hath he given [29] wisdom.

|| Or, *upon the heat.*

[f] Ps. 107. 23, 24.

[g] Ps. 104. 25, 26.

[h] Col. 1. 17.

[i] ch. 42. 17.

[k] Ps. 96. 4. & 147. 5.

[l] Ps. 106. 2. John 1. 18. & 5. 37. & 6. 46.

Before CHRIST cir. 200.

## CHAPTER 44.

1 *The praise of certain holy men:* 16 *of Enoch,* 17 *Noah,* 19 *Abraham,* 22 *Isaac,* 23 *and Jacob.*

The praise of the fathers.

LET us now praise famous men,
And our fathers [1] that begat us [1].
2 [β] The Lord [2] hath [2] wrought great glory [γ] by them
Through [γ] his [3] great power from the beginning [3 β].
3 Such as did bear rule in their [4] kingdoms,
Men renowned for their [5] power,
Giving counsel by their understanding,
And declaring [6] prophecies:
4 Leaders of the people by their counsels,
And by their [7] knowledge [β] of learning meet for the people,
Wise and eloquent in their instructions [β]:
5 Such as [8] found out musical tunes,
And recited || verses [β] in writing [β 8]:
6 Rich men furnished with [9] ability,
Living peaceably [9] in their habitations:
7 All these were honoured in their generations,
And [10] were the glory of their times [10].
8 There be of them, that have left a name behind them,
That their praises might be reported.
9 And some there be, which have no memorial;

|| Or, *ditties.*

VAR. REND.—[23] *V.* 22. A remedy of all (*these harms*) as in a moment (Lam. 4. 6; Ps. 73. 19) is the fog (*which follows upon a thaw; or after the hot winds and drought,* Jer. 14. 19).——[24] *Rather,* the east wind (Job 27. 21); *which was scorching,* Gen. 41. 6. *Cp. ch.* 18. 16.——[25] *V.* 25. *Lit.* a creation of sea-monsters (*see* Ps. 104. 24*c*, *Sept.*; Gen. 1. 21).——[26] *V.* 26. utmost part (=whole: Num. 22. 41) of it (*viz. creation*), *Fri. Mg.*——[27] *V.* 27. the All, *i.e. the world* or *universe.*——[28] *V.* 32. Many hidden things are greater than these (*scil. which I have here described*); For few have I (*ben Sirach*) seen.

VAR. READ.—*V.* 22. β from the east (*pts.*), *Mg. Perhaps:* early (makdim = mashkim, Hos. 6. 4).——*V.* 23. β At his word the wind is stilled, And by his thought he calmeth the deep, And the Lord planteth islands therein, *It. Perhaps the first two clauses only were in the Heb.*——γ *So It. Syr. Hex. a few cursives, Compl. Fri.*; ships (Dan. 11. 30), *Mg.*; Jesus, *uncials, Eth. Copt. Sw.*——*V.* 27. β *The clause is an Hellenistic addition by the Greek translator, Mg. But cp.* Eccles. 12. 13, *which suggests for Heb.,* And the end of all the discourse is He. *The Greek order favours this.*——γ in all, *It.*

VAR. REND.—[29] *V.* 33. *Scil. to understand this much. Cp. ch.* 42. 17; Job 26. 14.—— CHAP. 44. [1] *V.* 1. in their generation. *So It. Syr.*——[2] *Vs.* 2, 9, 10, 18, 23. *Omit.*——[3] *V.* 2. greatness from of old.——[4] *V.* 3. *With this plural cp.* 2 Chron. 28. 16; 32. 4 (kings).——[5] *Or,* wealth, *Br. Fri. Ho.*——[6] *things to come* (*a word seems to be wanting, which Syr. rendered* signs. *See ch.* 42. 18, *Var. Read.*) in prophecies. *So Mg.*——[7] *V.* 4. insight *or* sagacity.——[8] *V.* 5. sought out (*i.e. devised, composed*) songs for music; And told epic tales in writing (*cp.* Ps. 87. 6, *Sept.*). *The Greek contrasts lyric and epic or narrative pieces; the former composed for musical performance, the latter for reading or reciting.*——[9] *V.* 6. means, Living at ease (Job 16. 12).——[10] *V.* 7. had glory in their days (*so Syr. It.*).

VAR. READ.—CHAP. 44. *V.* 2. β *Heb.* Much glory was given unto them; They were greater than the generations of the world, *Mg., after Syr.*——γ even, *MSS. Edd.*——*V.* 4. β *Heb. probably,* scribes of the people, Masters (*lit.* wise) of words in their instruction, *Fri.*——*V.* 5. β *Heb. possibly mentioned instruments* (*cp. Syr.*, by means of lyres and harps). In writing *might have displaced an original* with harp, Ps. 33. 2. *But the first clause may be an interpretation of* Amos 6. 5*b*, have devised them instruments of music (Gen. 31. 27, *Sept.*); *and the second, of* Amos 6. 5*a*, who warble to the sound of the lute.

Before CHRIST cir. 200.

[a] Who [2]are[2] perished, as though they had never been;
And are become as though they had never been born;
And their children after them.
10 But these were merciful men,
Whose [11]righteousness hath[11] not [2]been[2] forgotten.
11 β With their seed shall continually remain a good inheritance,
And their children are within the covenant.
12 Their seed standeth fast,
And their children ||for their sakes β.
13 Their β seed shall remain for ever,
And their glory shall not be blotted out.
14 Their bodies are buried in peace;
But their name liveth for evermore.
15 [12][b] The people[12] will tell of their wisdom,
β And the congregation will shew forth their praise.
16 [c] Enoch pleased the Lord, and was translated,
γ Being an example of δ repentance to all generations β.
17 [d] Noah was found perfect and righteous;
In the time of wrath β he [13]was taken in exchange [for the world;][13] β
Therefore was [14]he left as[14] a remnant unto the earth,
When the flood came.
18 An [e] everlasting covenant was made with him,
That all flesh should perish no more by [2]the[2] flood.
19 Abraham was a [f] great father of [15]many people:

a Gen. 7. 22.
|| Or, *after them.*
b ch. 39. 10.
c Gen. 5. 24. ch. 49. 14. Heb. 11. 5.
d Gen. 6. 9. & 7. 1. Heb. 11. 7.
e Gen. 9. 11.
f Gen. 12. 2,3. & 15. 5. & 17. 4.

In glory was there none like unto him;
20 Who kept the law of the most High,
And was in covenant with him:
He established the covenant in [g] his flesh;
And when he was [h] proved, he was found faithful.
21 Therefore he assured him by an [i] oath,
That [16]he would bless the nations[16] in his seed,
And that he would multiply him as the dust of the earth,
And exalt his seed as the stars,
And cause them to inherit from sea to sea,
And from the river unto the utmost part of the land.
22 [k] With Isaac did he establish likewise
[17][For Abraham his father's sake][17]
The blessing of all β men, and the covenant,
23 And made it rest β upon the head of [l] Jacob.
He acknowledged him in his [18]blessing,
And gave him an heritage,
And [18]divided his portions;
Among [2]the[2] twelve tribes did he part them.

Before CHRIST cir. 200.
g Gen. 17. 10, 11. & 21. 4.
h Gen. 22. 1.
i Gen. 22. 16, 17, 18. Gal. 3. 8.
k Gen. 26. 3, 4, 5.
l Gen. 27. 28. & 28. 14.

## CHAPTER 45.

1 *The praise of Moses,* 6 *of Aaron,* 23 *and of Phinees.*

AND he brought out of him a merciful man,
Which found favour in the sight of all flesh,
Even [a] Moses, beloved of God and men,
Whose memorial is blessed.
2 He made him β like to β the [1]glorious saints[1],
And magnified him, [2]so that his enemies stood in fear of him[2].
3 By his words he [3]caused the wonders to cease[3],

a Ex. 11. 3.

VAR. REND.—[11] *V.* 10. righteous deeds were. —— [12] *V.* 15. Peoples.——[13] *V.* 17. became an exchange *or* substitute (*so Syr.: cp.* Job 14. 14; Ps. 55. 19, *Sept.*) *for the rest of mankind. Perhaps:* came the recompence (Job 15. 31: *cp.* Ruth 4. 7, *Sept.*). *A comparison of* Prov. 31. 8, *Heb. with* Ps. 55. 19 *suggests* became a survivor. *So Mg. But see Var. Read.* —— [14] *Or,* there left. —— [15] *V.* 19. a multitude of nations.

VAR. READ.—*Vs.* 11, 12. β *Probable Heb. text:* With their seed shall good (*Heb. fem.* Neh. 5. 19) remain; Their posterity (*cp.* Prov. 23. 18, *Sept.*) shall inherit it (*suff. fem. sing.*); In the covenants (Wisd. 18. 22; 2 Macc. 8. 15; Rom. 9. 4) their seed shall stand fast, And their children for their sakes (*Heb. pts. and Greek stops*). *Similarly, Mg.*——*V.* 13. β memorial, *Syr.*——*Vs.* 15, 16. β *Omit, Syr.* (*A lacuna; as is clear from the omission of* 15*b, which spoils the rhythm.*) —— *V.* 16. γ to Paradise, That he might give repentance to nations, *It.*——δ *Heb. possibly,* (right) going (Prov. 14. 15, *Sept.*; Job 23. 11, steps, *A.V.: cp.* Gen. 5. 24, walked with God). *Others find here a trace of Rabbinic views about Enoch as having been a sinner, Gei. Gfrörer, Mg.* ——*V.* 17. β he was a (*or,* his) chosen one (Ps. 106. 23; Isa. 42. 1). *Heb.* bechîr, *indistinguishable in careless writing from* mechîr, 'exchange' (Job 28. 15, *Sept.*).

VAR. REND.—[16] *V.* 21. nations should be blessed. —— [17] *V.* 22. *Brackets needless.* —— [18] *V.* 23. blessings, And gave it (*the blessing* or *birthright*) unto him in heritage: And he.——CHAP. 45. [1] *V.* 2. *Lit.* glory of the holy ones (*i.e. the angels, Gro.*); *an allusion to the shining of his face* (Ex. 34. 30). *So Bi. Or,* holy ones=priests (*so Li. Wa. Fri.*); *or,* the patriarchs (*De W. Ho. Gt.*).——[2] in (=through) the fears of (his) enemies.——[3] *V.* 3. *Heb. perhaps:* cast down (Isa. 28. 2) signs. *Same Greek verb as* made rest, *ch.* 44. 23. *So Mg.*

VAR. READ.—*Vs.* 22, 23. β nations the Lord gave him, And confirmed the covenant, *OL. For* men *Syr. reads* former men: *cp.* Gen. 49. 26. —— CHAP. 45. *V.* 2. β great (Ps. 18. 35: *so Syr.*) in (*so* ℵ A, *Syr. It.*). *Similar Heb. letters.*

Before CHRIST cir. 200.

And he made him [b] glorious in the sight of kings,
And [4] gave him a commandment for [4] his people,
And [c] shewed him part of his glory.
4 [d] He sanctified him [5] *in* his faithfulness and meekness,
And chose him out of all men.
5 He made him to hear his voice,
And [e] brought him into the [6] dark cloud,
And [f] gave him commandments before his face [6],
Even the law of life and knowledge,
That he might teach Jacob [7] his covenants [7],
And Israel his judgments.
6 He [g] exalted Aaron, an holy man like unto him,
Even his brother, of the tribe of Levi.
7 [8] An everlasting covenant he made with him,
And [h] gave him β the priesthood [8] among the people β;
† He γ [9] beautified him [9] γ with comely ornaments,
And [10] clothed him with a robe of glory.
8 He put upon him β perfect glory β;
And [11] strengthened him with † rich garments [11],
With breeches, γ with a long robe, and the ephod.
9 And he compassed him with [i] pomegranates,
And with many golden bells round about,
That as he went there might be a [k] sound,
And a noise made that might be heard in the temple,
For a [12] memorial to the children of his people;
10 With an holy garment, with gold, and blue silk,
And purple, the work of the embroiderer,
[l] With [13] a breastplate of judgment, and with Urim and Thummim [13];
11 With twisted scarlet, the work of the cunning workman,
[m] With precious stones graven like seals,
And set in gold, the work of the [14] jeweller,
With a writing engraved for a memorial,
After the number of the tribes of Israel.
12 [n] He set a crown of gold upon the mitre,
Wherein was engraved Holiness β,
An ornament of honour, a [15] costly work [15],
The desires of the eyes, goodly and beautiful.
13 Before him there were none such,
Neither did ever any stranger put them on,
But only his children
And his children's children perpetually.
14 β [o] Their sacrifices [16] shall be wholly consumed
Every day twice continually γ.
15 [p] Moses [17] consecrated him [17],
And anointed him with holy oil:
[18] This was appointed unto him by an everlasting covenant,
And β to his seed, γ so long as the heavens should remain γ [18],
That they should minister unto [19] him, and execute the office of the priesthood,
And [q] bless the people in his name.
16 [r] He chose him out of all men living
To offer sacrifices to the Lord,
Incense, and a sweet savour, for a [20] memorial,
To make reconciliation for his people.
17 [s] He β gave unto him his commandments,
And authority β in the [21] statutes of judgments,

Before CHRIST cir. 200.

b Ex. 7, 8, 9, 10, chapters.
c Ex. 34. 6.
d Num. 12. 3.
e Ex. 24. 18.
f Ex. 19. 7. Deut. 6. 1, 2.
g Ex. 4. 14.
h Ex. 28. 1, 2, 4.
† Gr. *he blessed.*
† Gr. *vessels*, or, *instruments.*
i Ex. 28. 33.
k Ex. 28. 35.
l Ex. 28. 15, 30.
m Ex. 28. 17.
n Ex. 28. 36.
o Num. 28. 3, 4.
p Lev. 8.
q Num. 6. 23, 24.
r Num. 17. 5. 1 Sam. 2. 28.
s Deut. 17. 10, 11. & 21. 5. & 33. 10. Mal. 2. 7.

VAR. REND.—[4] *V.* 3. *Lit.* charged him unto (*Heb. probably* set him over, *as Syr. Mg.*). —— [5] *V.* 4. *Italics wrong.* —— [6] *V.* 5. *Heb.* thick darkness (Ex. 20. 21), And put before him commandments. —— [7] the covenant.—— [8] *V.* 7. *Cp.* Ex. 29. 9; Num. 25. 13. —— [9] *Lit.* deemed (*or* called) him happy. *Corrupt. The parallelism requires* girt him (Pss. 18. 32, 39; 65. 13, *Sept.*). *See Var. Read.*—— [10] cinctured. —— [11] *V.* 8. *Heb.* bound (*or*, girdled) him with ornaments of splendour (Isa. 22. 21; Ps. 96. 6*b*), *Fri. Mg.* (*The Heb. would be the same.*) —— [12] *V.* 9. reminder.

VAR. READ.—*V.* 7. β *Heb. perhaps:* a perpetual priesthood ('ad *for* 'am).—γ girt him, *Fri.* (*Heb. letter*).—— *V.* 8. β garments of blue, *Syr.;* the blue of beauty, *or* garments of blue for beauty (Ex. 28. 2: *cp.* 1 Chron. 29. 11, *Sept.*), *Heb.* (*pts.*). *So virtually Mg.* —— *Vs.* 8–14. γ *Omit, Syr.* (*Perhaps interpolated, Mg.*)

VAR.. REND.—[13] *V.* 10. *Lit.* an oracle of decision, with betokeners of truth. *See* Ex. 28. 15, 30, *Sept.* ——[14] *V.* 11. lapidary.——[15] *V.* 12. *Lit.* work of strength (=splendour, *Heb.: see on v.* 8). —— [16] *V.* 14. were to; *or*, were wont to (*Greek future* = *Heb. imperfect*). ——[17] *V.* 15. *Lit.* filled his hands: Ex. 28. 41. (*Heb. perhaps:* their hand.)——[18] *Lit.* It became unto him . . . And in (? *a misreading of Heb.* unto) his seed, in (=during) the days of heaven. ——[19] *i.e. the Lord; a construction according to the sense.* —— [20] *V.* 16. memorial offering (Lev. 2. 2, 9, 16).——[21] *V.* 17. *Lit.* covenants. *See ch.* 14. 12, 17.

VAR. READ.—*V.* 12. β *Add* unto the Lord, *Fri.* (*see* Ex. 28. 36).——*V.* 14. β *So* ℵ; His, B.——*V.* 15. β *So It. Syr.*——γ as the days of heaven, *It. Syr. Cp.* Ps. 89. 29.——*V.* 17. β *So* ℵ, *Syr. Ho.;* gave unto him in his commandments authority, A, *It. Ga. Fri. Bi. Mg.*

That he should teach Jacob the testimonies,
And [22] γ inform Israel in his laws [22].
18 [23] t Strangers conspired together against him,
And [24] maligned him in the wilderness,
Even the men that were of Dathan's and Abiron's side,
And the congregation of Core, with fury and wrath.
19 This the Lord saw, and [25] it displeased him [25],
And in his wrathful indignation were they consumed:
He did wonders upon them,
To consume them with the fiery flame.
20 [26] u But he made Aaron more honourable [26],
And gave him an heritage,
[x] And divided unto β him the [27] firstfruits of the increase [27];
γ Especially he prepared bread in abundance γ:
21 [y] For they eat of the sacrifices of the Lord,
Which he gave unto him and his seed.
22 [z] Howbeit in the land of the people he [28] had no inheritance,
Neither [29] had he any portion among the people:
For the Lord himself is β his portion and inheritance.
23 [a] The third in glory is Phinees the son of Eleazar,
Because he had zeal in the fear of the Lord,
And stood up with good courage of heart [30] when the people were turned back [30],
And made reconciliation for Israel.
24 Therefore was there a covenant of peace made with him,
That he should be the chief of the [31] sanctuary and of his people,
And that he and his posterity should have
The [32] dignity of the priesthood [32] for ever:
25 [33] β [b] According to the covenant made with David son of Jesse, of the tribe of Juda,
That the inheritance of the king should be to his posterity alone:
So the inheritance of Aaron should also be unto his seed [33].
26 [34] God give [34] you wisdom in your heart
To judge his people in righteousness,
That their β good things be not abolished,
And that their glory may endure for ever β.

Before CHRIST cir. 200.

t Num. 16. 1.

u Num. 17. 8.

x Num. 18. 12, 13.

y 1 Cor. 9. 13.

z Num. 18. 20. Deut. 12. 12. & 18. 1, 2.

a Num. 25. 11, 12, 13. 1 Macc. 2. 54.

b 2 Sam. 7. 12, &c.

## CHAPTER 46.

1 *The praise of Joshua, 9 of Caleb, 13 of Samuel.*

JESUS [a] the son of [1] Nave was valiant in the wars,
And was the [2] successor of Moses [3] in prophecies,
Who [4] according to his name [4]
Was made great for the saving of the elect of God,
And taking vengeance of the enemies that rose up against them,
That he might set Israel in their inheritance.
2 How great glory gat he, when he did lift up his hands,
And [5] stretched out his sword against the cities!
3 Who β before him so stood to it?
For the Lord himself brought his enemies unto him β.
4 [b] Did not the sun go back by his [6] means?
And was not one day as long as [6] two?

a Num. 27. 18. Deut. 34. 9. Josh. 1. 2. & 12. 7.

b Josh. 10. 12, 13, 14.

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VAR. REND.—[22] *V.* 17. enlighten . . . law. —— [23] *V.* 18. *i.e. aliens from his blood. Cp.* Num. 17. 5; *v.* 13, *Mg.* —— [24] envied. —— [25] *V.* 19. *Heb.* accepted them not. *Cp.* Jer. 14. 10, 12; Num. 16. 15. —— [26] *V.* 20. *Lit.* And he added glory to Aaron.—— [27] *Or,* first of the firstfruits, *as in* Ex. 23. 19.—— [28] *V.* 22. *Lit.* shall have. —— [29] hath.—— [30] *V.* 23. *Lit.* in the rout of the people. *Heb. perhaps:* breach (*cp.* Ps. 106. 23, 29). *So Syr. Mg.* —— [31] *V.* 24. *Lit.* holy things, *as in* Lev. 19. 30; Jer. 51. 51 (*Sept.*); holy ones (=priests), *Dru. Li. De W. Fri.*

VAR. READ.—*V.* 17. γ speak to, B, *Sw.*—*V.* 20. β *So* ℵ A; them, B.—γ *There is probably some error in the Greek translation. Heb. perhaps:* Other bread he prepared (Josh. 1. 11; *or* Ps. 23. 5) unto satiety (Ex. 16. 3). *Heb.* r *for* d (*cp.* 2 Sam. 13. 16, *Sept.*). *The word* first (*A.V.* especially) *may be an accidental repetition from previous line.*—*V.* 22. β *So* 248. *Compl.;* thy, ℵ A B, *Sw.*

VAR. REND.—[32] *V.* 24. *Lit.* greatness of priesthood (=high-priesthood; *the High Priest being called in Heb. the Great Priest*).—— [33] *V.* 25. *Greek text corrupt. See Var. Read.* (*A.V. gives correctly general sense of original.*)—— [34] *V.* 26. *Lit.* May he give.—— CHAP. 46. [1] *V.* 1. Nauë; *an early corruption of* Naun (= *Heb.* Nun), *due to similarity of Greek uncial letters.* —— [2] *Heb. perhaps:* second (2 Chron. 28. 7, *Sept.*). —— [3] *Or,* through; *i.e. in consequence of; perhaps connecting* Deut. 18. 18 *with Joshua, Fri.* (*so apparently Syr.*). —— [4] *Joshua* or *Jeshua* (*whence Greek Jesus*) *means* whose salvation is Jehovah.—— [5] *V.* 2. *See* Josh. 8. 18, 26, *Ch.*—— [6] *V.* 4. *Lit.* hand? And did not one day become.

VAR. READ.—*V.* 25. β *So Gro.;* And, *Greek MSS.* And moreover David ben Jesse alone inherited the heritage of kings; And the heritage of Aaron (pertaineth) to him and to his seed, *Syr.* —— *V.* 26. β happiness may not be forgotten [*Heb.* made to cease; *similar letters: cp.* Ezek. 34. 25, *Sept.*], Nor their rule unto all generations of the world, *Syr.* (*The Greek text is evidently wrong.*)—— CHAP. 46. *V.* 3. β was able to stand before him? For he waged the warfare of the Lord, *Syr., and probably Heb. So Mg.*

Before CHRIST cir. 200.

5 He called upon the most high [7] Lord,
When [8] the enemies pressed upon him [8] on every side;
And the great Lord [9] heard him.

*c* Josh. 10. 11.

6 *c* And with hailstones of mighty power
β He made the battle to fall violently upon the nations β [9],
And in the descent [of Beth-horon] he destroyed them that resisted,
That the nations might know [10] all γ their strength,
δ Because he fought in the sight of the Lord,
And he followed the Mighty One.

*d* Num. 14. 6. 1 Macc. 2. 55, 56.

7 *d* In the time of Moses also he did a work of mercy [10],
He and Caleb the son of Jephunne,
In that they withstood the β congregation,
And withheld the people from sin,
And appeased the wicked murmuring.

*e* Num. 26. 65. Deut. 1. 35, 36.

8 *e* And of six hundred thousand people on foot,
They two were preserved
To bring them into the heritage,
Even unto the land that floweth with milk and honey.

*f* Num. 14. 38. Josh. 14. 11.

9 *f* The Lord gave strength also unto Caleb,
Which remained with him unto his old age:
So that he [11] entered upon the high places [11] of the land,
And his seed obtained it for an heritage:

10 That all the children of Israel might see
That it is good to *g* follow the Lord.

*g* Josh. 14. 8, 9.

11 And [12] concerning [12] the judges, every one by name,
Whose heart went not a whoring,
Nor departed from the Lord,
Let their memory be blessed.

12 β Let their bones *h* flourish out of their place,
And [13] let the name of them that were honoured be continued upon their children [13] β.

Before CHRIST cir. 200.

*h* ch. 49. 10.

13 *i* Samuel, the prophet of the Lord,
Beloved of his Lord, established a [14] kingdom,
And anointed princes over his people.

*i* 1 Sam. 10. 1. & 16. 13.

14 By the law of the Lord he judged the congregation,
And the Lord had respect unto Jacob.

15 *k* By his faithfulness he was [15] found a true prophet,
And by his β word he was known to be faithful in vision.

*k* 1 Sam. 3. 19, 20.

16 He called upon the mighty Lord,
When his enemies pressed upon him on every side,
When he offered the *l* sucking lamb.

*l* 1 Sam. 7. 9, 10.

17 And the Lord thundered from heaven,
And with a great noise made his voice to be heard.

18 And he destroyed the rulers of the β Tyrians,
And all the princes of the Philistines.

19 And before [16] his long sleep [16]
He made *m* protestations in the sight of the Lord and his anointed,
I have not taken any man's goods, so much as a shoe:
And no man did accuse him.

*m* 1 Sam. 12. 3.

20 And after [17] his death [17] *n* he β prophesied,
And shewed the king his end,
And lifted up his voice [18] from the earth in prophecy,

*n* 1 Sam. 28. 18, 19.

VAR. REND.—[7] *V.* 5. Mighty One, *as v.* 6; *lit.* dynast (= *Heb.* hero: *cp.* 1 Chron. 28. 1, *Sept.*; Ps. 24. 8). —— [8] *Or*, he pressed the enemy: *but cp. v.* 16.——[9] *Vs.* 5, 6. answered him by (1 Chron. 21. 26, *Sept.*: *cp.* 1 Kings 18. 24) hailstones of mighty power: He hurled down war upon a nation. *See Var. Read.*——[10] *Vs.* 6, 7. their panoply (*viz. that of Israel*), *To wit*, that his (*Joshua's*) battle was before the Lord. For truly he wholly followed after (Josh. 15. 8, 9, 14) the Mighty One: And in the days of Moses he wrought piety (*Heb.* Isa. 57. 1), *Fri. Mg.* ——[11] *V.* 9. trode (Deut. 1. 36, *Sept.*) upon the height. *Cp.* Amos 4. 13; Mic. 1. 3, *Sept.*——[12] *V.* 11. *Omit.*

VAR. READ.—*V.* 6. β He hurled (them) down upon (Josh. 10. 11) a hostile nation, *Fri. Bi. Mg.*, *after It. Syr.*——γ *So* B; his (*Joshua's*), ℵ$^{c.a}$ A.——δ And all the nations under ban knew that God himself fought along with them, *Syr. Cp.* Josh. 10. 14.—— *V.* 7. β *So* 3 *cursives*, *Compl.*; enemy, *best MSS. It.*; people, *Heb.* ('am, Num. 13. 30; *misread by Greek translator* tsar, 'enemy').

VAR. REND.—[13] *V.* 12. *Lit.* their name (flourish), being exchanged upon (= for?) the sons of their honoured selves; *or*, their name, being exchanged, (flourish) upon the sons, *etc. But the Greek is an evident misrendering. See Var. Read.* —— [14] *V.* 13. king.——[15] *V.* 15. proven (*or*, ascertained to be).—— [16] *V.* 19. the time of eternal sleeping. *Cp.* Jer. 51. 39 (*A.V.* perpetual sleep). —— [17] *V.* 20. he had fallen asleep.——[18] *Or*, out of.

VAR. READ.—*V.* 12. β And let their bones glisten like lilies, And let them leave their good name tc their children, And to all the people their praises, *Syr.*; Let their bones flourish as lilies (kashshôshannîm), And their name sprout again (Job 14. 7) upon the sons of their glory, *Heb.* (*The same Heb. verb means* to change, interchange, *and* to sprout again.) *So practically Fri. Ho. Bi. Mg. Cp. also* Ps. 90. 5, 6, *Heb.* (*A.V.* groweth up); Wisd. 4. 3, 4.—— *V.* 15. β *So* 5 *cursives*, *Compl.*; words, ℵ A C, *It.*; faithfulness, B. —— *V.* 18. β adversaries, *Bö.* (*Heb. pts.*); *but parallelism requires a proper name, and Syr. has* Tyre: *cp.* Ps. 87. 4, *Mg.*——*V.* 20. β was inquired of, *Syr.*

Before CHRIST cir. 200.

γ To blot out the wickedness of the people γ.

## CHAPTER 47.

1 *The praise of Nathan,* 2 *of David,* 12 *of Solomon his glory, and infirmities.* 23 *Of his end and punishment.*

a 2 Sam. 7. 2, 3. & 12. 1. 1 Chr. 17. 1.

AND after him rose up a Nathan
To prophesy in the time of David.
2 As [1] is the fat taken away from the peace offering,
So was David chosen out of [1] the children of Israel.

‖ Or, *He smote lions.*

b 1 Sam. 17. 34.

3 ‖ He β played with b lions as with kids,
And with bears as with lambs.

c 1 Sam. 17. 49, 50, 51.

4 c Slew he not a giant, when he was yet but young?
And did he not take away reproach from the people,
When he lifted up his hand with the stone in the sling,
And beat down the boasting of Goliath?
5 For he called upon the most high Lord;
And he [2] gave him [2] strength in his right hand
To slay that mighty warrior,
And set up the horn of his people.

d 1 Sam. 18. 7.

6 β [3] So the people honoured him with d ten thousands [3],
And praised him [4] in the blessings of the Lord β,
[5] In that he gave him a crown [5] of glory.

e 2 Sam. 5. 7. & 8. 1, &c.

7 For e he destroyed the enemies on every side,

‖ Or, *contemned.*

And ‖ brought to nought the Philistines his adversaries,
And brake their horn in sunder unto this day.
8 In all his [6] works he praised [6]
The Holy One most high with [7] words of glory [7];
With his whole heart he [8] sung songs [8],
And loved him that made him.

f 1 Chr. 16. 4.

9 f He set singers also before the altar,
That by their voices they might make sweet melody,

β And daily sing praises in their songs β.

Before CHRIST cir. 200.

10 He beautified their feasts,
And [9] set in order the solemn times ‖ until the end,

‖ Or, *perfectly.*

That they might praise his holy name,
And that the temple might sound from morning [9].

g 2 Sam. 12. 13.

11 g The Lord took away his sins,
And exalted his horn for ever:
He gave him a covenant of β [10] kings,
And a throne ‖ of glory in Israel.

‖ Or, *of a kingdom.*

12 After him rose up a wise son,
And for his sake [11] he [11] dwelt [12] at large [12].

h 1 Kings 4. 21, 24, 25. & 5. 4, 5.

13 h Solomon reigned in [13] a peaceable time [13], β and was honoured β;
For God made all quiet round about him,
That he might [14] build an house in [14] his name,
And prepare his sanctuary for ever.

i 1 Kings 4. 29, 30.

14 i How wise wast thou in thy youth,
And, [15] as a flood, filled [15] with understanding!
15 Thy soul [16] covered the whole earth,
And thou filledst it with dark parables.

k 1 Kings 4. 34. & 10. 1.

16 k Thy name went far unto the islands;
And β [17] for thy peace thou wast beloved β.

l 1 Kings 4. 31, 32.

17 l The countries marvelled at thee for thy songs,
And proverbs, and parables, and interpretations.
18 [17] By the name of the Lord God,
Which is called the Lord God of Israel,
Thou didst m gather gold as tin,
And didst multiply silver as lead.

m 1 Kings 10. 22, 27.

n 1 Kings 11. 1, &c.

19 n Thou didst bow thy loins unto women,

VAR. REND.—CHAP. 47. [1] *V.* 2. the fat is separated from . . . So David from.——[2] *V.* 5. put.——[3] *V.* 6. *Lit.* So in (=among?) ten thousand one glorified him (=he was glorified). *Cp.* 2 Sam. 18. 3; Cant. 5. 10. *The verse is obscure.*——[4] with; *or* for, *as v.* 16.——[5] When there was brought unto him (2 Chron. 9. 13; 31. 10, *Sept.*) a diadem (Isa. 62. 3).——[6] *V.* 8. work he gave thanks unto.——[7] *Cp.* Ps. 29. 9*c*.——[8] sang of him (*transitive verb*).

VAR. READ.—*V.* 20. γ in the village of En-dor, *Mg.* (*A marginal gloss.*) To make sins to cease, *Syr. Heb. perhaps:* To blot out (Gen. 7. 4, *Sept.*; *ch.* 47. 22) the sinners (*pts.*; Ps. 103. 10) of the people. *Cp.* 1 Sam. 28. 19.——CHAP. 47. *V.* 3. β smote, C; killed, *Syr.*——*V.* 6. β Therefore (*so probably Heb.*) the women praised him in ten thousand, *Syr.*

VAR. REND.—[9] *V.* 10. *Rather,* adorned festivals (*lit.* set seasons) perfectly; When they praise . . . And from dawn the sanctuary resoundeth.——[10] *V.* 11. *See* 2 Sam. 7. 12–16; Ps. 89. 29.——[11] *V.* 12. *Omit.*——[12] in a large place, *as* Ps. 18. 19. *Solomon enjoyed ease and freedom for David's sake.*——[13] *V.* 13. days of peace.——[14] rear a house for.——[15] *V.* 14. *Heb. probably,* wast full as the Nile (*see chs.* 24. 25; 39. 22); *referring to its overflow.*——[16] *V.* 15. *As the Nile covers* (*ch.* 39. 22) *the land with water. So Fri.*——[17] *Vs.* 16, 18, 19. *Lit.* in (=through).

VAR. READ.—*V.* 9. β *So* 248. *Compl.*; *omit, most MSS.* (*But the clause is required by the construction, and supported by Syr.*)——*V.* 11. β a kingdom, 248. *Compl. It. Syr.* (*probably*).——*V.* 13. β *So* H, 248. *Compl.*; *omit, MSS. Edd.*——*V.* 16. β they look for the report of thee, *Syr.* (*Similar Heb. letters.*) *But the clause alludes to both names* (*clause* 1) *of the king; Solomon, as if The Pacific, and Jedidiah, Beloved of Jah* (2 Sam. 12. 24, 25).

Before CHRIST cir. 200.

And [17] || by thy body thou wast brought into subjection.
20 Thou didst [18] stain thy honour,
And [18] pollute thy seed:
So that thou broughtest wrath upon thy [β] children,
And [γ] wast grieved for thy folly [β].
21 [o] So [19] the kingdom [19] was divided,
And out of Ephraim ruled a rebellious kingdom.
22 [p] But the Lord will never leave off his mercy,
Neither shall any of his works perish,
Neither will he [20] abolish the posterity of his elect,
And the seed of him that loveth him he will not take away:
Wherefore he gave a remnant unto Jacob,
And out of him a root unto David.
23 [21] Thus rested Solomon with his fathers,
[q] And [β] of his seed he left behind him Roboam,
[22] Even [22] the foolishness of the people [β], and [23] one that had no understanding,
Who [24] [r] turned away the people through his counsel.
There was also [24] Jeroboam the son of Nebat,
Who [s] caused Israel to sin,
And [25] shewed Ephraim the [25] way of sin:
24 And their sins were multiplied exceedingly,
That [t] they were driven out of the land.
25 [21] For they sought out all wickedness,
Till the vengeance came upon them.

## CHAPTER 48.

1 *The praise of Elias,* 12 *of Eliseus,* 17 *and of Ezekias.*

[a] THEN stood up Elias the prophet [1] as fire,
And his word burned like a [2] lamp.
2 [b] He brought a [β] sore [β] famine upon them,
And by his zeal he diminished their number.
3 By the word of the Lord he
[3] || shut up [3] the heaven,
[c] And [4] also three times brought down fire.
4 O Elias, how wast thou honoured in thy wondrous deeds!
And who may glory like unto thee!
5 [d] Who didst raise up a dead man from death,
And [β] his soul [β] from [5] the || place of the dead [5], by the word of the most High:
6 [e] Who broughtest kings [6] to destruction,
And honourable men [β] from their [7] || bed [β]:
7 Who heardest the rebuke of the Lord in Sinai,
[f] And in Horeb the judgment of vengeance:
8 [g] Who anointedst kings [8] to take revenge [8],
And prophets to succeed after || him:
9 [h] Who wast taken up in a whirlwind of fire,
And in a chariot of fiery horses:
10 Who wast [9] || ordained [i] for reproofs in their times [9],
To pacify the wrath [β] of the Lord's judgment [β], before it brake forth into fury,
And to turn the heart of the father unto the son,
And to || restore the tribes of Jacob.
11 Blessed are they that saw thee,
and [β] || slept in love [β];
[10] For we shall surely live [10].

Before CHRIST cir. 200.

|| Or, *in.*

*o* 1 Kings 12. 15, 16, 17, 20.

*p* 2 Sam. 7. 15. Ps. 89. 33.

*q* 1 Kings 11. 43.

*r* 1 Kings 12. 10, 11, 13, 14.

*s* 1 Kings 12. 28, 30.

*t* 2 Kings 17. 6, 18.

*a* 1 Kings 17. 1.

*b* Jam. 5. 17.

|| Or, *made heaven to hold up.*

*c* 1 Kings 18. 38. 2 Kings 1. 10, 12.

*d* 1 Kings 17. 21, 22.

|| Or, *grave.*

*e* 2 Kings 1. 16.

|| Or, *seat.*

*f* 1 Kings 19. 8, &c.

*g* 1 Kings 19. 15, 16.

|| Or, *thee.*

*h* 2 Kings 2. 11.

|| Or, *written of.*

*i* Mal. 4. 5, 6. Luke 1. 17.

|| Or, *establish.*

|| Or, *were adorned with love.*

VAR. REND.—[18] *V.* 20. *Lit.* put a blemish in thy glory, And didst.——[19] *V.* 21. that the sovereignty. ——[20] *V.* 22. blot out, *as ch.* 46. 20.——[21] *Vs.* 23, 25. And.——[22] *V.* 23. *Omit.*——[23] *Heb.* wanting in understanding (Prov. 28. 16).——[24] made the people revolt in consequence of his counsel (=policy); And. ——[25] gave unto Ephraim a.——CHAP. 48. [1] *V.* 1. like as a fire. *Cp.* Jer. 23. 29.——[2] *Or,* torch.

VAR. READ.—*V.* 20. β children's children, That they might sigh upon their bed, *Syr.*——γ I was, B. ——*V.* 23. β he left behind him of the seed of Ammon a fool, *Fri.* (*see* 1 Kings 14. 21). *But Syr. points to Heb.*, And there arose after him one that was rich in folly (rab siklûth): *cp.* Prov. 28. 16, 27; 14. 29, *Heb. for the form of expression.*——CHAP. 48. *V.* 2. β *So* 248. *Compl.*; *omit, MSS. Edd.*

VAR. REND.—[3] *V.* 3. restrained (Hag. 1. 10; Amos 4. 7, *Sept.*). ——[4] so (=in like manner).——[5] *V.* 5. Hades.——[6] *V.* 6. *Insert* down.——[7] couch (Esth. 1. 6; 7. 8; Amos 3. 12; 6. 4).——[8] *V.* 8. *Lit.* for recompense.——[9] *V.* 10. *Lit.* written down (Num. 11. 26, *Sept.*) in reproofs (*v.* 7; Ps. 149. 7, *Sept.*) for (appointed) times; *i.e. in the prophecy of Malachi* (*see marg. ref.*). *Cp.* Ps. 149. 9.——[10] *V.* 11. *Obscure and probably corrupt.* For we, too, shall surely be alive: *scil. when Elias returneth. The author believed that the end was at hand, Gro. Fri. But see Var. Read.*

VAR. READ.—*V.* 5. β *So* (a soul) H, 2 *cursives, Compl.*; *omit, MSS. Edd.*—— *V.* 6. β from their thrones, *Syr. Heb. perhaps:* very low, *or* downward (*pts.*). *Cp.* Deut. 28. 43; Eccles. 3. 21; Prov. 15. 24.—— *V.* 10. β *So* H, 248. *Compl. only.*—— *V.* 11. β *So* 5 *cursives, Compl.*; they that were adorned with love, *best MSS. A misrendering of Heb.*, they that loved (thee?) well (*cp.* 2 Kings 9. 30, *Sept.*; Deut. 10. 15). *The Syr. gives for the whole verse:* Happy is he that hath (*or,* shall have) seen thee and died: But indeed he (*such an one*) is not dead but truly alive (*i.e. to have seen Elias is itself immortality*). *Possibly Heb. referred to Elisha, whose prophetic greatness depended on* seeing *Elijah's departure* (2 Kings 2. 10, 12). Happy was he that saw thee, *etc.*

Before CHRIST cir. 200.

12 [k] Elias it was, who was [β] covered with a whirlwind:
And Eliseus was filled with his spirit:
Whilst he lived, [l] he was not moved *with the presence* of any prince,
Neither could any bring him into subjection.
13 || No word [β] could overcome [β] him;
[m] And [11] after his death [11] his body prophesied.
14 He did wonders in his life,
And [12] at his [12] death were his works marvellous.
15 For all this the people repented not,
Neither departed they from their sins,
[n] Till they were [β] spoiled [13] and carried [13] out of their land,
And were scattered through all the earth:
Yet there remained a small people,
And a ruler [γ] in the house of David:
16 Of whom some did that which was pleasing *to God*,
And some multiplied sins.
17 [o] Ezekias fortified his city,
And [p] brought in [β] water into the midst thereof:
He digged the hard rock with iron,
And [14] made wells [14] for waters.
18 In his time [q] Sennacherib came up,
And sent Rabsaces [β],
And [15] lifted up his hand against Sion,
And boasted proudly.
19 Then trembled their hearts and hands,
And they were in pain, as women in travail.
20 [r] But they called upon the Lord which is merciful,
And stretched out their hands toward him:
And immediately the Holy One heard them out of heaven,
And [16] delivered them by the || ministry of Esay [16].
21 [s] He smote the host of the Assyrians,
And his angel destroyed them.
22 [t] For Ezekias had done the thing that pleased the Lord,
And [17] was strong in [17] the ways of David his father,
As Esay the prophet, who was great
And faithful in his vision, had commanded him.
23 [β] [u] In his time [β] the sun went backward,
And he lengthened the king's life.
24 He saw by [18] an excellent spirit [18] [β] [19] what should come to pass at the last [19] [β],
And he comforted them that mourned in Sion.
25 He shewed what should come to pass for ever,
And secret things or ever they came.

k 2 Kings 2. 11, 15.
l 2 Kings 3. 14.
|| Or, *Nothing.*
m 2 Kings 13. 21.
n 2 Kings 18. 11, 12.
o 2 Chr. 32. 5.
p 2 Kings 20. 20.
q 2 Kings 18. 13, 17. Is. 36. 1.
r 2 Kings 19. 15, 20.
s 2 Kings 19. 35. Is. 37. 36. Tobit 1. 18. 1 Macc. 7. 41. 2 Macc. 8. 19.
t 2 Kings 18. 3.
u 2 Kings 20. 10, 11. Is. 38. 8.

## CHAPTER 49.

1 *The praise of Josias, 4 of David and Ezekias, 6 of Jeremy, 8 of Ezekiel, 11 Zorobabel, 12 Jesus the son of Josedec, 13 of Neemias, Enoch, Sem, Seth, and Adam.*

THE remembrance of [a] Josias [1] is like the composition of the perfume
That is made by the art of the apothecary [1]:
It is sweet as honey in all mouths,
And as musick at a banquet of wine.
2 He [2] || behaved himself uprightly in the conversion [2] of the people,
[b] And took away the abominations of iniquity.
3 [c] He directed his heart unto the Lord,
And in the time of the ungodly he [3] established the worship of God [3].
4 [4] All, except David and Ezekias and Josias, were defective [4]:

a 2 Kings 22. 1. 2 Chr. 34. 1.
|| Or, *prospered.*
b 2 Kings 23. 4, &c. 2 Chr. 34. 3, 33.
c 2 Kings 23. 3, 25.

VAR. REND.—[11] *V.* 13. *Lit.* in sleep.——[12] *V.* 14. in. ——[13] *V.* 15. *Not in the Greek. See Var. Read.*——[14] *V.* 17. built pools (2 Sam. 2. 13, *Sept.*).——[15] *V.* 18. he (*i.e. Rabsaces*) lifted.

VAR. READ.—*V.* 12. β taken away, *Syr.*; went up (2 Kings 2. 11), *Heb.* (*confused by Greek translator with* 'alam, 'to hide').——*V.* 13. β was hidden from, *Syr. Cp.* 2 Kings 6. 12.——*V.* 15. β carried captive, *Syr. and probably Heb.* (*one letter*), *Fri. Mg.*——γ *So* ℵ A; for, B.——*V.* 17. β *So* A, *Syr. It.*; the Gog, B; the conduit (*Greek* agogon), ℵ$^{c.a}$, *Gei.* (*see* 2 Kings 20. 20); Gihon, *Fri.*——*V.* 18. β *Insert* and departed, ℵ A B (*see* 2 Kings 19. 8, 36, *Sept.*). *Necessary to rhythm of line.*

VAR. REND.—[16] *V.* 20. *Lit.* redeemed them by the hand of Esaias.——[17] *V.* 22. held to (*same Heb. word*), *Fri. Mg.*——[18] *V.* 24. *Lit.* a great spirit; *Heb. probably*, a spirit of might (*so Syr.*), *as* Isa. 11. 2; Mic. 3. 5.——[19] the last things (=*Heb.* the end): Isa. 41. 22; 46. 10, *Sept.*——CHAP. 49. [1] *V.* 1. serveth for sweet incense (Ex. 25. 6, *Sept.*), Prepared by the work of the perfumer.——[2] *V.* 2. *Lit.* was directed (*or*, guided aright; *i.e. by God, as It.*) in the turning round (*or*, repentance, *as ch.* 18. 21).——[3] *V.* 3. *Lit.* strengthened piety: *so It.*——[4] *V.* 4. Save David and Hezekias and Josias all did greatly trespass (Lev. 5. 19: *or*, all were greatly unfaithful, Josh. 7. 1; 22. 20).

VAR. READ.—*V.* 23. β By his (*Isaiah's*) hand (= means), *Syr. Cp. ch.* 46. 4.——*V.* 24. β new things, *Syr. Cp.* Isa. 42. 9.

Before CHRIST cir. 200.

β For they forsook the law of the most High,
[5] *Even*[5] the kings of Juda [6]failed[β].
5 [7][d] Therefore he[7] gave their ‖ power unto others,
And their glory to a strange nation.
6 [β][8][e] They burnt the chosen city of the sanctuary,
And made [9]the streets desolate,
[γ] ‖ [f] according to the prophecy [γ] of Jeremias.
7 [β] For they [g] entreated him evil,
Who nevertheless was a prophet,
[h] sanctified in his mother's womb,
That he might root out, and afflict, and destroy;
And that he might build up also, and plant[β].
8 [i] It was Ezekiel who saw the glorious vision,
Which [10]was shewed him upon the chariot of the [11]cherubims.
9 [β] For [12]he [k] made mention of the enemies under *the figure of* the rain,
And ‖ directed them that went right[12β].
10 And of the twelve prophets [β] let the memorial be blessed,
And [β] [l] let their bones flourish again out of their place:
[γ] For they comforted Jacob,
And delivered them by assured hope.
11 How shall we magnify [m] Zorobabel?
[13] Even he was as a signet on the right hand:
12 So was [n] Jesus the son of Josedec:
Who [β] in their time [β] builded the [γ] house,
And set up an holy [δ] temple to the Lord,
Which was prepared for everlasting glory.
13 And [β] among the elect was Neemias, whose renown is great[β],
[o] Who raised up for us the walls that were fallen,
And set up the gates and the bars,
And raised up our [14]ruins again.
14 But upon the earth was no man created like [p] Enoch;
For he was taken [15]from the earth.
15 Neither was there a man born like unto [q] Joseph,
A governor of his brethren, a stay of the people,
Whose bones were [16]regarded [β] of the Lord[β].
16 [β] [r] Sem and Seth were in great honour among men,
And so was Adam above every living thing in the creation[β].

Before CHRIST cir. 200.

*d* 2 Chr. 36. 17.
‖ Or, *horn.*
*e* 2 Kings 25. 9. 2 Chr. 36. 19.
‖ Or, *by the hand of Jeremy.*
*f* Jer. 37. 8.
*g* Jer. 38. 6.
*h* Jer. 1. 5, 10.
*i* Ezek. 1. 3, 4, 15.
*k* Ezek. 13. 11. & 38. 9, 16, 22.
‖ Or, *did good.*
*l* ch. 46. 12.
*m* Ezra 3. 2. Hag. 2. 23.
*n* Ezra 3. 2. Hag. 1. 12. & 2. 2. Zech. 3. 1.
*o* Neh. 7. 1.
*p* Gen. 5. 24. ch. 44. 16. Heb. 11. 5.
*q* Gen. 41. 43 & 42. 6. & 45. 8. & 50. 25. Ex. 13. 19.
*r* Gen. 5. 3, 32. & 11. 10.

## CHAPTER 50.

1 *Of Simon the son of Onias.* 22 *How the people were taught to praise God, and pray.* 27 *The conclusion.*

[β] SIMON the high priest, the son of Onias[β],
Who in his life repaired the house again,
And in his days [1] fortified the temple:
2 And by him was [2] built from the foundation [β] the double height[β],

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VAR. REND.—[5] *V.* 4. *Omit.* —— [6] *Heb. perhaps:* behaved foolishly (Isa. 19. 13, *Sept.*); *or,* committed abomination (Jer. 6. 15, *Sept.*). *But see Var. Read.* —— [7] *V.* 5. For they; *i.e. the Judeans. See* 2 Chron. 28. 19–24; Baruch 4. 3, *Ch. Mg. Colon at end of verse.*——[8] *V.* 6. *i.e. the 'strange nation.'*——[9] her. ——[10] *V.* 8. he. —— [11] cherubim (*plural of cherub*). —— [12] *V.* 9. he (*God*) remembered the enemies in storm (Wisd. 16. 16), And did good (*Heb. idiom*) to them (Jer. 32. 41, *Sept.*) that made straight (their) ways. *See Var. Read.*

VAR. READ.—CHAP. 49. *V.* 4. β And the kings of the house of Judah forsook the Law unto the end (=*Heb.* altogether, 2 Chron. 12. 12), *Syr.; It. partly. So probably Heb., the verse consisting of two members.*——*V.* 6. β *So* ℵ A, *Syr. It.;* He, B.—— γ in the days, *Syr. rightly* (*for the converse misreading see ch.* 48. 23). *If* by the hand *were right, we should have to read* he (*i.e. God*) *for* they *throughout vs.* 5, 6, *and understand them as describing Jeremiah's punitive ministry* (*v.* 7). —— *V.* 7. β Who was a prophet from his mother's womb, *Syr.* —— *V.* 9. β And also concerning Job he (*Ezekiel*) said, That all his ways were righteousness, *Syr. See* Ezek. 14. 14, 20, *Arn. Heb. probably,* Also Job he remembered in the whirlwind (*pts. and final letter: cp.* Deut. 32. 2, *Sept.;* Job 38. 1; 42. 7), To recompense (*cp.* Prov. 11. 17, *Sept.*) the ways of his uprightness, *Gei.* (Job *and* enemy *consist of the same Heb. letters.*)——*V.* 10. β *So* 248. *Compl. only. See ch.* 46. 11, 12.——γ *So* A, *Syr. It.;* But he, B. (*The last two lines of v.* 10 *should follow v.* 9, *Br. Fri. Mg.*)

VAR. REND.—[13] *V.* 11. Since (*lit.* and). *See* Hag. 2. 23. —— [14] *V.* 13. *So Heb.* (*cp.* Ps. 102. 6, *Sept.*); *Syr. The Greek is lit.* sites (*or,* houses, *as It.*).—— [15] *V.* 14. *Insert* up.——[16] *V.* 15. visited (*cp.* Gen. 50. 24, 25; Ex. 13. 19). —— CHAP. 50. [1] *V.* 1. *Or,* restored (*lit.* strengthened: *cp.* 2 Kings 12. 8, 14, *Heb.*). ——[2] *V.* 2. founded (Ezra 3. 6) the height of the double (*or,* the second: *cp.* Ezra 1. 10; 2 Kings 25. 18; Ex. 16. 22) *wall;* The lofty substructure (2 Chron. 32. 5, *Sept.*) of the ring wall (Ezek. 40. 5) of. (*Perhaps* height=*Heb.* rampart, *as in* Isa. 25. 12, *Sept.: cp. also* Jer. 51. 53). *The Greek translator seems to have mistaken the gender of* mishneh, 'double.'

VAR. READ.—*V.* 12. β by their chiding, *Syr.;* with their hands (*see ch.* 48. 23), *Mg.*——γ altar, *Syr. Ar.* ——δ *So* A, *It. Syr.;* people, B.——*V.* 13. β of Neemias farreaching (*lit.* for a long time) is the memory, ℵ$^{c.a}$ A; Nehemiah—may his memory be great, *Syr.* ——*V.* 15. β *So* H, 248. *Compl.; omit, MSS. It. Edd.* ——*V.* 16. β Seth and Shem and Enos among men were created, And above all these (are) the praises of Adam, *Syr. Heb. probably,* Shem (and Enos ?) and Seth were glorified (Isa. 44. 23, *Sept.*) among men, And above all living was the glory (Isa. 60. 19, *Sept.*) of Adam.——CHAP. 50. *V.* 1. β Chief of his brethren and crown of his people (was) Simon bar Nathanya, the high priest, *Syr.*——*V.* 2. β the wall and the high *parts* (?), *Syr.*

Before CHRIST cir. 200.

The high fortress of the wall about [2] the temple:
3 β In his days [3] the [a] cistern to receive water, being in compass as the sea,
Was [γ] covered with plates of [δ] brass [3] β:
4 He took care of [4] the temple [4] that it should not fall,
And [5] fortified the β city against besieging β:
5 How was he [6] honoured in β the midst of the people β [6]
In his coming out of † the [7] sanctuary!
6 He was as the morning star in the midst of a cloud,
And as the moon [8] at the full:
7 As the sun shining upon the temple of the most High,
And as the rainbow giving light in [9] the bright clouds:
8 And as the flower of roses in the [10] spring of the year [10],
As lilies by the [11] rivers of waters,
And as the β branches of the [12] frankincense tree in the time of summer β:
9 As fire and incense in the censer,
And as a vessel of beaten gold
Set with all manner of precious stones:
10 And as a fair olive tree β budding forth fruit,
And as a cypress tree [13] which groweth up to the clouds [13] β.
11 When he put on the robe of honour,
And was clothed with the perfection of glory,
When he went up to the holy altar,
He [14] made the garment of holiness honourable [14].
12 When he took the portions out of the priests' hands,
He himself stood by the hearth of the altar,
[15] Compassed with his brethren round about [15],
As a young cedar in Libanus;
And as palm [16] trees compassed they him round about.
13 So were all the sons of Aaron in their glory,
And the oblations of the Lord in their hands,
Before all the congregation of Israel.
14 β And finishing the service at the altar,
That he might adorn the offering of the most high Almighty β,
15 He stretched out his hand to the [17] cup,
And poured [18] of [b] the blood of the grape,
He poured [19] out at the foot of the altar
A sweetsmelling savour unto the most high King of all.
16 Then shouted the sons of Aaron,
And [c] sounded the [20] || silver trumpets,
And made a great noise to be heard,
For a remembrance before the most High.
17 Then all the people together hasted,
And fell down to the earth upon their faces
To worship β their Lord
God Almighty, the most High β.
18 The singers also sang praises with their voices,

a 1 Kings 7. 23.

† Gr. *the house of the veil.*

b Deut. 32. 14. ch. 39. 26.

c Num. 10. 8, 10.

|| Or, *trumpets beaten forth with the hammer.*

VAR. REND.—[3] *V.* 3. *Greek text:* a receiver (*ch.* 39. 17) of water was diminished (*rather*, was forged; *Heb.* was cast, 1 Kings 7. 23, 46: *cp.* Ex. 25. 12, *Sept.: see Var. Read.*); Copper whose circumference was like that of a sea (*or*, the sea; *i.e. the brazen sea of the Temple, Fri.*).——[4] *V.* 4. his people.——[5] strengthened.——[6] *V.* 5. *Lit.* glorified in the turning round of the people (=when the people stood around him: *cp.* Gen. 37. 7, *Sept.; or*, when he turned towards the people, *Ga. Wa.*).——[7] *Lit.* chamber of the veil; *i.e. the Holy of Holies, which he entered only on the Day of Atonement.*——[8] *V.* 6. *Lit.* full in days.——[9] *V.* 7. *Lit.* clouds of glory.——[10] *V.* 8. days of firstfruits (*ch.* 24. 25).——[11] springs, *lit.* outgoings (Isa. 41. 18).——[12] *Greek* libanos, *which also stands for* Lebanon (*v.* 12): *see Var. Read. Heb.* lebonah (Cant. 4. 14).

VAR. READ.—*V.* 3. β And he dug a well, *Syr.*; In his days was dug out a receptacle of waters, A reservoir in circumference like a sea, *Mg. Heb.*——γ ēlathē *or* ēlasthē, 'was hammered out,' *should be read in the Greek text for* ēlattōthē.——δ a reservoir, A.——*V.* 4. *Heb.* β fenced cities, *as* 2 Chron. 8. 5. (*Heb. for* fenced *also means* siege, Ezek. 4, 2); *or* city with a rampart (*same word*, mātsôr).——*V.* 5. β his going forth from the temple, *Syr. Br.* (*Greek* naos *for* laos, *as v.* 4).——*V.* 8. β trees of Lebanon in the days of the vintage, *Syr. Heb. perhaps*, the branch (Ezek. 17. 8, 23; *collective term*) of the vine in the days of the vintage, (bātsîr *instead of* kātsîr).——*V.* 10. β whose branches are mighty, And as an oil tree that is satiated with its boughs, *Syr.* that is satiated with boughs *may represent Heb.* whose boughs (Ezek. 31. 8, *or* Isa. 27. 10) are in the clouds (Ezek. 31. 3).

VAR. REND.—[13] *V.* 10. *Lit.* lifted up in the clouds: *cp.* Ezek. 31. 3, 10.——[14] *V.* 11. glorified the sacred apparel (*ch.* 11. 4; 2 Macc. 3. 26; Gen. 49. 11, *Sept.*): *became it, and was a credit to it.*——[15] *V.* 12. *More lit.* with a garland of brothers around him.——[16] *Lit.* trunks (Ex. 15. 27, *Sept.*).——[17] *V.* 15. flagon (Num. 4. 7, *Sept.*).——[18] *Insert* a libation *or* drink offering.——[19] *Insert* it.——[20] *V.* 16. *See marg.*: 2 Chron. 9. 15, 16, *Sept.*

VAR. READ.—*V.* 14. β Until he finished serving the altar, And completed it with holy joy (*full stop; the verse being connected with the preceding*), *Syr. So probably Heb., at least in first clause* (*pts.*). *Cp. v.* 19.——*V.* 17. β the Lord their God, And to utter prayers to the Almighty the most High God, *It. rightly.*

Before CHRIST cir. 200.

β With great variety of sounds β was γ there made sweet melody γ.
19 And the people besought the Lord, the most High,
By prayer before him that is merciful,
Till the [21] solemnity of the Lord was ended,
And they had finished his service.
20 Then he went down, and lifted up his hands
Over the whole congregation of the children of Israel,
To give the blessing of the Lord with his lips,
And to [22] rejoice in his name.
21 And [23] they bowed themselves down [24] to worship [24] the second time,
β [25] That they might receive a [25] blessing from the most High.
d Ps. 72. 18.
22 [26] Now therefore [26] d bless ye β the God of all β,
Which γ only γ doeth wondrous things every where,
Which δ exalteth our days from the womb,
And dealeth with us according to his mercy.
23 He grant β us joyfulness of heart,
And that peace may be in our days in Israel [27] for ever:
24 That β he would [28] confirm his mercy β with γ us,
And [29] deliver us at his time! [29] γ
25 [30] There be two manner of nations which my heart abhorreth,
And the third is no nation:
26 They that [31] sit upon the mountain of β Samaria, and γ they that dwell among γ the Philistines,
And that foolish people that dwell in Sichem [30].
27 [32] Jesus the son of Sirach β of Jerusalem
Hath written [32] in this book
The instruction of understanding and knowledge,
Who out of his heart poured forth wisdom.
28 Blessed is he that shall [33] be exercised [33] in these things;
And he that layeth them up in his heart shall become wise.
29 For if he do them, he shall be strong to all things:
For the light of the Lord [34] leadeth him [34],
β Who giveth wisdom to the godly.
Blessed be the Lord for ever.
Amen, Amen β.

Before CHRIST cir. 200.

## CHAPTER 51.

A Prayer of Jesus the son of Sirach.

I WILL thank thee, O Lord and King,
And praise thee, [1] O God my Saviour:
I do give [2] praise unto thy name:
2 For thou [3] art my defender and helper,
And hast [4] preserved my body from destruction,
And from the snare of the slanderous tongue,
And from the lips that forge lies,
And hast been mine helper [5] against mine adversaries [5]:
3 And hast [4] delivered me, according to the multitude of thy mercies and greatness of thy name,
From † the [6] teeth β of them that were ready β [7] to devour me [7],
And out of the hands of such as sought after my life,
And from the manifold afflictions which I had;
4 From the choking of fire on every side,
And from the midst of the fire β which I kindled not β;

† Gr. *the gnashing of the teeth.*

VAR. READ.—[21] *V.* 19. honour (*as It.*), *or* glory (Prov. 20. 29, *Sept.*). *Lit.* adornment: *cp. v.* 14, *where the cognate verb is used* (=to glorify, Isa. 60. 7). —— [22] *V.* 20. glory.——[23] *V.* 21. *Lit.* he *or* it (*i.e. the congregation or people, vs.* 17, 19). *For the construction cp. ch.* 7. 14; Prov. 17. 9; 26. 11.—— [24] *Omit.*——[25] To receive the.——[26] *V.* 22. And now. —— [27] *V.* 23. *Rather*, as in the days of old (Mic. 7. 14, *Sept.*).——[28] *V.* 24. *Greek* intrust; *a misrendering of Heb. See Var. Read.*——[29] *Lit.* in his days let him redeem us! *In whose days? There must be some error in the Greek. See Var. Read.*——[30] *Vs.* 25–26. *Interpolated by a scribe about the time of Herod the Great, Ed. Mg.*——[31] *V.* 26. *i.e. dwell* (*Heb.*).

VAR. READ.—*V.* 18. β *So* ℵ$^{c.a}$, 3 *cursives, Compl.*; In the great house, B, *It.*——γ the melody magnified, ℵ$^{c.a}$ A; *It.*——*V.* 21. β To shew forth, B, *It.* (*understanding the previous line of the High Priest*). —— *V.* 22. β *So* ℵ A, *It.*; God, all (of you), B, *Syr. probably.* —— γ 248. *Compl. only; omit, Edd.*—— δ *Heb.* multiplieth (Ezra 10. 1, *Sept.*): *Heb. letters.* ——*V.* 23. β *So* ℵ; you, A B.——*V.* 24. β *Heb.* his mercy may stand fast, *as* Ps. 89. 28 (*infin. niphal for infin. hiphil*).——γ Simon, And with his seed as the days of heaven, *Syr.*——*V.* 26. β Seir, *It.*; Gebal, *Syr.* (Ps. 83. 7); *both denoting Idumæa.* —— γ *So* H, 248. *Compl.*; *omit, MSS. Edd.*

VAR. REND.—[32] *V.* 27. I, Jesus . . . Have graven. ——[33] *V.* 28. *Heb.* walk, *as* Prov. 20. 7 (*Sept.*).—— [34] *V.* 29. *So probably Heb. Greek lit.* is his track (*so It.*). *Difference depends on points only* (*cp.* Deut. 2. 5, *marg.* treading.). —— CHAP. 51. [1] *V.* 1. as (*or* the). *But Heb. as A.V.*——[2] thanks.——[3] *V.* 2. hast been.——[4] *Vs.* 2, 3. redeemed. ——[5] *V.* 2. *Or*, before them that stood by. *But cp.* Ps. 2. 2, *Sept.* —— [6] *V.* 3. gnashings (=*Heb.* roaring, Prov. 19. 12, *Sept.*: *cp. It.*, them that roared).——[7] for food (=*Heb.* to eat).

VAR. READ.—*V.* 27. β *Insert* Eleazar, A B. —— *V.* 29. β *So* H, 3 *cursives, Compl.*; *omit, best MSS. It. Edd.* (*The entire verse is different in Syr.*) —— CHAP. 51. *V.* 3. β *So probably Heb. The text of* B *is ungrammatical.* —— *V.* 4. β so that I was not burned, *It.* (*and probably Heb.*). *So Mg.*

Before CHRIST cir. 200.

5 From the depth of the belly of [8]hell,
From an unclean tongue, and from [9]lying words.
6 By an accusation to the king from an unrighteous tongue
My soul [9] drew near even unto death,
My life was near to [8]the hell[8] beneath.
7 They compassed me on every side, and there was no man to help me:
I looked for the succour of men, but there was none.
8 Then thought I upon thy mercy, O Lord,
And upon thy acts of old,
How thou deliverest such as wait for thee,
And savest them out of the hands of the β enemies.
9 Then lifted I up my supplication from the earth,
And prayed for deliverance from death.
10 I called upon the Lord, β the Father of my Lord,
That he would not leave me β in the days of my trouble,
And in the time of the proud, when there was no help.
11 I will praise thy name continually,
And will sing praise with thanksgiving;
‖ And so my prayer was heard:
12 For thou savedst me from destruction,
And deliveredst me from the evil time:
Therefore will I give thanks, and praise thee,
And bless thy name, O Lord.
13 When I was yet young, or ever I [10] ‖ went abroad,
I [11] desired wisdom openly in my prayer.
14 I prayed for her before the temple,
And will seek her out even to the end.
15 β [12] Even from the flower β γ till the grape was ripe [12] γ
[13] Hath [13] my heart delighted in her:
My foot went the right way,
From my youth up sought I after her.
16 I bowed down mine ear a [14] little,
And received her, and gat [15] much learning.
17 [16] I profited therein [16],
*Therefore* will I ascribe the glory unto him that giveth me wisdom.
18 For I purposed to do after her,
And earnestly I followed that which is good;
So shall I not be confounded.
19 My soul β hath wrestled with β her,
And γ in my doings I was exact:
I stretched forth my hands to the heaven above,
And bewailed my ignorances of her.
20 ‖ I directed my soul unto her,
And I found her [17] in pureness:
[18] I have had my heart joined [18] with her from the beginning,
Therefore shall I not be forsaken.
21 My [19] ‖ heart β was troubled in seeking β her:
Therefore have I gotten a good possession.
22 The Lord hath given β me a tongue for my reward β,
And I will praise him γ therewith.
23 Draw near unto me, ye unlearned,
And dwell in the house of learning.
24 β Wherefore are ye slow, and what say ye of these things,
Seeing your souls are very thirsty? β
25 I opened my mouth, and said,
[a] Buy her for yourselves without money.
26 Put your neck under the yoke,
And let your soul receive instruction:
[b] She is β hard at hand to find β.
27 [c] Behold with your eyes, how that I have had but little labour,

Before CHRIST cir. 200.

‖ Or, *because my prayer.*

‖ Or, *went astray.*

‖ Or, *I got understanding.*

‖ Or, *bowels.*

[a] Is. 55. 1.

[b] Deut. 30. 14.

[c] ch. 6. 19.

VAR. REND.—[8] *Vs.* 5, 6. Hades. —— [9] a word of lying to the king, *From* the slander ⌈*so* ℵ A⌉ of the tongue of the unjust. My soul. *So Fri. Bi. Mg.*—— [10] *V.* 13. *i.e. travelled* (*ch.* 34. 10, 11).——[11] *Lit.* sought (=asked for: Esth. 2. 15, *Heb.*). —— [12] *V.* 15. *Lit.* From flower to darkening cluster; *i.e. from youth to early manhood.*

VAR. READ.—*V.* 8. β *So* ℵ A; nations, B, *Mg.*—— *V.* 10. β *Heb.* My Father! (*pts.*) my Lord! Leave me not. *So nearly Mg.* —— *V.* 15. β *Perhaps:* she flourished (*lit.* flourishing), *division of Greek letters. Cp. It.*, And she flourished. *Heb. may have been:* when she flourished (b *for* m).—— γ as of (*or*, from) the darkening cluster, B; as the early ripe cluster, *It. Cp.* Amos 9. 13, *Sept.*; Isa. 18. 5.

VAR. REND.—[13] *V.* 15. *Omit.* —— [14] *V.* 16. while. —— [15] *Insert* me. —— [16] *V.* 17. Success became mine through her.——[17] *V.* 20. *Or*, through.——[18] I gained heart; *i.e. understanding* (*marg. note belongs here*). *So Syr. It.*——[19] *V.* 21. *Lit.* belly. *See on ch.* 30. 7.

VAR. READ.—*V.* 19. β clave to, *Syr.* —— γ *So* A, 4 *cursives*; in the doing of famine (!), ℵ B, *Sw.*; in doing her, *It.*; in doing of law (*ch.* 19. 20), *Fri. Ho.* I turned not my face from her, *Syr.* (*and Heb.*? we'eth panai lo *misread* we'eth po'oli). —— *V.* 21. β burned like an oven to see, *Syr.*——*V.* 22. β *Heb. perhaps:* my tongue a work (Jer. 22. 13, *Sept.*): *cp. Syr.*, my tongue wages (*as if he had hired it*). ——γ with my lips, *Syr.*——*V.* 24. β How long will ye lack these things, And your soul be sore athirst? *Syr.* ——*V.* 26. β nigh unto him that seeketh her, And he that giveth his soul findeth her, *Syr.* (*completing the quatrain*).

Before CHRIST cir. 200.

And have gotten unto me much rest.
28 β Get learning with a great sum of money,
And get much gold by her.
29 Let your soul rejoice in his mercy,
And be not ashamed of his praise β.
30 Work your work [20] betimes,
[d] And in his time he will give you your reward [20] β.

Before CHRIST cir. 200.

[d] Rom. 2. 6, 7.

# BARUCH.

## CHAPTER 1.

1 *Baruch wrote a book in Babylon.* 5 *The Jews there wept at the reading of it.* 7 *They send money and the book to the brethren at Jerusalem.*

AND these are the words of the book, which [1] [a] Baruch the son of [2] Nerias, the son of β Maasias, the son of Sedecias, the son of γ Asadias, the son of Chelcias [2], δ wrote in Babylon,

[a] Jer. 36. 4.

2 In the fifth year, β and in the seventh day of the month γ, [3] what time as [3] the Chaldeans took Jerusalem, and burnt it with fire.

3 And Baruch did read the words of this book in the [4] hearing of Jechonias the son of ‖ Joachim king of Juda, and in the ears of all the people that came [5] to hear [5] the book,

‖ Or, *Joacim.*

4 And in the [4] hearing of the [6] nobles, and of the king's sons, and in the [4] hearing of the elders, and of all the people, [7] from the lowest unto the highest [7], even of all them that dwelt at Babylon by the [8] river β Sud.

5 [9] Whereupon they wept, fasted, ‖ and β prayed [9] before the Lord.

‖ Or, *and vowed vows.*

6 They made also a collection of money according to every man's power:

7 And they sent it to Jerusalem unto [10] ‖ Joachim the high priest, the son of Chelcias, son of Salom, and to the priests, and to all the people which were found with him at Jerusalem,

‖ Or, *Joacim.*

8 At the same time when [11] he received [b] the vessels of the house of the Lord, that were carried out of the temple, to return them into the land of Juda, the tenth day of *the month* Sivan, *namely*, silver vessels, which Sedecias the son of Josias king of Juda had made,

[b] 2 Kings 24. 13. 2 Chr. 36. 10.

9 [12] After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the [13] ‖ captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon [12].

‖ Or, *prisoners.*

10 And they said, Behold, we have sent you [14] money to buy you [14] burnt offerings, and sin offerings, and incense, and [15] prepare ye † manna [15], and offer upon the altar of the Lord our God;

† Gr. corruptly for *mincha*, that is, *a meat offering.*

11 And [c] pray for the life of Nabuchodonosor king of Babylon, and for the life of Balthasar his son, that their days may be [16] upon earth as the days of heaven [16]:

[c] Ezra 6. 10. Jer. 29. 7.

12 And the Lord will give us strength, and [17] lighten our eyes, and we shall live [d] under the shadow of Nabuchodonosor king of Babylon, and under the shadow of Balthasar his son, and we shall serve them many days, and find favour in their sight.

[d] Ezek. 31. 6. Dan. 4. 12, 21.

13 Pray for us also unto the Lord our God, for we have sinned against the Lord our God; and unto this day the fury of the Lord and his wrath is not turned from us.

VAR. REND.—[20] *V.* 30. *Or*, before the time; And one will give your wages (=your wages shall be given) in the time thereof. —— CHAP. I. [1] *V.* 1. *See* Jer. 32. 12; 45; 51. 59 *sqq.*——[2] *Greek equivalents of Heb.* Neriah . . . Mahseyah . . . Zedekiah . . . Hasadiah . . . Hilkiah. ——[3] *V.* 2. at the time when. ——[4] *Vs.* 3, 4. ears.——[5] *V.* 3. *Lit.* unto.——[6] *V.* 4. mighty men (*as v.* 9) and sons of the kings (*cp. v.* 16).——[7] *Lit.* from small to great, *i.e. both young and old* (Gen. 19. 4, 11, *Sept.*).——[8] *Or*, canal (*Heb. nahar, Babylonian nâru*) of Sud. ——[9] *V.* 5. *Lit.* And they were weeping and fasting and praying.

VAR. READ.—*Vs.* 28, 29. β Hear my teaching though it be little, And silver and gold shall ye gain by me. Let your soul rejoice in my repentance, And be not ashamed at my praises (*or*, hymns), *Syr.*—— *V.* 30. β *Add* Blessed be God for ever, And praised be his Name unto a generation of generations, *Syr.*—— CHAP. I. *V.* 1. β Amasias, *It.*——γ Sedei, *It. Vulg.*; Seraias, *Syr.*——δ *Add* of the tribe of Simeon, *It.* ——*V.* 2. β *Add* in the fifth month, *Kn.* (*cp.* 2 Kings 25. 8; Jer. 52. 12).——γ *Add* Sivan, *as v.* 8, *Fri.*—— *V.* 4. β *Heb. perhaps* Sor (*i.e. Sora, where was afterwards founded a famous Jewish Academy. Common confusion of Heb.* d *and* r). Tsor *or* Tsur, *Syr.*; Suth *or* of Sud, *MSS. It.*; of Sod, *Vulg.*——*V.* 5. β *As marg.*, A.

VAR. REND.—[10] *V.* 7. Joakim: *see* Judith 4. 6; Neh. 12. 10, 26. —— [11] *V.* 8. *Baruch.* —— [12] *V.* 9. *From* Jer. 24. 1 (*cp.* 2 Kings 24. 14).——[13] *The Heb.* (lock)smiths *is so rendered in* Jer. 24. 1; 29. 2, *Sept. In* Isa. 24. 22 *the same term* (*masgēr*) *means* prison. ——[14] *V.* 10. money; and buy ye for the money.—— [15] offer (*lit.* make: Ex. 10. 25, *Sept.*; 1 Cor. 11. 24) a meal offering (*Greek* manna, *or* manaa; *a transcription of Heb.* minchah, 'a meal offering,' *as in* Jer. 17. 26, *Sept.*).——[16] *V.* 11. as the days of heaven above the earth (Deut. 11. 21, *Sept.*); *i.e. eternal*: *cp.* Ps. 89. 29. *So Gi.* —— [17] *V.* 12. *Cp.* 1 Sam. 14. 27; Ps. 13. 3.

14 And ye shall read this book which we have sent unto you, [18] to make confession [18] in the house of the Lord, upon the feasts and [19] solemn days [19].

15 And ye shall say, [e] To the Lord our God *belongeth* righteousness, but unto us the confusion of faces, as *it is come to pass* this day, unto [20] them of Juda, and to the inhabitants of Jerusalem,

16 And to our kings, and to our princes, and to our priests, and to our prophets, and to our fathers:

17 [21] For we have [f] sinned before the Lord,

18 And disobeyed him, and have not hearkened unto the voice of the Lord our God, to walk in the commandments [22] that he gave us openly [22]:

19 Since the day that the Lord brought our forefathers out of the land of Egypt, unto this present day, we [23] have been [23] disobedient unto the Lord our God, and we [β] [24] have been negligent [β] in not hearing [24] his voice.

20 [g] Wherefore the evils cleaved unto us, and the curse, which the Lord appointed [25] by Moses his servant at the time that he brought our fathers out of the land of Egypt, to give us a land that floweth with milk and honey, [26] like as *it is to see* this day [26].

21 [27] [h] Nevertheless we have not hearkened [27] unto the voice of the Lord our God, according unto all the words of the prophets, whom he sent unto us:

22 But every man followed the imagination of his own wicked heart, to [28] serve [29] strange gods, and to do evil in the sight of the Lord our God.

VAR. READ.—[18] *V.* 14. *So* Lev. 5. 5; Dan. 9. 20, *Sept.* (*this is the usual sense of the Greek term in Sept., and the context demands it here: see v.* 15 *sqq.*); in order to make it (*the book*) known, *Fri.* ——[19] *Lit.* in days of set season (Gen. 1. 14; Ps. 104. 19; Ecclus. 33. 8). *The Heb. term* (*mo'ed*) *is more general than that which precedes* ('feast' = *chag*). ——[20] *V.* 15. the men (*lit.* man, *as ch.* 2. 1; *the Heb. term being sing. as in* Jer. 11. 2).——[21] *V.* 17. Because (*so Heb.* Dan. 9. 8, *from which the passage is derived. The Greek is a misrendering. See ch.* 2. 7). ——[22] *V.* 18. of the Lord, which he set before us; *as ch.* 2. 10.——[23] *V.* 19. were ever.——[24] were negligent, so that we hearkened not unto.——[25] *V.* 20. unto.—— [26] *Lit.* as this day; *the usual Greek misrendering of a Heb. phrase meaning* at this time (1 Sam. 22. 8, 13), *or* at that time (Deut. 8. 18): Ezra 9. 7, 15; Jer. 11. 5; *v.* 15; *ch.* 2. 6, 11.——[27] *V.* 21. And we hearkened not.——[28] *V.* 22. *Greek as in* Jer. 27. 9, 11; *ch.* 2. 21, 22.——[29] other.

VAR. READ.—*V.* 19. β rebelled, *Syr.*; departed, *It.* (*Vulg.*); purposed evil, *It. Sang.*; and departed, *Heb.* Dan. 9. 11 (*which the writer seems to have misunderstood*).

## CHAPTER 2.

*The prayer and confession which the Jews at Babylon made, and sent in that book unto the brethren in Jerusalem.*

[a] THEREFORE the Lord hath made good his word, which he pronounced against us, and against our judges that judged Israel, and against our kings, and against our princes, and against the men of Israel and Juda,

2 To bring upon us great [1] plagues, such as never happened under the whole heaven, as it came to pass [1] in Jerusalem, according to the things that were written in the law of Moses;

3 That a man should [b] eat the flesh of his own son, and the flesh of his own daughter.

4 Moreover he hath delivered them to be in subjection to [c] all the kingdoms that are round about us, to be [2] as [2] [d] a reproach and [e] desolation among all the [3] people round about, where the Lord hath scattered them.

5 [4] Thus β we †[f] were cast down, and not exalted [4], because we have sinned against the Lord our God, [5] and have not been obedient [5] unto his voice.

6 [g] To the Lord our God *appertaineth* righteousness: but unto us and to our fathers [6] open shame [6], [2] as *appeareth* [2] this day.

7 β [h] *For* all these plagues are come upon us, which the Lord hath pronounced against us β.

8 [7] [i] Yet have we not prayed before [7] the Lord, that we might turn every one from the imaginations of his wicked heart.

9 Wherefore the Lord watched over [8] us for evil, and the Lord hath brought it [8] upon us: for the Lord is righteous in all his works which he hath commanded us.

10 [9] Yet we have not hearkened unto his voice, to walk in the commandments of the Lord, that he hath set before us.

a Dan. 9. 12, 13.

b Deut. 28. 53. Lam. 2. 20. & 4. 10.

c 2 Kings 24. 2.

d Is. 43. 28.

e Jer. 25. 38. & 44. 6, 22.

† Gr. *were beneath, and not above.*

f Deut. 28. 43, 44.

g ch. 1. 15.

h Dan. 9. 11, 12. ch. 1. 20.

i Dan. 9. 13, &c.

VAR. READ.—CHAP. 2. [1] *V.* 2. *Lit.* evils (= *Heb.* evil) which were not done . . . as they were done (Dan. 9. 12, *Heb.*).——[2] *Vs.* 4, 6, 20. *Omit.*——[3] *V.* 4. peoples. ——[4] *V.* 5. *Lit.* And they became beneath and not above (Deut. 28. 13, *Sept.*).——[5] *Lit.* so as not to hearken (*as ch.* 1. 19).——[6] *V.* 6. confusion of faces. *Semicolon at end of vs.* 6, 7.——[7] *V.* 8. *Lit.* And we entreated not the face of.——[8] *V.* 9. the evils, and the Lord brought them (Dan. 9. 14).——[9] *Vs.* 10, 21, 31. And.

VAR. READ.—CHAP. 2. *V.* 5. β *So some cursives, Syr. It.*——*V.* 7. β Because the Lord spake against us all these evils that have come upon us, *Syr. It. some Greek cursives.* (*The reading* which things the Lord spake, *etc., which is that of the best Greek MSS., may be due to misunderstanding the use of the Heb. relative particle, as in ch.* 1. 17.)

11 [k] And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs, and with wonders, and with great power, and [10] [l] hast gotten thyself a name, as *appeareth* this day [10]:

12 O Lord our God, we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances.

13 [m] Let thy wrath turn from us: for [n] we are but a few left among the [11] heathen, where thou hast scattered us.

14 Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake, and give us favour in the sight of them which have [12] led us away:

15 [o] That all the earth may know that thou art the Lord our God, because † [p] Israel and his posterity is called by thy name.

16 O Lord, [q] look down from thine holy house, and consider us: [r] bow down thine ear, O Lord, [13] to hear us [13].

17 Open thine eyes, and behold; [s] for the dead that are in [14] the graves [14], whose [15] † souls are [15] taken from their [16] bodies, will give unto the Lord neither [17] praise nor righteousness:

18 [β] But the soul that is [18] greatly vexed [18] β, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee [17] praise and righteousness, O Lord.

19 [19] [t] Therefore we do not make our humble supplication before thee, O Lord our God, for the righteousness of our fathers, and of our kings [19].

20 For thou hast sent [2] out [2] thy wrath and indignation upon us, as thou hast spoken by thy servants the prophets, saying,

21 [u] Thus saith the Lord, Bow down your shoulders [9] to serve the king of Babylon: so shall ye remain in the land that I gave unto your fathers.

22 But if ye will not hear the voice of the Lord, to serve the king of Babylon,

23 [x] I will cause to cease out of the cities of Juda, and [β] from without [β] Jerusalem, the voice of mirth, and the voice of joy, the voice of the bridegroom, and the voice of the bride: and the whole land shall be desolate of inhabitants.

24 [20] But we would not hearken unto thy voice, to serve the king of Babylon: therefore hast thou made [20] good [y] the words that thou spakest by thy servants the prophets, namely, that the bones of our kings, and the bones of our fathers, should be taken out of their places.

25 And, lo, [z] they are cast out to the heat of the day, and to the frost of the night, and they died in great miseries by famine, by sword, and by [21] pestilence.

26 And the house which is called by thy name hast thou laid [22] waste, as *it is to be seen* this day, for the wickedness of the house of Israel and the house of Juda.

27 O Lord our God, thou hast dealt with us after all thy [23] goodness, and according to all that great mercy of thine,

28 As thou spakest by thy servant Moses in the day when thou didst command him to write thy law before the children of Israel, saying,

29 [a] If ye will not hear my voice, surely † this very great [24] multitude shall be turned into a small *number* among the nations, where I will scatter them.

30 For I [25] knew that they would [25] not hear me, because it is a stiffnecked people: but [b] in the land of their captivities they shall [26] || remember themselves [26],

*k* Dan. 9. 15.
*l* Neh. 9. 10.
*m* Dan. 9. 16, &c.
*n* Jer. 42. 2.
*o* Is. 37. 20.
† Gr. *thy name is called upon Israel.*
*p* Dan. 9. 19.
*q* Deut. 26. 15. Is. 63. 15.
*r* Dan. 9. 18.
*s* Ps. 6. 5. & 115. 17. Is. 38. 18, 19. Ecclus. 17. 27, 28.
† Gr. *spirit,* or, *life.*
*t* Dan. 9. 18.
*u* Jer. 27. 11.
*x* Jer. 7. 34. & 16. 9. & 25. 10.
*y* Jer. 8. 1, 2.
*z* Jer. 36. 30.
*a* Lev. 26. 14, &c. Deut. 28. 15, 62.
† Gr. *this great swarm.*
*b* Lev. 26. 32, &c.
|| Or, *come to themselves.*

VAR. REND.—[10] *V.* 11. *Lit.* madest for thyself a name as this day (=*Heb.* that day, *or* at that time, *Ge.*). —— [11] *V.* 13. nations.—— [12] *V.* 14. carried; *i.e. into captivity* (2 Kings 15. 29, *Sept.*). *Cp. v.* 30. —— [13] *V.* 16. and hear. —— [14] *V.* 17. Hades (=*Heb.* Sheol; *the world of the dead*).—— [15] *Or,* breath is (Job 12. 10).—— [16] bowels (=*Heb.* belly, Prov. 26. 22). *The Babylonians made the belly the seat of the mind, as do the Chinese. Cp.* Job 32. 18, 19; Ecclus. 51. 21. —— [17] *Vs.* 17, 18. glory. —— [18] *V.* 18. *Lit.* grieved unto greatness; *an over literal rendering of a Heb. phrase. See Var. Read. Cp. v.* 29.—— [19] *V.* 19. For it is not upon the ground of the righteous acts of our . . . that we lay down our supplication (Jer. 38. 26, *Sept.*) before thee. *Cp.* Jer. 36. 7; 37. 20. *So Ew. Kn. Reu. Gi.*

VAR. READ.—*V.* 18. β But the vexed soul and the pride (*lit.* greatness), *Ew. It. seems better to suppose that Heb. was:* But the soul (=person: Lev. 4. 2) that is vexed very sore (Isa. 64. 9; 2 Chron. 16. 14. *The Heb.* 'ad *was read* 'al; *or, if the form in Chron. was used, daleth may be supposed to have fallen out). A.V., therefore, is correct.* But the soul that is sad over the greatness of the evil, *It. So De W. Dr.;* But the trembling heart (Deut. 28. 65; Ezek. 16. 43) and the foot, *Kn.*

VAR. REND.—[20] *V.* 24. And we hearkened not . . . and thou madest.—— [21] *V.* 25. *Lit.* sending off (*cp. our use of* despatch); *as in* Jer. 32. 36, *Sept. Fri. compares* Lev. 26. 25; Jer. 24. 10.—— [22] *V.* 26. *Italic.* (*Two words are wanting in the Greek: see* Jer. 4. 7; 25, 18, *Sept.*).—— [23] *V.* 27. *Or,* clemency, *or* mildness (Wisd. 2. 19; 12. 18). —— [24] *V.* 29. *Lit.* buzzing: *see marg.* (*The writer has coined a new Greek equivalent of a Heb. term meaning:* 1. noise; 2. multitude: Isa. 13. 4.) —— [25] *V.* 30. *Heb.* know that they will (*so* Ps. 20. 6, *Sept.*). —— [26] *Lit.* return unto their heart (=*Heb.* bring it back to mind: 2 Chron. 6. 37; Isa. 46. 8).

VAR. READ.—*V.* 23. β from the streets of (*pts.*): Jer. 7. 34. *So Kn.*

31 [c] And shall know that I am the Lord their God: [9] for [d] I will give them an heart, and [27] ears to hear [27]:

32 And they shall praise me in the land of their captivity, and think upon my name,

33 And return from their stiff †neck, and from their wicked β deeds: for they shall remember the way of their fathers, which sinned before the Lord.

34 [e] And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they shall be lords of it: and I will increase them, and they shall not be diminished.

35 And [f] I will make an everlasting covenant with them to be their God, and they shall be my people: [g] and I will no more drive my people of Israel out of the land that I have given them.

## CHAPTER 3.

*3 The rest of their prayer and confession contained in that book, which Baruch writ, and sent to Jerusalem. 30 Wisdom was shewed first to Jacob, and was seen upon the earth.*

O LORD Almighty, God of Israel, [1] the soul in anguish, the troubled [1] spirit, crieth unto thee.

2 Hear, O Lord, and have mercy; β for thou art merciful: and have pity upon us β, because we have sinned before thee.

3 For [a] thou [2] endurest for ever, and we perish utterly.

4 O Lord Almighty, thou God of Israel, hear now the prayers of the β dead [3] Israelites, and of their children, which have sinned before thee, and not hearkened unto the voice of thee their God: for the which cause these plagues cleave [3] unto us.

5 Remember not the iniquities of our forefathers: but [4] think upon thy power [4] and thy name now at this time.

6 For thou art the Lord our God, and thee, O Lord, will we praise.

7 [5] And for this cause [5] thou hast put thy fear in our hearts, β to the intent that we should β call upon thy name, and [6] praise thee in our captivity: for [b] we have γ [7] called to mind [7] γ all the iniquity of our forefathers, that sinned before thee.

8 Behold, we are yet this day in our captivity, where thou hast scattered us, for a reproach and a curse, and β [8] to be subject to payments [8] β, according to all the iniquities of our fathers, which departed from the Lord our God.

9 Hear, Israel, the commandments of life:
Give ear to understand wisdom.

10 [9] How happeneth it, Israel [9],
That thou art in thine enemies' land,
That thou art waxen old in a strange country,
That thou art defiled [10] with the dead,

11 That thou art [c] counted with them that go down into the grave?

12 Thou hast forsaken the fountain of wisdom.

13 [11] [d] For if thou hadst [11] walked in the way of God,
Thou shouldest have dwelled in peace for ever.

14 Learn where is wisdom, where is strength, where is understanding;
That thou mayest know also where is length of days, and life,
Where is the light of the eyes, and peace.

15 [e] Who hath found out her place?
Or who hath come into her [12] treasures?

16 Where are the princes of the heathen [13] become,
And such as [14] ruled the beasts upon the earth;

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VAR. REND.—[27] *V.* 31. hearing ears.——CHAP. 3. [1] *V.* 1. a soul in straits and a dulled (Ps. 143. 4, *Sept.*).——[2] *V.* 3. art enthroned (Ps. 9. 7, *Heb.*) for ever, and we (= exiled Israel) are perishing for ever. *So Bi. Gi.*——[3] *V.* 4. of Israel and of sons (Isa. 1. 2, 4; 63. 8) of them that were (ever) sinning before thee, and hearkened not . . . God; and (so) the evils clave. *The children suffer for the sins of the fathers: vs.* 5, 7, 8. *So Gi.* ——[4] *V.* 5. *Lit.* remember thine hand.

VAR. READ.—*V.* 33. β *So cod. Al.;* statutes (*or*, ordinances: Lev. 18. 4), *cod. Vat. Cp.* Mic. 6. 16, 'the statutes of Omri are kept' (*same Heb. term as in* Lev. *l.c.*). —— CHAP. 3. *V.* 2. β *So cod. Al. It. Syr.; omit, cod. Vat.*——*V.* 4. β *A mistake of the Greek translator's. Heb.* men (Isa. 5. 13, *where Sept. has the same error, pt.*), *We. Hi. Kn. Gi. But the mistake seems rather one of tense; as Heb. ptcp. may mean* dying, about to die, ready to die, *as well as* dead. *Correct:* dying (*cp.* perishing, *v.* 3) of Israel (Gen. 20. 3; 48. 21; 50. 5; Deut. 4. 22; Ex. 12. 33). *Cp. also v.* 11.

VAR. REND.—[5] *V.* 7. For therefore; *viz. that we may praise thee.* —— [6] *Insert* we will. —— [7] turned away from our heart.——[8] *V.* 8. for fine *or* penalty (*a rare Greek term*): *see Var. Read.* for indebtedness, *Gro.* (Deut. 28. 44). —— [9] *V.* 10. Why is it, Israel, why is it.——[10] along with *or* equally with: *cp.* Ps. 88. 3-6. *The defilement is that of dwelling in* 'a polluted land' (Amos 7. 17: *cp.* Ezek. 4. 13; Hos. 9. 3, 4). *Cp. also* Ezek. 37. 11, 12, 23.——[11] *V.* 13. Hadst thou.——[12] *V.* 15. treasuries.——[13] *Vs.* 16, 19. *Omit.*——[14] *Vs.* 16, 17. *See* Jer. 27. 6; 28. 14; Dan. 2. 38; Judith 11. 7. *Cp. The hunting scenes of Assyrian sculptures, and the tributes of rare and curious foreign animals depicted and recorded on such monuments as the obelisk of Shalmaneser.*

VAR. READ.—*V.* 7. β and to, *cod. Vat. Fri.*——γ *So* A $B^2$, *etc., Compl. Ald.*——*V.* 8. β *A misrendering of Heb.* for a desolation (*or*, an astonishment), *Kn. See* Jer. 42. 18. *The translator may have read* m-sh-h (Deut. 15. 2, loan) *for* sh-m-h (desolation, Jer. *l.c.*).

17 They that had their pastime with
the fowls of the air [14],
And they that hoarded up silver
and gold, wherein men trust,
And made no end of their get-
ting?
18 β [15] For they that wrought in [15]
silver, and were so careful β,
And whose works [16] are unsearch-
able,
19 They [13] are [13] vanished and [17] gone
down to the grave,
And others are come [17] up in
their steads.
20 [18] Young men have seen light,
and dwelt upon the earth:
But the way of knowledge [19] have
they not known [19],
21 Nor understood the paths there-
of, nor laid hold of it:
Their children were far off from
β [20] that way.
22 It hath not been heard of in
[21] Chanaan,
*f* Jer. 49. 7. *f* Neither hath it been seen in
Theman.
23 β The [22] Agarenes that seek wis-
dom γ upon earth,
The merchants of δ Meran and
|| Or, *ex-pounders.* of Theman, the [23] || authors of
fables [23], and searchers out of
understanding;
None of these have known the
way of wisdom,
[24] Or remember [24] her paths.
24 O Israel, how great is the [25] house
of God [25]!

And how large is the place of his
possession!
25 Great, and hath none end;
High, and unmeasurable.
26 There were [26] the giants famous
from the beginning,
That were of so great stature,
and so expert in war.
27 Those did not the Lord choose,
Neither gave he the way of know-
ledge unto them:
28 [27] But they were destroyed, be-
cause they had no wisdom,
And [27] perished through their
own foolishness.
29 *g* Who hath gone up into heaven, *g* Deut. 30. 12, 13. Rom. 10. 6, 7.
and taken her,
And brought her down from the
clouds?
30 Who hath gone over the sea,
and found her,
And will bring her for pure
gold?
31 [28] No man knoweth [28] her way,
Nor thinketh of her path.
32 But he that knoweth all things
[29] knoweth her,
And hath found her out with
his understanding:
He that prepared the earth for
evermore
[30] Hath filled it with fourfooted
beasts:
33 He that sendeth forth [31] light,
and it goeth,
Calleth it *again*, and it obeyeth
him with fear.
34 The stars shined in their [32] watch-
es, and rejoiced:
[33] When *h* he calleth them, they *h* Ps. 147. 4.
say, Here we be;
And so with cheerfulness they
shewed light unto [33] him that
made them.
35 This is our God,
And there shall none other be
accounted of in comparison of
him.
36 He hath found out all the way
of knowledge,
And hath given it unto Jacob
his servant,
And to Israel his β beloved.

VAR. REND.—[15] *V.* 18. *Neither have the cunning artificers found out the secret of wisdom* (*v.* 15). *See Var. Read.* For they that devised to get, *Ew. Fri. Reu. Gi.*——[16] were (*Heb.* Isa. 40. 28). *The perfection of art is* unsearchable—*an inexhaustible wonder and mystery.*——[17] *V.* 19. went down to Hades And . . . came.——[18] *V.* 20. Younger men (*i.e. later generations*) saw light (= were born, Job 3. 16).——[19] they discerned not.——[20] *V.* 21. their (*i.e. they were out of their own way, Gi.; or, their fathers' way, De W.*). *See Var. Read.*——[21] *V.* 22. *i.e. Phœnicia, famous in Egyptian antiquity for its works of art.*——[22] *V.* 23. sons of Agar (= Hagar); *i.e. the Ishmaelites* or *Northern Arabians.*——[23] tellers of legends; *or, as the Greek* muthos *also means* a saw *or* proverb, speakers of proverbs. *Cp.* Ecclus. 20. 19.——[24] Nor remembered.——[25] *V.* 24. *i.e. the world* (*a common phrase in Philo of Alexandria*).

VAR. READ.—*V.* 18. β *Heb.* Verily (*or*, for: *the same word*, ki) they that did fabricate (1 Kings 7. 14, charash; *a verb often used metaphorically in sense of* to devise; *e.g.* Prov. 3. 29; 6. 14, *Sept.*) and fashion (Job 10. 8: *cp.* Prov. 14. 25, *Sept.*; *or*, and work, *as* 1 Kings 7. 14: *cp.* Ex. 5. 9, *Sept.*) silver. *Possibly* for, *which is wanting in some cursives, is a misrendering of the Heb. relative* (*cp. ch.* 2. 7).——*V.* 21. β her, 2 *cursives, Syr.*——*V.* 23. β *Perhaps*, For the, *Fri.*——γ *So some cursives, Fri.*; who are upon the earth, *best MSS. Heb. perhaps:* (the seekers of understanding that are) in the land, Ps. 16. 3. *Or*, (the seekers of the understanding that is) upon (*or*, concerning) the earth: *so Syr. It.*—— δ Medan (=Midian), *Hi. Ew. Fri. Heb.* d *misread* r.

VAR. REND.—[26] *V.* 26. *Insert* begotten. *See* Gen. 6. 4.——[27] *V.* 28. And they perished . . . wisdom; They. *Cp.* Wisd. 14. 6.——[28] *V.* 31. There is none that marketh *or* discerneth.——[29] *V.* 32. marketh *or* discerneth.——[30] And (*so It. Syr. There is a slight error in the Greek*).——[31] *V.* 33. the light (=lightning: Job 37. 3; *cp.* 38. 35). *So Reu. Kn. Gi.*——[32] *V.* 34. *The stars, 'the host of heaven,' had their appointed 'stations'* (*manzazi: cp. Heb. mazzaloth*), *according to primitive Babylonian belief.*——[33] He called them, and they said (Isa. 40. 26), Here are we; They shined with joy for.

VAR. READ.—*V.* 36. β *Heb. probably*, lover (*see* 2 Chron. 20. 7, *Sept.*).

37 β[i] Afterward [34] did he shew himself upon earth,
And conversed [34] with men β.

[i] Prov. 8. 31. John 1. 14.

## CHAPTER 4.

1 *The book of commandments is that wisdom which was commended in the former chapter.* 25 *The Jews are moved to patience, and to hope for the deliverance.*

THIS is the book of the commandments of God,
And the law that endureth for ever:
All they that [1] keep it *shall come* to [1] life;
But such as leave it shall die.

2 Turn thee, O Jacob, and take hold of it:
[2] Walk †in the presence of the light thereof, that thou mayest be illuminated [2].

† Gr. *to the shining before the light thereof.*

3 Give not [3] thine honour to another,
Nor the things that are profitable unto thee to a strange nation.

4 O Israel, happy are we:
For [4] things that are pleasing to God are made known unto us.

5 Be of good cheer, my people,
β[5] The memorial of Israel [5] β.

6 [a] Ye were sold to the nations, not for [6] [your] [6] destruction:
But because ye moved God to wrath, ye were delivered unto the enemies.

[a] Is. 50. 1. & 52. 3.

7 For ye provoked him that made you
By [b] sacrificing unto [7] devils, and not to God.

[b] Deut. 32. 17. 1 Cor. 10. 20.

8 Ye [8] have forgotten the everlasting God, that brought you up;
And ye have grieved Jerusalem, that nursed you.

9 For [6] when [6] she saw the wrath of God [9] coming upon you, she [9] said,
Hearken, O ye that dwell about Sion:
God hath brought upon me great mourning;

10 For I [10] saw the captivity of my sons and daughters,
Which the Everlasting brought upon them.

11 With joy did I nourish them;
But sent them away with weeping and mourning.

12 Let no man rejoice over me, [11] a widow, and forsaken of many,
[6] Who [6] for the sins of my children [12] am left [12] desolate;
Because they departed from the law of God.

13 They [13] knew not his statutes,
Nor walked in the ways of his commandments,
Nor trod [6] in [6] the paths ‖ of discipline in his righteousness.

‖ Or, *of his discipline in righteousness.*

14 Let them that dwell about Sion come,
And remember ye the captivity of my sons and daughters,
Which the Everlasting hath brought upon them.

15 For [c] he hath brought a nation upon them from far,
A [14] shameless nation, and of a strange language,
[15] Who neither reverenced old man, nor pitied child.

[c] Deut. 28. 49, 50.

16 [16] These have carried away the dear beloved children of the widow,
And left her that was alone desolate without daughters [16].

17 [17] But what can I help you?

18 For he that brought these plagues upon you
[18] Will deliver you from the hands of your enemies.

19 Go your way, O my children, go your way:
For I am left desolate.

20 I have put off the [19] clothing of
‖ peace,
And put upon me the [20] sackcloth of my β prayer [20]:
I will cry unto the Everlasting
[21] ‖ [d] in my days.

‖ Or, *prosperity.*

‖ Or, *in the time of mine affliction.*

21 Be of good cheer, O my children, cry unto the Lord,
And he shall deliver you from the power and hand of the enemies.

[d] Ps. 116. 2. & 137. 7.

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VAR. REND.—[34] *V.* 37. *Or*, it (*knowledge*) was seen upon the earth, And held intercourse (Ecclus. 24. 8-12). *So Reu. Bi. Gi. But see Var. Read.*——CHAP. 4. [1] *V.* 1. *Lit.* hold it fast, are for (*i.e. destined to*).——[2] *V.* 2. *Lit.* Pass through (Gen. 12. 6) unto the brightness over against the light thereof.——[3] *V.* 3. thy glory.——[4] *V.* 4. the things.——[5] *V.* 5. *i.e. the remnant, by which the memory* (*or name*) *of the nation is preserved, Gro. Or*, Thou memorial-sacrifice (*same Greek word: cp.* Lev. 2. 2), Israel! *Ew.*——[6] *Vs.* 6 (*cp.* Wisd. 11. 9, 10; 12. 21, 22, *etc.*), 9, 12, 13, 25, 29, 30. *Omit.*——[7] *Vs.* 7, 35. *Rather*, demons (Deut. 32. 17, *Sept.*).——[8] *V.* 8. forgat.——[9] *V.* 9. that came upon you, and.——[10] *V.* 10. *Better*, have seen (*Heb. perfect*).

VAR. READ.—*V.* 37. β *So It. Syr. A Christian addition, Gro. Hg. Hi. Kn. Sch.*——CHAP. 4. *V.* 5. β *Heb. probably*, He hath remembered (=will remember) Israel (*pts. only*). *Cp. v.* 27.

VAR. REND.—[11] *V.* 12. the.——[12] was I made.——[13] *V.* 13. *i.e. regarded; as often.*——[14] *V.* 15. *Heb.* hard of face (Deut. 28. 50).——[15] *So It. and* Deut. *l.c. Greek lit.* because they (*misunderstanding of Heb. relative: see notes on chs.* 2. 7; 3. 18).——[16] *V.* 16. And they carried away the widow's beloved sons, And bereaved the lone woman of her daughters.——[17] *V.* 17. But I. *The pronoun is emphatic.*——[18] *V.* 18. *Or*, Must (*Heb. imperfect*).——[19] *V.* 20. robe.——[20] *See* Judith 4. 10, 11; 9. 1.——[21] *i.e. as long as I exist:* Ps. 116. 2.

VAR. READ.—*V.* 20. β *By this term* (*lit.* supplication) *Sept. renders Heb.* affliction (Ps. 22. 24), *which may have stood in the original here* (*cp. ch.* 5. 1), *Ew. Reu. Fri. Kn. Bi. Gi.*

22 For [22] my hope is in the Everlasting, that he will save you;
And joy is come unto me from the Holy One,
[23] Because of [23] the mercy which shall soon come unto you
From the Everlasting our Saviour.
23 For I sent you out with mourning and weeping:
But God will give you to me again with joy and gladness for ever.
24 Like as now the neighbours of Sion have seen your captivity:
So shall they see shortly your salvation from our God,
Which shall come upon you with great glory,
And brightness of the Everlasting.
25 My children, suffer patiently the wrath that is come upon you from God:
[6] For [6] thine enemy hath persecuted thee;
But shortly thou shalt see his destruction,
And shalt tread upon his neck.
‖ Or, *My darlings.* 26 ‖ My [24] delicate ones have gone rough ways,
[25] And were taken away as a flock caught of the enemies.
27 Be of good comfort, O my children, and cry unto God:
For ye shall be remembered of him that [26] brought these things upon you.
28 For as it was your mind to go astray from God:
So, [27] being returned, seek him ten times more [27].
29 For he that hath brought these plagues upon you
Shall bring [28] you everlasting joy [6] again [6] with your salvation.
30 Take a good heart, O Jerusalem:
[6] For [6] he that [29] gave thee that name [29] will comfort thee.
31 Miserable are they that afflicted thee,
And rejoiced at thy fall.
32 Miserable are the cities which thy children served:
Miserable is she that received thy sons.
33 For as she [30] rejoiced at thy ruin, and was glad of thy fall [30]:
So shall she be grieved [23] for her own desolation.
34 For I will take away the rejoicing of her great multitude,
And her pride shall be turned into mourning.
35 For fire shall come upon her from the Everlasting, [31] long to endure [31];
And she shall be inhabited of [7] devils for a great time.
36 [e] O Jerusalem, look about thee toward the east, *e* ch. 5. 5.
And behold the joy that cometh unto thee from God.
37 Lo, thy sons come, whom thou sentest away,
They come gathered together from the east to the west by the word of the Holy One,
Rejoicing in the glory of God.

## CHAPTER 5.

1 *Jerusalem is moved to rejoice,* 5 *and to behold their return out of captivity with glory.*

PUT off, O Jerusalem, the garment of thy mourning and affliction,
And put on the comeliness of the glory that cometh from God for ever.
2 Cast about thee [1] a double garment [1] of the righteousness which cometh from God;
And set [2] a diadem [2] on thine head of the glory of the Everlasting.
3 For God will shew thy brightness
Unto every country under heaven.
4 For thy name shall be called of God for ever
The peace of righteousness, and
The glory of [3] God's worship [3].
5 Arise, O Jerusalem, and stand [4] on high,
And [a] look about toward the east, *a* ch. 4. 36.
And behold thy children gathered
From the west unto the east by the word of the Holy One,
Rejoicing in the remembrance of God.
6 For they departed from thee on foot, [5] and were [5] led away of their enemies:

VAR. REND.—[22] *V.* 22. *Lit.* I trusted upon (=committed unto) the Lord your salvation (*cp.* Pss. 22. 8; 37. 5, *Sept.*), *Kn. But the construction is unique, and the order of words suggests that Heb. was*: I have trusted (=I trust) in the Lord (who is) your salvation (Ex. 15. 2; Ps. 22. 1).——[23] *Vs.* 22, 33. at.——[24] *V.* 26. Deut. 28. 54, 56, *Sept.*——[25] They.——[26] *V.* 27. bringeth.——[27] *V.* 28. tenfold more return ye and seek him, *Gi.*——[28] *V.* 29. upon you.——[29] *V.* 30. *Lit.* named thee: *cp.* Isa. 62. 2, 4. *Jerusalem,* '*city of Shalem*' (*cp.* Gen. 14. 18), *from the primitive* ur (=ir), 'city' (*cp. Assyrian* Urshalimme, *Aramaic* Urishelem), *was naturally understood to mean* 'city of Peace' (*shalom*).

VAR. REND.—[30] *V.* 33. was glad at thy falling, and rejoiced over thy ruin, *Gi.*——[31] *V.* 35. for long days (Ezek. 12. 27, *Sept.*).——CHAP. 5. [1] *V.* 2. the double cloak (=*Heb.* mantle, me'il: 1 Sam. 28. 14; Job 29. 14).——[2] the turban *or* tire (Judith 10. 3; 16. 8). *Cp.* Isa. 61. 3, 10.——[3] *V.* 4. *Heb.* the fear of God (Gen. 20. 11, *Sept.*).——[4] *V.* 5. upon the height. *Cp.* Isa. 40. 9.——[5] *V.* 6. *Omit.*

But God bringeth them unto
thee [6] exalted with glory,
β As children of the kingdom.
7 For God hath appointed that
b every high [7] hill, and banks
of long continuance, should be
cast down,
And valleys filled up, to make
even the ground,
That Israel may go safely [8] in
the glory of God [8].
8 Moreover even the woods and
every sweetsmelling tree [9] shall
overshadow [9] Israel
By the commandment of God.
9 For God shall lead Israel with joy
in the light of his glory
With the mercy and righteousness
that cometh from him.

b Is. 40. 4.

## THE EPISTLE OF JEREMY.

### *CHAPTER 6.

1 *The cause of the captivity is their sin.* 3 *The place whereto they were carried is Babylon: the vanity of whose idols and idolatry are set forth at large in this chapter.*

A copy of an epistle, which Jeremy sent unto them which were [1] to be led captives into Babylon by the king of the Babylonians, to [2] certify them, as it was commanded him of God.

BECAUSE of the sins which ye have committed before God, ye shall be led away captives into Babylon by Nabuchodonosor king of the Babylonians.

3 So when ye be come unto Babylon, ye shall remain there many years, and for a long season, [3] namely, β seven generations β: and after that I will bring you [4] away peaceably from thence.

4 [5] a Now shall ye [5] see in Babylon gods of silver, and of gold, and of wood, [6] borne upon shoulders, which cause the nations to fear.

5 Beware therefore [7] that ye in no wise be like to strangers, neither be ye afraid of them [7], when ye see the multitude before them and behind them, worshipping them.

6 But say ye in your hearts, O Lord, we must worship thee.

7 For mine angel is with you, and [8] I myself caring [8] for your souls.

8 [9] As for their tongue, it is polished by the workman, and they themselves are gilded and laid over with silver; b yet are they but false, and cannot speak.

b Ps. 135. 16.

9 And taking gold, as it were for a virgin that loveth [10] to go gay [10], they make crowns for the heads of their gods.

10 Sometimes also the priests [11] convey from their gods gold and silver, and bestow [11] it upon themselves.

11 Yea, they will give thereof to the [12] || common harlots, and [12] deck them as men with garments, [being] gods of silver, and gods of gold, and wood.

|| Or, *which prostitute themselves openly.*

12 Yet cannot these gods save themselves from rust and [13] moths, though they be covered with purple raiment.

13 [14] They wipe their faces [14] because of the dust of the temple, [15] when there is much [15] upon them.

14 And he that cannot put to death one that offendeth him holdeth a sceptre, as though he were a judge of the country.

15 He hath also in his right hand [16] a dagger β and an axe [16]: but cannot deliver himself from war and thieves.

16 Whereby they are known not to be gods: therefore fear them not.

17 For like as a vessel that a man useth is nothing worth when it is broken; even so it is with their gods: when they be set up in [17] the temple [17], their eyes be full of dust through the feet of them that come in.

18 And as the [18] || doors are made sure

|| Or, *courts.*

a Ps. 115. 4. & 135. 15. Is. 44. 8, 9, 10. & 46. 5, 6, 7. Wisd. 13. 10. 2 Macc. 2. 2.

VAR. REND.—[6] *V.* 6. *Or,* carried (Isa. 49. 22, *Sept.*).——[7] *V.* 7. mountain, and lasting hills (Deut. 12. 2; 33. 15, *Sept.*), be made low.——[8] *As their leading light: cp. v.* 7; Job. 29. 3; Isa. 2. 5; Ex. 40. 34. ——[9] *V.* 8. *Lit.* overshadowed, *as It.* (=*a prophetic future, Heb. idiom*).——CHAP. 6. **This little work is really quite independent of Baruch, from which it is separated in* A B. ——[1] *V.* 1. *Insert* about. *See* Jer. 29. 1, 2.——[2] report unto.——[3] *V.* 3. until. *Cp.* Jer. 29. 10. *The unknown author appears to interpret the seventy years of Jeremiah in a non-literal sense.* (*Taking a generation at* 40 *years, as is the rule in the O. T., seven generations* = 280 = 4 × 70 *years. Did the author write this letter to the Jews removed from Jerusalem to Alexandria by Ptolemy Soter* (588 − 280 = 308) ?) ——[4] out from thence in peace.——[5] *V.* 4. But now ye will.

VAR. READ.—CHAP. 5. *V.* 6. β *So codd.* A (*omits* as), XII., 10 *cursives, Compl. Ald. It.*; As a royal throne (*lit.* throne of kingdom), *cod. Vat.*; As (on) a royal throne, *Heb. probably*; Upon the throne, *Syr.* ——CHAP. 6. *V.* 3. β *So It.*; seventy years, *Syr.*; seven decades, *Houbigant.*

VAR. REND.—[6] *V.* 4. *An Egyptian as well as a Babylonian custom.* —— [7] *V.* 5. lest ye too become altogether like the foreigners, and fear at them take you. —— [8] *V.* 7. *Rather,* he careth (*Heb. construction:* Deut. 11. 12). *Cp.* Ps. 142. 4. —— [9] *V.* 8. *Prefix* For.——[10] *V.* 9. adornment.——[11] *V.* 10. filch . . . and spend. —— [12] *V.* 11. *Lit.* harlots upon the roof (*of the temple? i.e. the sacred women*). And they.——[13] *V.* 12. cankers.——[14] *V.* 13. They (*the idols*) have their face wiped. *Cp. v.* 21.——[15] which is too plentiful.——[16] *V.* 15. dagger and (=or) axe. *On an archaic Babylonian seal in my possession the god holds a sceptre in one hand and a recurved sword in the other.* —— [17] *Vs.* 17, 18, 31. their houses, *as v.* 55.——[18] *V.* 18. courts (*of the prison:* Jer. 32. 2) are secured . . . around him that hath wronged a king, as around one led away for execution.

VAR. READ.—*V.* 15. β and in his left, *Syr.*

on every side upon him that offendeth the king, as being committed to suffer death [18]: even so the priests make fast [17] their temples [17] with doors, with locks, and bars, lest *their gods* be [19] spoiled with [19] robbers.

19 They light them [20] candles, yea, more than for themselves, whereof they cannot see one.

20 [21] They are as one of the beams of the temple, $\beta$ yet they say their hearts are †gnawed upon $\beta$ by things creeping out of the earth; and when they eat [21] them and their clothes, they feel it not.

† Gr. *licked.*

21 [22] Their faces are blacked through [22] the smoke that cometh out of the temple.

22 Upon their bodies and heads [23] sit bats, swallows, and birds, and the cats also.

23 By this ye may know that they are no gods: therefore fear them not.

24 Notwithstanding the gold that is about them to make them beautiful, except [24] they wipe off the rust, they will not shine: for [25] neither when they were molten did they feel it.

25 [26] The things wherein there is no breath are bought for ‖ a most high price [26].

‖ Or, *any price.*

26 [27] *c* They are borne upon shoulders, having no feet, whereby they declare unto men that they be nothing worth [27].

*c* Is. 46. 7. ver. 4.

27 They also that serve them are ashamed: for if they fall to the ground at any time, they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves: neither, if they be bowed down, can they make themselves straight: but [28] they set ‖ gifts before them, as unto dead men [28].

‖ Or, *offerings.*

28 [29] As for the things that are sacrificed unto them, their priests sell and ‖ abuse; in like manner their wives [30] lay up part thereof in salt; but unto the poor and impotent they give nothing of it [30].

‖ Or, *spend.*

29 Menstruous women and women in childbed [31] *d* eat their sacrifices: by these things ye may know that they are no gods: fear them not.

*d* Lev. 12. 4.

30 For how [32] can they be called gods? because women set meat before the gods of silver, gold, and wood.

31 [33] And the priests sit in [17] their temples [17], having their clothes rent, and their heads and beards shaven, and nothing upon their heads [33].

32 They roar and cry before their gods, as men do at [34] the feast [34] when one is dead.

33 [35] The priests also take off their garments [35], and clothe their wives and children.

34 Whether it be evil that one doeth unto them, or good, they are not able to recompense it: they can neither [36] set up a king, nor put him down.

35 In like manner, they can neither give riches nor [37] money: though a man make a vow unto them, and keep it not, they will not require it.

36 They can save no man from death, neither deliver the weak from the mighty.

37 They cannot restore a blind man to his sight, nor help any man in his distress.

38 They can shew no mercy to the widow, nor do good to the fatherless.

39 [38] Their gods of wood, and which are overlaid with gold and silver, are like the stones that be hewn out of the mountain [38]: they that worship them shall be confounded.

40 How should a man then think and say that they are $\beta$ gods, when [39] even the Chaldeans themselves dishonour them?

41 Who [40] if they shall [40] see $\beta$ one dumb that cannot speak, they [41] ‖ bring him, $\gamma$ and intreat Bel $\gamma$

‖ Or, *bid him call upon Bel.*

VAR. REND.—[19] *V.* 18. rifled by.——[20] *V.* 19. lamps. *Herodotus* (ii. 62) *mentions a festival of 'Lamplighting' held at Sais in Egypt.*——[21] *V.* 20. He (*the idol*) is as . . . yet men say that their (*the idols'*) hearts are licked up (1 Kings 18. 38; 22. 38, *Sept.*: *see Var. Read.*): when the creeping things out of the earth devour.——[22] *V.* 21. They have their face blackened from.——[23] *V.* 22. alight.——[24] *V.* 24. one.——[25] not even.——[26] *V.* 25. At all costs are purchased things wherein there is no breath (Jer. 10. 14).——[27] *V.* 26. *Lit.* Without feet, upon shoulders they are carried, shewing their own dishonour to men. *Impotence is the dishonour of a god.*——[28] *V.* 27. the offerings are set before them as before dead things (*or*, carcases).——[29] *V.* 28. But their sacrifices their priests sell and use up (*or*, get rid of by sale).

VAR. READ.—*V.* 20. $\beta$ *There is something wrong in the Greek.* And their heart is foolish and goeth astray, *Syr.* *The original text may have had some such statement as:* and their heart is without perception (eyn leqach: *cp.* Job 4. 12).

VAR. REND.—[30] *V.* 28. also pickle a portion of them, but give no share to poor or needy (Job 5. 15).——[31] *V.* 29. touch. *See marg. ref.*——[32] *V.* 30. could.——[33] *V.* 31. *See* Lev. 21. 1–12.——[34] *V.* 32. a funeral-feast.——[35] *V.* 33. Of their apparel the priests will take.——[36] *V.* 34. *The allusion here, repeated in vs.* 53, 56, 66, *would suit the period following the death of Alexander the Great. Cp.* [3]*v.* 3. *Vs.* 34–38 *express negations of attributes of Jehovah:* 1 Sam. 2. 6–8; Ps. 146. 8, 9.——[37] *V.* 35. Mark 6. 8; 12. 41.——[38] *V.* 39. *Rather*, They are like unto the stones from the mountain, these wooden things, and things overlaid with gold and silver, *Gi.*——[39] *V.* 40. *Insert* moreover.——[40] *V.* 41. whenever they.——[41] *Or*, bring Bel (*the image*) and intreat him to give voice (Ps. 115. 7, *Sept.*) as though . . . perceive it.

VAR. READ.—*Vs.* 40, 41. $\beta$ gods? And, behold, even the Chaldeans despise them; who when they see, *Syr.*——*V.* 41. $\gamma$ before the gate, and beg, *Syr.*

that he may speak, as though he were able to understand [41].

42 Yet they cannot understand this themselves, and leave them: for they have no || knowledge.

|| Or, *sense.*

43 The women also with cords about them, sitting in the ways, burn bran for perfume: but [42] if any of them, drawn by some that passeth by, lie [42] with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.

44 Whatsoever is done among them is false: how may it then be thought or said that they are gods?

45 [e] They are made of carpenters and goldsmiths: they can be nothing else than the workmen will have them to be.

[e] Is. 44. 12, 13, &c.

46 And they themselves that made them can never continue long; how should then the things that are made of them $\beta$ be gods $\beta$?

47 For they left lies and reproaches to them that come after.

48 For [43] when there cometh any war or plague [43] upon them, the priests consult with themselves, where they may be hidden with them.

49 How then cannot men perceive that they be no gods, which can neither save themselves from war, nor from plague?

50 [f] For seeing they be but of wood, and overlaid with silver and gold, it shall be known hereafter that they are false:

[f] Ps. 115. 4. Wisd. 13. 10.

51 And it shall manifestly appear to all nations and kings that they are no gods, but the works of men's hands, and that there is no work of God [44] in them [44].

52 Who then may not know that they are no gods?

53 For neither can they set up a king in the land, nor give [45] rain unto men.

54 Neither can they judge their own cause, nor [46] $\beta$ redress a wrong $\beta$, being unable [46]: for they are $\gamma$ as crows $\gamma$ between heaven and earth.

55 Whereupon when fire falleth upon the house of gods of wood, or laid over with gold or silver, their priests will flee away, and escape; but they themselves shall be burned [47] asunder like beams.

56 Moreover they cannot withstand any king or enemies: how can it then be thought or [48] said that they be gods?

57 Neither are those gods of wood, and laid over with silver or gold, able to escape either from thieves or robbers.

58 Whose gold, and silver, and garments wherewith they are clothed, they that are strong do take, and go away withal: neither are they able to help themselves.

59 Therefore it is better to be a king that sheweth his power, or else a [49] profitable vessel in an house, which the owner shall have use of, than such [49] false gods; or [50] to be [50] a door in an house, to keep such things safe as be therein, than such false gods; or a pillar of wood in a palace, than such false gods.

60 For sun, moon, and stars, being bright, and sent [51] to do their offices [51], are obedient.

61 In like manner the lightning when it breaketh forth is [52] easy to be seen [52]; and $\beta$ || after the same manner the wind $\beta$ bloweth in every country.

|| Or, *the same wind.*

62 And when God commandeth the clouds to go over the whole world, they do as they are bidden.

63 And the fire sent from above to consume hills and woods doeth as it is commanded: but [53] these are like unto them neither in shew nor power.

64 Wherefore it is neither to be supposed nor said that they are gods, seeing they are able neither to judge causes, nor to do good unto men.

65 Knowing therefore that they are no gods, fear them not.

66 For they can neither curse nor bless kings:

67 Neither can they shew signs in the heavens among the heathen, nor shine as the sun, nor give light as the moon.

68 The beasts are better than they: for they can [54] get under [54] a covert, and help themselves.

VAR. REND.—[42] *V.* 43. whenever one of them has been dragged off by one of the passers by and has lain. *The verse describes a custom of Babylonian religion* (*see Herodotus*, i. 199), *observed in honour of Mylitta* (=*Bab.* mullittu=mu'allittu, 'she that causeth to bear'), *the goddess of procreation.*——[43] *V.* 48. whenever . . . or calamity (*so in v.* 49 *also*).——[44] *V.* 51. *i.e. in their power to perform.*——[45] *V.* 53. *See* Jer. 14. 22.——[46] *V.* 54. *Rather*, repel a wrong, powerless as they are.

VAR. READ.—*V.* 46. $\beta$ *So cod. Al. and many MSS. It. Syr.; omit, cod. Vat. Edd.*——*V.* 54. $\beta$ *So cod. Vat. Fri.;* deliver the wronged (*as* Isa. 1. 17, *Sept.*), *codd. Al. etc. It. Syr.*——$\gamma$ *Probably a misrendering of Heb., Reu. Perhaps the verse closed with:* being powerless as chaff that passeth away (Isa. 29. 5: *cp.* Jer. 13. 24).

VAR. REND.—[47] *V.* 55. *More lit.* in the middle. *So It. Syr.* (*cp.* Gen. 15. 10, *Sept.*). —— [48] *V.* 56. allowed.——[49] *V.* 59. vessel in a house, useful for the purpose for which the owner shall have need of it, than the, *Gi.*——[50] even.——[51] *V.* 60. *Lit.* for needs. ——[52] *V.* 61. well seen (*so Syr.* splendid).——[53] *V.* 63. *i.e. the idols.*——[54] *V.* 68. *Lit.* escape into.

VAR. READ.—*V.* 61. $\beta$ *As marg., cod. Al.*

69 It is then by no means manifest unto us that they are gods: therefore fear them not.

70 For as a scarecrow in a garden of cucumbers keepeth nothing: so are their gods of wood, and laid over with silver and gold.

71 And likewise their gods of wood, and laid over with silver and gold, are like to a white thorn in an orchard, that every bird sitteth upon; as also to a dead body, that is cast [55] into the dark.

72 And ye shall know them to be no gods by the $\beta$ [56] || bright purple [56] $\beta$ that rotteth upon them: and they themselves afterward shall be [57] eaten, and shall be a reproach in the country.

|| Or, *purple and brightness.*

73 Better therefore is the just man that hath none idols: for he shall be far from reproach.

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THE *SONG OF THE

# THREE HOLY CHILDREN,

Which followeth in the third Chapter of DANIEL after this place,—*fell down bound into the midst of the burning fiery furnace.*—Verse 23. That which followeth is not in the † Hebrew, to wit, *And they walked*—unto these words, *Then Nebuchadnezzar*—verse 24.

2 *Azarias his prayer and confession in the flame,* 24 *wherewith the Chaldeans about the oven were consumed, but the three children within it were not hurt.* 28 *The song of the three children in the oven.*

AND they [1] walked in the midst of the fire [1], praising God, and blessing the Lord.

2 [2] Then Azarias stood up, and prayed on this manner; and opening his mouth in the midst of the fire said,

3 Blessed art thou, O Lord [3] God of our $\beta$ fathers: thy name is worthy to be praised and glorified $\beta$ for evermore:

*a* Dan. 9. 14.

*b* Ps. 25. 10.

4 [a] For thou art righteous in all the things that thou hast done to us: [2] yea, true are all thy works, [4] thy ways are right, and [b] all thy judgments truth.

5 [4] In all the things that thou hast brought upon us, and upon the holy city of our fathers, *even* Jerusalem, thou hast executed [5] true judgment [5]: for [6] according to [6] truth and judgment didst thou bring all these things upon us because of our sins.

6 For we have sinned and committed iniquity, departing from thee.

7 [4] In all things have we trespassed, and not obeyed thy commandments, nor kept them, neither done as thou [7] hast commanded [7] us, that it might go well with us.

8 $\beta$ [2] Wherefore all that thou hast brought upon us, and every thing that thou hast done to us, thou hast done in true judgment.

9 And thou didst deliver us into the hands of lawless enemies, most hateful [8] forsakers *of God* [8], and to an unjust king, and the most wicked in all the world.

10 And now we cannot open our mouths, we are become a shame and reproach to thy servants, and to them that worship thee.

11 Yet deliver us not up wholly, for thy name's sake, neither [9] disannul thou thy covenant:

12 And cause not thy mercy to depart from us, for [10] thy beloved [10] Abraham's sake, [4] for thy servant Isaac's sake, and for thy holy Israel's sake;

13 To whom thou [11] hast spoken and promised [11], [c] that thou wouldest multiply their seed as the stars of heaven, and as the sand that lieth upon the seashore.

*c* Gen. 22. 17. & 26. 4.

14 [d] For we, O Lord, are become less

*d* Baruch 2. 13.

VAR. REND.—[55] *V.* 71. *Or,* away in (*i.e. at night*). ——[56] *V.* 72. *Lit.* purple and marble. *See Var. Read.* ——[57] *i.e. eaten away,* or *wormeaten.*——THE SONG OF THE THREE CHILDREN. * *Rather,* Psalm. *This and the two following pieces, which are interpolated in the Greek text of Daniel, are translated not from the original text of the Sept. but from Theodotion's revision of that text, which displaced it in the use of the early Church.*——† *Rather, Chaldee or Aramaic. It is, however, highly probable that this Prayer and Psalm were originally composed in Hebrew. See Notes.*——[1] *V.* 1. were walking . . . flame.——[2] *Vs.* 2, 4, 8, 27. And.——[3] *V.* 3. *Insert* the.——[4] *Vs.* 4, 5, 7, 12. *Insert* and.——[5] *V.* 5. judgments of truth.——[6] in.

VAR. READ.—*V.* 72. $\beta$ purple and silk stuffs, *Syr. Ew.*; purple and fine linen, *Heb.* (*Greek translator confused* shēsh, byssus, Ex. 25. 4, *with* shēsh, marble, Cant. 5. 16).——THE SONG OF THE THREE CHILDREN. *V.* 3. $\beta$ *So* 15 *cursives, Compl. Ald. Syr. W. Ar. Eth. Vulg.*; fathers, and worthy to be praised: thy name is glorified, *Ti. Fri.*

VAR. REND.—[7] *V.* 7. didst command. —— [8] *V.* 9. rebels *or* revolters (Isa. 30. 1; Ezra 4. 12, *Sept.*).—— [9] *V.* 11. *Lit.* scatter abroad (=*Heb.* break, Gen. 17. 14, *Sept.*). —— [10] *V.* 12. *Cp.* 2 Chron. 20. 7; Isa. 41. 8 (*Heb.* thy lover, *i.e. friend*). —— [11] *V.* 13. didst promise.

VAR. READ.—*V.* 8. $\beta$ And now, *Sept.*

than any nation, and [12] be kept under this day in all the world [12] because of our sins.

15 [13] Neither is there at this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or [14] place to [15] sacrifice before thee, and to find mercy.

*e* Baruch 2. 18.

16 *e* Nevertheless [16] in a contrite heart and an humble spirit let us be accepted.

17 Like as in the burnt offerings of rams and bullocks, and like as in [16] ten thousands of fat lambs: *f* so let our sacrifice be in thy sight this day, *β* [17] and *grant* that we may wholly go after thee [17] *β*: for *g* they shall not be confounded that put their trust in thee.

*f* Ps. 51. 17.

*g* Ps. 25. 2, 3.

18 And now we follow thee with all our heart, we fear thee, and seek thy face.

19 Put us not to shame: but deal with us after thy lovingkindness, and according to the multitude of thy mercies.

20 Deliver us also according to thy marvellous works, and give glory to thy name, O Lord: and let all them that [18] do thy servants hurt be ashamed;

|| Or, *by thy power and might.*

21 And let them be [19] confounded || in [19] all their power and might, and let their strength be broken;

22 And let them know that thou art [20] Lord, the only God, and glorious over the whole world.

|| Or, *naphtha*, which is a certain kind of fat and chalky clay, *Plin. lib.* 2. *cap.* 105.

23 And the king's servants, that put them in, ceased not to make the [21] oven hot with [22] || rosin, pitch, tow, and small wood;

24 So that the flame streamed forth above the furnace forty and nine cubits.

25 And it passed through, and burned those Chaldeans it found about the furnace.

26 But the angel of the Lord [23] came down into the [21] oven together with Azarias and his fellows, and [24] smote the flame of the fire out of the [21] oven;

27 And made the midst of the furnace as it had been a [25] || moist whistling wind, [2] so that [2] the fire touched them not at all, neither hurt nor troubled them.

|| Or, *cool.*

28 Then the three, as out of one mouth, praised, glorified, and blessed, God in the furnace, saying,

29 Blessed art thou, O [20] Lord God of our fathers:
And to be praised and exalted above all for ever.

30 And blessed is [26] thy glorious and holy name [26]:
And to be praised and exalted above all for ever.

31 Blessed art thou in [27] the temple of thine holy glory [27]:
And to be praised and glorified above all for ever.

32 Blessed art thou that beholdest the depths, [28] and sittest upon the cherubims [28]:
And to be praised and exalted above all for ever.

33 Blessed art thou on the glorious throne of thy kingdom:
And to be praised and glorified above all for ever.

34 Blessed art thou in the firmament of heaven:
And above all to be praised and glorified for ever.

35 *h* O all ye works of the Lord, bless ye the Lord:
Praise and [29] || exalt him above all [29] for ever.

*h* Ps. 103. 22.

|| Or, *highly exalt:* and so in the rest.

36 *i* O ye heavens, bless ye the Lord:
Praise and exalt him above all for ever.

*i* Ps. 148. 4.

37 *k* O ye angels of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.

*k* Ps. 148. 2.

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VAR. REND.—[12] *V.* 14. low (Ps. 18. 27; 1 Sam. 2. 8, *Sept.*) in all the earth to-day. *Heb. perhaps:* lower than, *etc.* (*common confusion of beth and mem*).—— [13] *V.* 15. *Cp.* Hos. 3. 4; Isa. 3. 2 *sq.*——[14] *Cp.* Deut. 12. 5; 2 Chron. 6. 20; John 4. 20.——[15] *Strictly*, offer fruits, *as Syr. Hex. Eth. render. Cp.* Lev. 2. 11, *Sept.*——[16] *Vs.* 16, 17. with (*or*, through; *lit.* in) a contrite soul . . . accepted, as with (*or*, through) a burnt-offering of rams and bulls and with. *Cp.* Ps. 51. 16–18, *Sept.*; Mic. 6. 7. —— [17] *V.* 17. *Lit.* and may it accomplish behind thee. *Greek text corrupt, Ei. Fri. See Var. Read.*——[18] *V.* 20. *Lit.* shew (Gen. 50. 15, 17, *Sept.*).——[19] *V.* 21. *Lit.* ashamed of: *i.e. disappointed in; mortified at its failure* (Jer. 2. 36, *Sept.*). —— [20] *Vs.* 22, 29. *Heb.* Jehovah (*or rather*, Jahvah). *Cp.* 2 Kings 19. 19, *Sept.*——[21] *Vs.* 23, 26. furnace (Deut. 4. 20; Dan. 3. 6).——[22] *V.* 23. naphtha; *a Babylonian product* (*Dioscorides* 1. 101).

VAR. READ.—*V.* 17. *β* and let it be accomplished behind thee, *variant of Theodotion's text;* and make thou atonement (Lev. 9. 7, *Sept.*) behind thee, *Sept.* (*the accent should be proparoxytone*): *cp.* 2 Chron. 30. 18 *for this use of the verb. Reading* before thee, *with Fri., we may restore Heb.*, and let it make atonement (*we-kipper*) before thee. *The Greek translator of Sept. read* we-kappēr (*pts.*). *With Theod. cp.* Lev. 6. 22, *Sept.* (6. 15, *Heb.*). And let it (*our sacrifice*) be perfect with thee, *Eth.*

VAR. REND.—[23] *V.* 26. had gone.——[24] *Lit.* he shook out (Ex. 14. 27). —— [25] *V.* 27. dewy (*or*, dew-laden) wind, whistling continually. *Cp.* Wisd. 17. 18; Ecclus. 18. 16; 43. 22. —— [26] *V.* 30. *Lit.* the holy name of thy glory. (*A Hebraism.*) —— [27] *V.* 31. *Heb.* the temple of holiness of thy glory (*so Eth.*): *i.e.* the holy temple of thy glory; *viz. Heaven* (Hab. 2. 20; Ps. 11. 4; Isa. 6. 1; 66. 1). *Thus a supposed inconsistency with v.* 15 *disappears.*——[28] *V.* 32. enthroned upon the Cherubim (Ps. 80. 1; Isa. 37. 16). —— [29] *V.* 35. *See marg. and cp.* Dan. 4. 34, *Sept.*; Pss. 96. 4; 97. 9, *Heb. Sept.*

38 [l] O [β 30] all ye waters [30 β] that be above the heaven, bless ye the Lord:
Praise and exalt him above all for ever.
39 O all ye [31] powers of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
40 [m] O ye sun and moon, bless ye the Lord:
Praise and exalt him above all for ever.
41 [n] O ye stars of heaven, bless ye the Lord:
Praise and exalt him above all for ever.
42 O every shower and dew, bless ye the Lord:
Praise and exalt him above all for ever.
43 [o] O all ye winds, bless ye the Lord:
Praise and exalt him above all for ever.
44 [p] O ye fire and [32] heat, bless ye the Lord:
Praise and exalt him above all for ever.
45 O ye [β 33] winter and summer [33 β], bless ye the Lord:
Praise and exalt him above all for ever.
46 [β] O ye dews and storms of snow, bless ye the Lord:
Praise and exalt him above all for ever [β].
47 O ye nights and days, bless ye the Lord:
Praise and exalt him above all for ever.
48 O ye light and darkness, bless ye the Lord:
Praise and exalt him above all for ever.
49 [β] O ye [34] ice and cold, bless ye the Lord:
Praise and exalt him above all for ever [β].
50 O ye [35] frost and snow [35], bless ye the Lord:
Praise and exalt him above all for ever.
51 O ye lightnings and clouds, bless ye the Lord:
Praise and exalt him above all for ever.
52 O let the earth bless the Lord:
Praise and exalt him above all for ever.
53 [q] O ye mountains and [36] little [36] hills, bless ye the Lord:
Praise and exalt him above all for ever.
54 O all ye things that grow on the earth, bless ye the Lord:
Praise and exalt him above all for ever.
55 O ye fountains, bless ye the Lord:
Praise and exalt him above all for ever.
56 O ye seas and rivers, bless ye the Lord:
Praise and exalt him above all for ever.
57 O ye [37] whales, and all that move in the waters, bless ye the Lord:
Praise and exalt him above all for ever.
58 [r] O all ye fowls of the † air, bless ye the Lord:
Praise and exalt him above all for ever.
59 [s] O all ye [38] beasts and cattle, bless ye the Lord:
Praise and exalt him above all for ever.
60 O ye children of men, bless ye the Lord:
Praise and exalt him above all for ever.
61 O Israel, bless ye the Lord:
Praise and exalt him above all for ever.
62 [t] O ye priests of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
63 O ye [39] servants of the Lord, bless ye the Lord:
Praise and exalt him above all for ever.
64 O ye spirits and souls of the righteous, bless ye the Lord:
Praise and exalt him above all for ever.
65 O ye ‖ holy and humble [40] men of [40] heart, bless ye the Lord:
Praise and exalt him above all for ever.
66 O [41] Ananias, Azarias, and Misael, bless ye the Lord:

*l* Ps. 148. 4. *m* Ps. 148. 3. *n* Ps. 148. 3. *o* Ps. 148. 8. *p* Ps. 148. 8. *q* Ps. 148. 9. *r* Ps. 148. 10. † Gr. *heaven.* *s* Ps. 148. 10. *t* Ps. 134. 1. ‖ Or, *saints.*

VAR. REND.—[30] *V.* 38. ye waters and all things. ——[31] *V.* 39. *Heb.* hosts (Ps. 103. 21, *Sept.*). *Cp.* Gen. 2. 1. —— [32] *V.* 44. *Or*, warmth. —— [33] *V.* 45. cold and heat (Gen. 8. 22, *Sept.*); *i.e. of the weather.* ——[34] *V.* 49. *Or*, frosts (Job 37. 10, *Sept.*).——[35] *V.* 50. hoar frosts and snows.

VAR. READ.—*V.* 38. β *So Sept.*——*V.* 45. β frost and cold, *Sept. The text and order of vs.* 45–51 *is very unsettled, Fri.* —— *Vs.* 46, 49. β *From Sept.; omit, Theod. Syr. W.*

VAR. REND.—[36] *V.* 53. *Omit:* Ex. 17. 9, 10; Ps. 148. 9. —— [37] *V.* 57. sea-monsters (Gen. 1. 21).—— [38] *V.* 59. *i.e. wild beasts. Cp.* Lev. 26. 22, *Sept.*—— [39] *V.* 63. *Or*, ministers. (*The inferior members of the priestly order, the Levites;* Ps. 135. 1, 2: *cp.* 1 Chron. 9. 33).——[40] *V.* 65. in (Matt. 11. 29; Ps. 34. 18).—— [41] *V.* 66. *The recurrence to the Heb. names of the Three is remarkable (cp. vs.* 2, 26), *and confirms the supposition of a Heb. original. Throughout* Dan. 3 (*Aramaic*) *they are Shadrach, Meshach, and Abednego.*

Praise and exalt him above all for ever:
β For he hath delivered us from [42] || hell,
And saved us from the hand of death,
And delivered us out of the midst of the furnace [43] *and* burning flame:
Even out of the midst of the fire hath he delivered us.
67 [u] O give thanks unto the Lord, because he is gracious:
For his mercy *endureth* for ever.
68 O all ye that worship the Lord, bless the God of gods,
Praise him, and give him thanks:
For his mercy *endureth* for ever β.

|| Or, *the grave.*

[u] Ps. 136. 1.

THE

# HISTORY OF SUSANNA,

Set apart from the *beginning of *DANIEL*, because it is not in the Hebrew, as neither the Narration of †*BEL and the DRAGON*.

† Gr. *Bel's dragon.*

16 *Two judges hide themselves in the garden of Susanna to have their pleasure of her:* 28 *which when they could not obtain, they accuse and cause her to be condemned for adultery:* 46 *but Daniel examineth the matter again, and findeth the two judges false.*

β [1] THERE dwelt a man in Babylon, called Joacim [1]:
2 And he took a wife, whose name was [2] Susanna, the daughter of [3] Chelcias, a very fair woman, and one that feared the Lord.
3 Her parents also were righteous, and [4] taught their daughter according to the law of Moses.
4 Now Joacim was a [5] great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more [6] honourable than all others.
5 β [7] The same [7] year were appointed two of the [8] ancients of the people to be judges β, [9] such as the Lord spake of, that wickedness came from Babylon from ancient judges, who seemed [9] to govern the people.
6 These kept much at Joacim's house: and all that had any suits in law came unto them.
7 [10] Now when the people departed away at noon, Susanna [11] went into her husband's garden to walk [11].
8 And the two elders saw her going in every day, and walking; [12] so that [12] their lust was inflamed toward her.
9 And they perverted their own mind, and turned away their eyes, that they might not look unto heaven, nor remember just judgments.
10 And albeit they both were [13] wounded with her love [13], yet durst not one shew another his grief.
11 For they were ashamed to declare their lust, that they desired to have to do with her.
12 [12] Yet they watched diligently from day to day to see her.
13 β And the one said to the other, Let us now go home: for it is dinner time.
14 So when they were gone out, they parted the one from the other, and turning back again they came to the same place; and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together, when they might find her alone.
15 And it fell out, as they watched [14] a fit time [14], she went in [15] †as before [15] with two maids only, and she

† Gr. *as yesterday and the day before.*

VAR. REND.—[42] *V.* 66. Hades (=*Heb.* Sheol). *Cp.* Ps. 49. 15; Hos. 13. 14.——[43] of.——THE HISTORY OF SUSANNA. * *So in Greek MSS. It. Ar. But Sept. Syr. Hex. Vulg. Compl. place it at the end of the book.*——[1] *V.* 1. *Lit.* And there was a man dwelling in Babylon and his name was Joakim (Judith 4. 6). *Identified with Jehoiachin, king of Judah* (2 Kings 24. 15; 25. 27), *by Hippolytus, Georgius Syncellus, and others; whose name is spelled Joakim in* 1 Esdras 43.——[2] *V.* 2. *i.e. Lily. The name recurs* Luke 8. 3.——[3] *Heb.* Hilkiah.——[4] *V.* 3. had taught. *See* Deut. 4. 9, 10; 6. 7, 20.——[5] *V.* 4. very.——[6] *Heb.* honoured (1 Chron. 4. 9; Gen. 34. 19).——[7] *V.* 5. And in that.——[8] elders.——[9] of whom the Lord said that wickedness went forth from Babylon from elder judges who were accounted. *A reference to* Jer. 23. 15: *cp. also* Jer. 29. 21–23. *Jewish tradition identifies the two elders with Ahab and Zedekiah, 'whom the king of Babylon roasted in the fire.'*

VAR. READ.—*Vs.* 66–68. β *Perhaps an addition to the original hymn. Cp. the close of* Ps. 18.—— THE HISTORY OF SUSANNA. *V.* 1. β *Theodotion's revision of this and the other additions to Daniel differs considerably from the text of the Sept.*—— *V.* 5. β At that time Amid and Abid were heads of the people, *Syr.* $W_2$.

VAR. REND.—[10] *Vs.* 7, 19. And it came to pass.—— [11] *V.* 7. would go and walk in her husband's garden. ——[12] *Vs.* 8, 12, 17, 18, 20, 30, 41, 45, 50, 56, 62. and. ——[13] *V.* 10. *Lit.* sorely pricked about her (Dan. 10. 9, 15, *Sept.*).——[14] *V.* 15. during a convenient day.—— [15] at a certain time, as heretofore.

VAR. READ.—*V.* 13. β *Insert* Now it happened one day, when the assembly broke up, they were waiting to see her when she entered the garden; and they parted not the one from the other, *Syr.* $W_2$. *Some such introduction to what follows seems necessary.*

was desirous to wash herself in the garden: for it was hot.

16 And there was no body there save the two elders, [16] that had hid themselves, and watched her [16].

17 [12] Then she said to her maids, Bring me oil and [17] washing balls [17], and shut the garden doors, that I may wash me.

18 And they did as she bade them, and shut the garden doors, and went out themselves [18] at || privy [18] doors to fetch the things that she had commanded them: [12] but they saw not the elders, because they were hid.

|| Or, *side doors.*

19 [10] Now when the maids were gone forth, the two elders rose up, and ran [19] unto her, saying,

20 Behold, the garden doors are shut, [12] that no man can see us, and we are in love with thee; therefore consent unto us, and lie with us.

21 If thou wilt not, we will bear witness against thee, that a young man was with thee: and therefore thou didst send away thy maids from thee.

22 Then Susanna [20] sighed, and said, I am straitened on every side: for if I do this thing, it is [21] death unto me: and if I do it not, I cannot escape your hands.

23 It is better for me to fall into your hands, and not do it, than to sin in the sight of the Lord.

24 With that Susanna cried with a loud voice: and the two elders cried out against her.

25 Then ran the one, and [22] opened the garden door.

26 [23] So when the servants of the house heard the cry in the garden, they [24] rushed in at a privy door, to see what was done unto her [24].

27 But when the elders had [25] declared their matter [25], the servants were greatly [26] ashamed: for there was never such a report made of Susanna.

28 And it came to pass the next day, when the people were assembled to her husband Joacim, the two elders came also full of [27] mischievous imagination [27] against Susanna to put her to death;

29 And said before the people, Send for Susanna, the daughter of Chelcias, Joacim's wife. And so they sent.

30 [12] So she came with her father and mother, her children, and all her kindred.

31 Now Susanna was a very delicate woman, and beauteous to behold.

32 And these wicked men commanded [28] to uncover her *face*, (for she was covered) [28] that they might be filled with her beauty.

33 [23] Therefore her friends and all that saw her [29] wept.

34 Then the two elders stood up in the midst of the people, and laid their hands upon her head.

35 [23] And she weeping looked up toward heaven: for her heart trusted in the Lord.

36 And the elders said, As we walked in the garden alone, this woman came in with two maids, and shut the garden doors, and sent the maids away.

37 Then a young man, who there was hid, came unto her, and lay with her.

38 [23] Then we that stood in a corner of the garden, seeing this wickedness, ran unto them.

39 And when we saw them together, the man we could not hold: for he was stronger than we, and opened the door, and leaped out.

40 But having taken this woman, we asked who the young man was, but she would not tell us: these things do we testify.

41 [12] Then the assembly believed them, as [30] those that were the [30] elders and judges of the people: so they condemned her to death.

42 [23] Then Susanna cried out with a loud voice, and said, O everlasting God, that knowest the secrets, and knowest all things before they be:

43 Thou knowest that they have borne false witness against me, and, behold, I must die; [31] whereas I never did such things as [31] these men have maliciously invented against me.

44 And the Lord heard her voice.

45 [12] Therefore when she was [32] led to be put to death, the Lord raised up the holy spirit of a young youth [32], whose name was Daniel:

46 Who cried with a loud voice, [a] I

[a] Matt. 27. 24.

VAR. REND.—[16] *V.* 16. in hiding, and watching her closely. —[17] *V.* 17. cosmetics (Esth. 2. 3, 9, 12, *Sept.*), *or* perfumed ointments (*like the oil, to be used after the bath*).—[18] *V.* 18. by the side (*so Ar.*).—[19] *V.* 19. upon (1 Macc. 6. 45).—[20] *V.* 22. sighed deeply (Mark 8. 12).—[21] *By the Law* (Lev. 20. 10; Deut. 22. 22: *cp.* John 8. 5). —[22] *V.* 25. *As if to pursue an escaping paramour, Gro.*—[23] *Vs.* 26, 33, 35, 38, 42, 48, 63. But.—[24] *V.* 26. leaped in through the side door to see what had befallen her. —[25] *V.* 27. told their story.—[26] *Or*, confounded.—[27] *V.* 28. their wicked design.

VAR. REND.—[28] *V.* 32. that she be unveiled (for she was veiled). *Cp.* Num. 5. 18, *Sept.*—[29] *V.* 33. fell a weeping.—[30] *Vs.* 41, 62. *Omit.*—[31] *V.* 43. albeit I did none of the things that.—[32] *V.* 45. *Lit.* being led away to perish, God stirred up (2 Chron. 36. 22) the holy spirit of a young lad. *He was twelve years old, according to Syr. W₂.*

am clear from the blood of this woman.

47 Then all the people turned them toward him, and said, What mean these words that thou hast spoken?

48 [23] So he standing in the midst of them said, Are ye [33] such fools [33], ye sons of Israel, that without examination or [34] knowledge of the truth ye have condemned a daughter of Israel?

49 Return again to the place of judgment: for they have borne false witness against her.

50 [12] Wherefore all the people turned again in haste, and the elders said unto him, Come, sit down among us, and shew it us, seeing God hath given thee the [35] honour of an elder.

51 Then said Daniel unto them, Put these two aside one far from another, and I will examine them.

52 So when they were put asunder one from another, he called one of them, and said unto him, O thou that art waxen old in [36] wickedness, now thy sins which thou hast committed aforetime are come *to light:*

53 For thou hast pronounced false judgment, and hast condemned the innocent, and hast let [36] the guilty go free; albeit the Lord saith, [b] The innocent and righteous shalt thou not slay.

54 Now then, if thou hast seen her, tell me, Under what tree sawest thou them companying together? Who answered, Under a β [37] † mastick tree.

55 And Daniel said, [38] Very well; thou hast [38] lied against thine own head; for [39] even now the angel of God hath received the sentence of God to cut thee in two [39].

56 [12] So he put him aside, and commanded to bring the other, and said unto him, O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thine heart.

57 [40] Thus have ye dealt with the daughters of Israel, and they for fear companied [40] with you: but [41] the daughter of Juda would not abide your wickedness.

58 Now therefore tell me, Under what tree didst thou take them companying together? Who answered, Under an β [42] || holm tree.

59 Then said Daniel unto him, [38] Well; thou hast [38] also lied against thine own head: for the angel of God [43] waiteth with the sword to cut thee in two [43], that he may destroy you.

60 With that all the assembly cried out with a loud voice, and praised God, who saveth them that trust in him.

61 And they arose against the two elders, for Daniel had convicted them of false witness by their own mouth:

62 And according to the law of Moses [c] they did unto them in such sort as they maliciously intended to do to their neighbour: and they put them to death. [12] Thus [30] the [30] innocent blood was saved the same day.

63 [23] Therefore Chelcias and his wife praised God for their daughter Susanna, with Joacim her husband, and all the kindred, because there was no [44] dishonesty found in her.

64 From that day forth was Daniel had in great reputation in the sight of the people.

[b] Ex. 23. 7.

† Gr. *lentisk tree.*

|| Or. *kind of oak.*

[c] Deut. 19. 19. Prov. 19. 5.

VAR. REND.—[33] *V.* 48. *Lit.* so foolish.——[34] ascertainment.——[35] *V.* 50. *Or*, prerogative.——[36] *Vs.* 52, 53. *Lit.* evil days! now thy sins are come (home to thee; *as A.V. Schleusner*), which thou usedst to commit aforetime, in judging unrighteous judgments, and condemning the innocent, but letting.——[37] *V.* 54. *Greek* schinos. *The Pistacia lentiscus of Linnæus. 'Mastick' or mastich is an odoriferous gum produced by this tree.*——[38] *Vs.* 55, 59. Well hast thou. *Said in irony.*——[39] *V.* 55. presently will an angel, having received God's bidding from God, cleave thee in sunder (*Greek* schisei: Matt. 24, 51). *There is a play on the term* schinos, *as if it meant cleaving-tree* ('*Under a clove-tree*').

VAR. READ.—*V.* 54. β terebinth, *Syr.* $W_1$.

VAR. REND.—[40] *V.* 57. So used ye to do to . . . would company. *Cp.* [9] *v.* 5.; Hos. 4. 14, 15.——[41] a.——[42] *V.* 58. *Greek* prinos; *the ilex or evergreen oak.*——[43] *V.* 59. is waiting, sword in hand, to saw thee asunder. '*To saw*' *is* prisai; *a play on* prinos, *as if it meant saw-tree.* (*We might imitate with:* '*Under a yew*' '*to* hew *thee asunder.*') *See* Mic. 1. 10–15 *for a number of similar punning references.*——[44] *V.* 63. *See* Deut. 24. 1, *Sept.*

VAR. READ.—*V.* 58. β pomegranate, *Syr.* $W_2$. (*for the sake of imitating the play on words*).

THE HISTORY OF THE DESTRUCTION

OF

# †BEL AND THE DRAGON,

Cut off from the end of *DANIEL*.

† Gr. *Bel's dragon.*

19 *The fraud of Bel's priests is discovered by Daniel,* 27 *and the dragon slain, which was worshipped.* 33 *Daniel is preserved in the lions' den.* 42 *The king doth acknowledge the God of Daniel, and casteth his enemies into the same den.*

β AND king [1] Astyages was [2] gathered to his fathers [2], and Cyrus [3] of Persia [3] received his kingdom.

|| Or, *lived with the king.*

2 And Daniel [4] || conversed with [4] the king, and was honoured above all his friends.

3 Now the Babylonians had an idol, called [5] Bel, and there were spent upon him every day twelve [6] great measures [6] of fine flour, and β forty sheep, and six [7] vessels of wine.

4 And the king worshipped [8] it, and went daily to adore [8] it: but Daniel [9] worshipped his own God. And the king said unto him, Why dost not thou worship [9] Bel?

5 [10] Who answered and said, Because I may not worship [10] idols made with hands, but the living God, who [11] hath [11] created the heaven and the earth, and hath sovereignty over all flesh.

6 Then said the king unto him, Thinkest thou not that Bel is a living God? seest thou not how much he eateth and drinketh every day?

7 Then Daniel [12] smiled, and said, O king, be not deceived: for this is but clay within, and brass without, and did never [a] eat or drink any thing.

a Ecclus. 30. 19.

8 [13] So the king was wroth, and called [11] for [11] [14] his priests, and said unto them, If ye tell me not who this is that devoureth these expences, ye shall die.

9 But if ye can certify me that Bel devoureth them, then Daniel shall die: [15] for he hath spoken blasphemy [15] against Bel. And Daniel said unto the king, Let it be according to thy word.

10 Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the [16] temple of Bel.

11 So Bel's priests said, Lo, we [17] go out: but thou, O king, set on the [18] meat, and make ready the wine [18], and shut the door fast, and seal it with thine own signet;

12 And [19] to morrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death: or else Daniel, that speaketh falsely against us.

13 [20] And they little regarded it: for under the table they had made a privy entrance, whereby they [21] entered in continually, and consumed those things [21].

14 [22] So when they were gone forth, the king set [23] meats before Bel. Now Daniel had commanded his [24] servants to bring ashes, and [25] those they β strewed throughout [25] all the temple in the presence of the king alone: then went they out, and shut the door, and sealed it with the king's signet, and so departed.

15 Now in the night came the priests

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VAR. REND.—BEL AND THE DRAGON. [1] *V.* 1. *The Istuvegu of Nabonidus.*——[2] Judg. 2. 10, *Sept.*——[3] the Persian.——[4] *V.* 2. was an intimate of. *Cp.* Wisd. 8. 3, 9, 16.——[5] *V.* 3. *Bel Merodach, their tutelar god. We have Nebuchadnezzar's own account of his daily allowance* (1 R 65. 1. 13 *sqq.*). *Cp.* Isa. 46. 1.——[6] *Heb.* homers (Isa. 5. 10, *Sept.*).——[7] firkins (John 2. 6). *Heb.* bath (2 Chron. 4. 5, *Sept.*; Isa. 5. 10).——[8] *V.* 4. him. *In a recently discovered cuneiform text Cyrus mentions his worship of Bel.*——[9] adored . . . adore (*v.* 25).——[10] *V.* 5. But he said: I worship not.——[11] *Vs.* 5 (Gen. 14. 19, *Sept.*), 8, 23, 38. *Omit.*——[12] *V.* 7. laughed.——[13] *V.* 8. But.

VAR. READ.—BEL AND THE DRAGON. *V.* 1. β *The Sept. or original version of this piece has the prefatory note:* From the prophecy of Ambakoum (Habakkuk) son of Jesus (Jeshua), of the tribe of Levi. *Instead of vs.* 1, 2, *Sept. and Syr. Hex. begin thus:* A man there was, a priest, whose name was Daniel, son of Abal, an intimate of the king of Babylon.——*V.* 3. β four, *Sept. Syr. Hex.*

VAR. REND.—[14] *V.* 8. *Bel's. So Syr. W.*——[15] *V.* 9. because he blasphemed.——[16] *V.* 10. house (1 Kings 6. 1; 2 Kings 19. 37).——[17] *V.* 11. *Lit.* are running off (Gen. 12. 19, *Sept.*).——[18] food (Gen. 41. 35, 36, *Sept.*), and mingle the wine (*with water probably:* Prov. 9. 2, 5; Cant. 7. 2) and place it.——[19] *V.* 12. in the morning (Gen. 24. 54, *Sept.*); *v.* 16.——[20] *V.* 13. But, for their part.——[21] used to enter . . . consume (*v.* 21) the things. *Aristophanes charges the priests of Æsculapius with the same deceit* (*Plutus*, 3. 2).——[22] *Vs.* 14, 18, 28. And it came to pass.——[23] *V.* 14. the food (*v.* 11).——[24] *Heb.* young men (Ruth 2. 9, *Sept.*).——[25] they besifted. *See Var. Read.*

VAR. READ.—*V.* 14. β *So some cursives;* sprinkled, *cod.* 148.; sifted, *best MSS. Syr. W. Vulg.* (*The simple verb is used, by medical writers, of passing drugs through a sieve.*)

with their wives and children, as they were wont to do, and did eat and drink up all.

16 In the morning betime the king arose, and Daniel with him.

17 And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole.

18 [22] And as soon as he had opened the door, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all.

19 Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these.

20 And the king said, I see the footsteps of men, women, and children. β And then the king was angry,

21 And [26] took the priests with their wives and children, who shewed β him the privy doors, [27] where they [21] came in, and consumed [21] such things as were upon the table.

22 Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

‖ Some add this title, *Of the dragon.*

23 ‖ And [11] in that same place [11] there was a great [28] dragon, which they of Babylon worshipped.

24 And the king said unto Daniel, Wilt thou [29] also say that this [29] is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him.

25 Then said Daniel unto the king, I will [9] worship the Lord my God: for he is the living God.

26 But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave.

27 Then Daniel took pitch, and fat, and hair, and did seethe them together, and made [30] lumps thereof: this he put in [30] the dragon's mouth, and β so the dragon β burst in sunder: and Daniel said, [31] ‖ Lo, these are the gods ye worship [31].

‖ Or, *Behold what ye worship.*

28 [22] When they of Babylon heard that, they took great indignation, and conspired against the king, saying, The king is become a Jew, and he hath [32] destroyed Bel, he hath slain the dragon, and [33] put the priests to death.

29 So they came to the king, and said, Deliver us Daniel, or else we will destroy thee and thine house.

30 Now when the king saw that they pressed him sore, being constrained, he [b] delivered Daniel unto them:

[b] Dan. 6. 16.

31 Who cast him into the lions' [34] den: where he was six days.

32 And in the [34] den there were seven lions, and [35] they had [35] given them every day ‖ two [36] carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel.

‖ Or, *two slaves.*

33 β [37] Now there was in Jewry a prophet, called Habbacuc, who had ‖ made pottage [37], and had broken bread in a bowl β, and was going into the field, for to bring it to the reapers.

‖ Or, *sod.*

34 But the angel of the Lord said unto Habbacuc, Go, carry the [38] dinner that thou hast into Babylon unto Daniel, who is in the lions' [34] den.

35 And Habbacuc said, Lord, I never saw Babylon; neither do I know where the [34] den is.

36 Then the angel of the Lord took him by the crown, and [c] bare him by the hair of his head, and through the [39] vehemency of his spirit [39] set him in Babylon over the [34] den.

[c] Ezek. 8. 3.

37 And Habbacuc cried, saying, O Daniel, Daniel, [d] take the dinner which God hath sent thee.

[d] 1 Kings 17. 4.

38 And Daniel said, [40] Thou hast remembered me, O God: neither hast thou forsaken them that [11] seek thee and [11] love thee.

39 So Daniel arose, and did eat:

VAR. REND.—[26] *V.* 21. *i.e. arrested.*——[27] whereby. ——[28] *V.* 23. *i.e. serpent* (Ex. 7. 9, 10, 12, *Sept.*; Isa. 27. 1; Jer. 51. 34; Ps. 91. 13). *The Babylonians had a deity called simply The Serpent God* (1 R 70. 1. 13, 21); *and serpents of stone and bronze were set up before their temples and palaces* (E. I. H. 6. 5, *etc.*).——[29] *V.* 24. say that this too.——[30] *V.* 27. *lit.* cakes, and put them into.——[31] Behold ye the things ye worship! (Wisd. 15. 17.)

VAR. READ.—*Vs.* 20, 21. β And he (*the king*) came unto the house wherein the priests were abiding, and found the meats of Bel and the wine; and Daniel shewed, *Sept. Syr. Hex.*——*V.* 27. β the dragon ate them and, *best Greek MSS. Fri.*

VAR. REND.—[32] *V.* 28. dragged down (*from his pedestal:* 2 Kings 10. 27, *Sept.*).——[33] slaughtered *or* massacred. ——[34] *Vs.* 31, 32, 34, 35, 36, 40, 42. *Lit.* pit (*so* Dan. 6. 7, *Sept.*). *A place like a bear-pit, such as may be seen at Berne.* ——[35] *V.* 32. *Lit.* there used to be. ——[36] *Or,* persons (Gen. 36. 6, *Sept.*): *condemned criminals, according to the Sept. form of the story. The term is also used of slaves:* Tobit 10. 10. ——[37] *V.* 33. *Lit.* And Habakkuk the prophet was in Judæa; and he had seethed a seething (*v.* 27; Gen. 25. 29; 2 Kings 4. 38, *Sept.*).——[38] *V.* 34. *Heb.* bread (1 Kings 4. 22, *Sept.*).——[39] *V.* 36. *Or,* rushing (Wisd. 5. 11) of his wind (Ps. 104. 4).——[40] *V.* 38. Yea, for thou.

VAR. READ.—*V.* 33. β And it came to pass on the sixth day that Habakkuk had loaves crumbled in a bowl, in a seething, and a jar of wine mingled, *Sept. Syr. Hex.*

and the angel of the Lord set Habbacuc in his own place again immediately.

40 [41] Upon the seventh day the king went [41] to bewail Daniel: and when he came to the [34] den, he looked in, and, behold, Daniel was sitting.

41 Then cried the king with a loud voice, saying, Great art thou, O Lord God of Daniel, and there is none other beside thee.

42 [e] And he drew him [42] out, [f] and cast those that were the cause of his destruction into the [34] den: and they were devoured in a moment before [43] his face.

[e] Jer. 37. 17.
[f] Dan. 6. 24.

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THE

# PRAYER OF MANASSES

## *KING OF JUDAH*,

*When he was holden captive in Babylon.*

Before CHRIST cir. 676.

O LORD,[1] Almighty God of our fathers,
[2] Abraham, Isaac, and Jacob, and of their righteous seed;
Who hast made heaven and earth, with all the [3] ornament thereof;
Who hast bound the sea by the word of thy commandment;
Who hast shut up the deep, and sealed it by thy terrible and glorious name;
Whom all [4] men fear, and tremble before thy power;
[5] For the majesty of thy glory [β] cannot be borne [β],
And thine angry threatening toward sinners is [6] importable:
But thy merciful promise is unmeasurable and unsearchable;
For thou art the [γ] most high [γ] Lord,
[a] Of great compassion, longsuffering, very merciful,
And [7] repentest of the evils [7] of men.
[δ] Thou, O Lord, according to thy great goodness hast promised [8] repentance and forgiveness to them that have sinned against thee:
And [9] of thine infinite mercies [9] hast appointed repentance unto sinners, [10] that they may be saved [10 δ].
Thou therefore, O Lord, [11] that art [11] the God of the [12] just, hast not appointed repentance to the [12] just,
As to Abraham, and Isaac, and Jacob, which have not sinned against thee;
But thou hast appointed repentance [13] unto me that am a sinner [13]:
For I have sinned above the number of the sands of the sea.
My transgressions, O Lord, are multiplied: [14]
[ζ] My transgressions are multiplied [ζ],
And I am not worthy to [15] behold and see the height of heaven
For the multitude of mine [16] iniquities.
I am bowed down with many iron bands,
That [16] I cannot lift up mine [17] head,
|| Neither have any release:
For I have provoked thy wrath,
And done evil before thee:
[ββ] I did not thy will, neither kept I thy commandments [ββ]:

Before CHRIST cir. 676.

[a] Ps. 86. 15. Joel 2. 13.

|| Or, *neither take my breath.*

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VAR. REND.—[41] *V.* 40. But the king came on the seventh day.——[42] *V.* 42. up.——[43] *Daniel's: so Sept.*——PRAYER OF MANASSES. [1] *The comma should follow the next word.* 'Lord Almighty' *is a Sept. rendering of Heb.* Jahvah Sabaoth, 'Lord of Hosts,' *A.V.* (Hab. 2. 13).——[2] Of Abraham.——[3] *Heb.* host (Deut. 4. 19; Isa. 24. 21: *cp.* Gen. 2. 1).——[4] things.——[5] Because.——[6] insupportable (2 Macc. 1. 13).——[7] relentest at the ills. *Cp.* Joel 2. 13; Jonah 4. 2; Amos 7. 3, 6. *The opening invocation ends here.*——[8] *Or*, relenting.——[9] *Lit.* in the multitude of thy tender mercies (Ps. 51. 1, *Sept.*).

VAR. READ.—PRAYER OF MANASSES. **Title.* Son of Ezekias, *Greek.*——β is endless, *Eth.*——γ *Omit*, *Constit. Apost.*——δ *Omit*, A T, *Eth.*

VAR. REND.—[10] *Lit.* for salvation (Ex. 15. 2, *Sept.*; Rom. 10. 1).——[11] *Omit.*——[12] righteous.——[13] for me (*see* Job 28. 3; 2 Sam. 7. 10, *Sept. for the construction*) the sinner (Luke 18. 13).——[14] *Comma only.*——[15] gaze upon. *Cp.* Isa. 38. 14, *Sept.*——[16] unrighteousnesses; Being bowed down with many an iron bond (*cp.* Ps. 107. 10, 14; Lam. 1. 14), So that. *With the next words cp.* Ps. 40. 12.——[17] head; And I have no respite (*or*, rest, *as* 2 Cor. 7. 5), Because I provoked . . . And did that which was evil before thee (2 Chron. 33. 2; Ps. 51. 4), By not doing thy will and not keeping thy commandments; By setting up . . . by multiplying objects of offence (*i.e. idols*, 2 Kings 23. 13, *Sept.*). And now (Dan. 9. 15, 17).

VAR. READ.—ζ *Omit*, A, *Constit. Apost. Eth.* (and many are my sins=*whole clause, Eth.*).——ββ *Omit*, A, *Constit. Apost. Lat. MSS. Fri.*

I have set up abominations, and
have multiplied offences.
Now therefore [17] I bow the knee
of mine heart, [18] beseeching thee
of grace [18].
I have sinned, O Lord, I have
sinned,
And I acknowledge mine iniqui-
ties:
[19] Wherefore, I humbly beseech
thee, forgive me, O Lord, for-
give me,
And destroy me not with mine
iniquities. [14]
[20] Be not angry with me for ever,
by reserving evil [20] for me;
Neither condemn me [21] into the
lower [21] parts of the earth.
[5] For thou art [11] the [11] God, *even*
the God of them that repent;
And in me thou wilt shew all thy
goodness:
For thou wilt save me, [22] that
am [22] unworthy, according to
thy great mercy.
[23] Therefore I will praise thee for
ever all the days of my life:
For all the [24] powers of the hea-
vens do praise thee,
And thine is the glory for ever
and ever.
Amen.

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THE FIRST BOOK

OF THE

# MACCABEES.

## CHAPTER 1.

14 *Antiochus gave leave to set up the fashions of the Gentiles in Jerusalem,* 22 *and spoiled it, and the temple in it,* 57 *and set up therein the abomination of desolation,* 63 *and slew those that did circumcise their children.*

Before CHRIST cir. 323.

AND it happened, after that Alexander *son* of Philip, the Macedonian, who came out of the land of
‖ Or. *Chethiim.* [1] ‖ Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, β the first over Greece,

2 And made many wars, and won many strong holds, and slew the kings of the earth,

3 And went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon
‖ Or, *his heart was exalted and lifted up.* [2] ‖ he was exalted, and his heart was lifted up.

4 And he gathered a mighty strong host, and ruled over β countries, and nations, and
‖ Or, *kingdoms which became, &c.* [3] ‖ kings, who became tributaries unto him.

5 [4] And after these things he fell sick, and perceived † that he should die.

Before CHRIST cir. 323.

† Gr. *that he dieth.*

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

7 So Alexander reigned twelve years, and *then* died.

8 And his servants bare rule every one [5] in his place.

9 And after his death they all put crowns *upon themselves;* so did their sons after them many years: and evils were multiplied in the earth.

10 And there came out of them a wicked root, Antiochus *surnamed* Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks. cir. 176. cir. 175.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the [6] heathen that are round about us: for since we [7] de- 174.

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VAR. REND.—[18] craving the goodness that cometh from thee.——[19] But. ——[20] Neither, cherishing wrath for ever (Jer. 3. 12, *Sept.*), reserve the evils.——[21] to (*lit.* in=with) the lowest. *He means Sheol, or the world of Death.*——[22] although.——[23] And. *Cp.* Isa. 38. 20.——[24] *Heb.* host (2 Chron. 18. 18; Isa. 34. 4). *So Eth.*——CHAP. I. [1] *V.* 1. *i.e. Chittim* (Num. 24. 24).——[2] *V.* 3. *As marg.* (*so Vulg. Syr.*).——[3] *V.* 4. monarchs *or* despots.

VAR. READ.—CHAP. I. *V.* 1. β but before he reigned in Greece, *Syr. The Greek of this opening verse is ungrammatical, and probably corrupt.*—— *V.* 4. β the countries of the nations, ℵ, *some cursives, Vulg.*

VAR. REND.—[4] *V.* 5. *The apodosis begins here, as the Greek text stands:* And it came to pass after Alexander Philip's son the Macedonian had smitten (who came forth . . . and smote Darius . . . and reigned . . . and organized many wars . . . and took the spoils of a multitude of nations, and the earth was quiet before him, and his heart was lifted up and elated, and he gathered a very strong force, and ruled . . . and they became tributary unto him:) after these events, *I say,* he fell upon his bed (Judith 8. 3), and knew that he was dying (*vs.* 1–5).——[5] *V.* 8. *i.e. in his own province.* —— [6] *V.* 11. nations (*so throughout*).——[7] separated from them, *etc., as marg.*

parted from them †we have had much sorrow.

12 [8]So this device pleased them well[8].

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon [a]they ||built a [9]place of exercise [9] at Jerusalem according to the customs of the heathen:

15 And [b]made themselves [10]uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and [c]were sold to do [11]mischief.

170. 16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of [12]two realms.

17 Wherefore he entered into Egypt [d]with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee [13]was afraid of him, and fled; and many were wounded to death [13].

19 Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

20 And [14]after that Antiochus had smitten Egypt, he returned again [14] in the hundred forty and third year, and [e]went up against Israel and [15]Jerusalem with a great multitude,

21 And [f]entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the [16]pouring vessels, and the vials [16], and the censers of gold, and the veil, and the crowns, and the golden [17]ornaments that were before the temple, ||all which he pulled off [17].

23 He took also the silver and the gold, and the †precious vessels: also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

25 Therefore there was great mourning in Israel,
In every place where they were;

26 [18]So that the princes and elders mourned [18],
The virgins and young men were made feeble,
And the beauty of women was changed.

27 Every bridegroom took up lamentation,
And she that sat in the marriage chamber was in heaviness.

28 [19]The land also was moved for the inhabitants thereof,
And all the house of Jacob was covered with confusion [19].

29 And after two years [20]fully expired [20] [g]the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude, 168.

30 And spake peaceable words unto them, [21]but *all was* deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore [21], and destroyed much people of Israel.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

33 Then builded they the city of David with a great and strong wall, *and* with mighty towers, and [22]made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified *themselves* therein.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so [β]they became a sore snare:

36 [23]For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel [23].

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon *the city* was made an habitation of strangers, and became

Before CHRIST 174.

†Gr. *many evils have found us.*

[a] 2 Mac. 4. 12.

||Or, *set up an open school at Jerusalem.*

[b] 1 Cor. 7. 18.

[c] 1 Kings 21. 25.

[d] Dan. 11. 25.

[e] Dan. 8. 12.

[f] Dan. 11. 31.

||Or, *he pilled all things.*

†Gr. *desirable.*

Before CHRIST 170.

[g] 2 Mac. 5. 24.

VAR. REND.—[8] *V.* 12. *Lit.* And the word was pleasing in their eyes (Neh. 2. 5).——[9] *V.* 14. *Greek* gymnasium. *So Vulg. The Syr. renders it* stadion (*a race-course*).——[10] *V.* 15. foreskins (*cp.* 1 Cor. 7. 18). *So Vulg.* ——[11] *Lit.* the evil thing. ——[12] *V.* 16. the two.——[13] *V.* 18. *Rather*, turned about and fled; and many fell down wounded.——[14] *V.* 20. Antiochus returned (*i.e. from Egypt*) after smiting Egypt.——[15] went up to Jerusalem. ——[16] *V.* 22. flagons and chalices, *Rn.* ——[17] adornment on the face (=front, *or* surface) of the temple; and he peeled (Gen. 30. 37; Tobit 3. 17) everything (the golden figuring on the walls of the temple, *Syr.*).

VAR. REND.—[18] *V.* 26. And . . . did sigh. ——[19] *V.* 28. And the earth did quake . . . clothed with shame (Ps. 35. 26).——[20] *V.* 29. *Lit.* of days (Gen. 41. 1).——[21] *V.* 30. *Lit.* in craftiness; and they put faith in him. And he fell, *etc.*, and smote it a great blow.——[22] *V.* 33. it became a stronghold (*or* castle, *Greek* Acra, *its name in Josephus*).——[23] *V.* 36. And it became an ambush . . . Israel continually.

VAR. READ.—*V.* 35. β it, ℵ A, 19. 64. *Syr.*

strange to those that were born in her; and her own children left her.

39 Her sanctuary was laid waste like a wilderness, [h] her feasts were turned into mourning, her sabbaths into reproach, her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

41 Moreover king Antiochus wrote to his whole kingdom, that all should [24] be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king [24].

43 Yea, many also of the Israelites [25] consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 [26] For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow || the strange laws of the land [26],

45 And [27] forbid burnt offerings, and sacrifice, and drink offerings, in [27] the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and [28] holy people:

47 β [29] Set up altars, and groves, and γ chapels of idols β, and sacrifice swine's flesh, and [30] unclean beasts:

48 That they should also leave their [31] children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

50 And [i] whosoever would not do according to the commandment of the king, *he said*, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and [k] appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

52 Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land;

53 [32] || And [l] drove the Israelites into secret places, even wheresoever they could flee for succour [32].

54 Now the β fifteenth day of *the month* Casleu, in the hundred forty and fifth year, they set up [33] [m] the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And wheresoever was found with any [34] the β book of the testament [34], or if any consented to the law, † the king's [35] commandment was, that they should [35] put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

59 [36] Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment [n] they put to death [37] certain women, † that had caused their children to be circumcised [37].

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any [30] unclean thing.

63 Wherefore they [o] chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

## CHAPTER 2.

*6 Mattathias lamenteth the case of Jerusalem. 24 He slayeth a Jew that did sacrifice to idols in his presence, and the king's messenger also. 34 He and his are assailed upon the sabbath, and make no resistance. 50 He dieth, and instructeth his sons; 66 and maketh their brother Judas Maccabeus general.*

IN those days || arose Mattathias *the son* of John, *the son* of Simeon, a priest of the sons of [a] Joarib, from Jerusalem, and dwelt in β Modin.

Before CHRIST 168.

h Tobit 2. 6. 2 Mac. 6. 6.

|| Or, *the laws and rites of the strangers of the land.*

i 2 Mac. 6. 9.

k 2 Mac. 5. 22.

l 2 Mac. 6. 11. Heb. 11. 38. See ch. 2. 31, 36, 41.

m Dan. 11. 31.

+ Gr. *the king's commandment put him to death.*

cir. 168.

n 2 Mac. 6. 10.

+ Gr. *that had circumcised their children.*

cir. 167.

o 2 Mac. 6. 19 & 7. 1, &c.

168.

|| Or, *Mattathias the son of John, &c. arose from Jerusalem, or, out of Jerusalem.*

a 1 Chr. 24. 7.

VAR. REND.—[24] *Vs.* 41, 42. become one people, and that every one should forsake his own customs (*v.* 14); and all the nations received it according to the king's word. —— [25] *V.* 43. were well pleased with (Matt. 3. 17).——[26] *V.* 44. And the king sent . . . the customs of the aliens of the land (*so Vulg.*, the laws of the nations of the land). —— [27] *V.* 45. withhold . . . from (Ps. 119. 101).——[28] *V.* 46. the saints.—— [29] *V.* 47. Build altars and precincts, *Rn.* (=temples, Hos. 8. 14. *So Vulg. here*). —— [30] *Vs.* 47, 62. *Lit.* common (Mark 7. 2; Acts 10. 14).——[31] *V.* 48. sons.

VAR. READ.—*V.* 47. β Build altars, and a house of idols, and to set up idols, *Syr.* (*conflate reading*). ——γ idols, A, 56. 64. *It. Vulg.*

VAR. REND.—[32] *V.* 53. *Lit.* And put Israel in hiding-places in every refuge (Num. 35. 6) of them. *Cp.* Judg. 6. 2; 1 Sam. 13. 6.——[33] *V.* 54. an (=an idol altar, *v.* 59).——[34] *V.* 57. the Book of the Covenant (2 Kings 23. 2).——[35] decree did.——[36] *V.* 59. And upon.——[37] *V.* 60. the women, *etc.*, *as marg.*

VAR. READ.—*V.* 54. β five and twentieth (*ch.* 4. 52, 54; 2 Macc. 10. 5; *Jos. Ant.* 12. 7, 6), *Fri.*—— *V.* 57. β Book of the Law, *Syr.*; Books of the Testament of the Lord, *Vulg.*——CHAP. 2. *V.* 1. β *Or*, Modeïn (Mur'im, *Syr.*).

Before CHRIST cir. 168.

2 And he had five sons, Joannan, || called β || Caddis:
3 Simon, called β Thassi:
4 Judas, who was called Maccabeus:
5 Eleazar, called β || Avaran: and Jonathan, whose surname was γ Apphus.
6 And when he saw the blasphemies that were committed in Juda and Jerusalem,
7 He said, Woe is me! wherefore was I born to see [1]this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?
8 Her temple β [2]is become as a man without glory β.
9 [b] Her glorious vessels [3]are carried away into captivity, her infants [3]are slain in the streets, her young men with the sword of the enemy.
10 What nation hath not had a part in *her* kingdom, and gotten of her spoils?
11 All her ornaments [3]are taken away; [4]of a free woman she [2]is become a bondslave.
12 And, behold, our || sanctuary, even our beauty and our glory, [5]is laid waste, and the Gentiles have profaned it[5].
13 To what end therefore shall we live any longer?
14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.
15 [6]In the mean while the king's officers, such as compelled the people to revolt, came [6]into the city Modin, to make them sacrifice β.
16 And when many of Israel came unto them, Mattathias also and his sons came together.
17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:
18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as [7]remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many [8]rewards.
19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and [9]give consent to [9] his commandments:
20 [c] Yet will I and my sons and my brethren walk in the covenant of our fathers.
21 [10]God forbid that we should [10] forsake the law and the ordinances.
22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.
23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.
24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, [11]neither could he forbear to shew his anger β according to judgment [11]: wherefore he ran, and slew him upon the altar.
25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.
26 Thus dealt he zealously for the law of God, like as [d] Phinees did unto Zambri the son of Salom.
27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous [12]of the law, and maintaineth the covenant, let him follow me.
28 So he and his sons fled into the mountains, and left all that ever they had in the city.
29 Then many that sought after justice and judgment went down into the wilderness, to † dwell there:
30 Both they, and their children, and their wives, and their cattle; because [13]† afflictions increased sore upon them.

Before CHRIST cir. 168.

|| Or, *who was called: and so afterward in the rest.*
|| *Gaddis.*
|| Or, *Avaron*, or, *Abaron*: See ch. 6. 43.
[b] ch. 1. 23, 24.
|| Or, *holy thing.*
[c] Josh. 24. 15.
[d] Num. 25. 7, 8.
† Gr. *sit*, or, *abide.*
† Gr. *evils were multiplied upon them.*

VAR. REND.—CHAP. 2. [1] *V.* 7. the wreck *or* ruin (*lit.* breaking: Jer. 6. 14).——[2] *Vs.* 8, 11. became. *Text of v.* 8 *probably corrupt. See Var. Read.*——[3] *Vs.* 9, 11. were.——[4] *V.* 11. instead of.——[5] *V.* 12. was . . . nations profaned it.——[6] *V.* 15. *Rather*, And they from the king, who were enforcing the apostasy, came.

VAR. READ.—*V.* 2. β Gaddis, A, 23. 44. *etc. Vulg.*; Gaddi, ℵ, 19. 64. *Syr.* (Num. 13. 11).——*V.* 3. β Tharsi *or* Tarsi, *Syr.*—— *V.* 5. β Abaron, *Vulg.*; Hauron (Chavrān), *Syr.*——γ Happus (Chappūs), *Syr.*——*V.* 8. β *So Vulg.*; was (once, 19. 64. *Syr.*) as an honourable man, ℵ A, 55. 64. *etc. Syr.*; became as Ichabod, *Heb.* (1 Sam. 4. 21).——*V.* 15. β *Add* and burn incense and depart from the law of God, *Vulg.*

VAR. REND.—[7] *V.* 18. *Or*, were left in.——[8] *Or*, parting gifts (1 Kings 9. 16).——[9] *V.* 19. *See* 2 Chron. 29. 11 (=*Heb.* choose).——[10] *V.* 21. *Or*, Be it far from us to . . . *See* 2 Sam. 23. 17; Matt. 16. 22.——[11] *V.* 24. and he gave vent unto wrath, according to the statute (Ex. 22. 20). *So Vulg.*, according to the judgment of the Law.——[12] *V.* 27. for.——[13] *V.* 30. *As marg.*

VAR. READ.—*V.* 24. β like a judge, *Syr.*

Before CHRIST cir. 168.

31 Now when it was told the king's [14] servants, and [e] the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into [f] the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

33 And they said unto them β[15] Let that which ye have done hitherto suffice; [15] come forth, and do according to the commandment of the king, and ye shall live.

34 But they said, We will not come forth, neither will we do [g] the king's commandment, to profane the sabbath day.

35 So then they gave ‖ them the battle with all speed.

36 Howbeit they answered them not, neither [16] cast they a stone at them, nor stopped [16] the places where they lay hid;

37 But said, Let us die all in our † innocency: heaven and earth shall testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they [17] slew them [17], with their wives and children, and their cattle, to the number of a thousand † people.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.

40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

41 [18] At that time therefore they decreed, saying, Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, [h] as our brethren [19] that were murdered in the secret places [19].

42 [20] Then came there unto him a company of β Assideans, who were mighty men of Israel, even all such as were voluntarily devoted unto the law [20].

43 Also all they that fled [21] for persecution joined themselves unto them, and were a stay unto them.

44 [22] So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour [22].

45 Then Mattathias and his friends went round about, and pulled down the altars:

46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised [23] ‖ valiantly.

47 They pursued also after the [24] proud men, and the work prospered in their hand.

48 So they recovered the law out of the hand of the Gentiles, and out of the hand of [25] kings, neither † suffered they the sinner to triumph [25].

49 Now when the time drew near that Mattathias should die, he said unto his sons, Now hath pride and rebuke gotten strength, and [26] the time of destruction, and β the wrath of indignation β[26]:

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

51 Call to remembrance what acts our fathers did in their † time; so shall ye receive great honour and an everlasting name.

52 [i] Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?

53 [k] Joseph in the time of his distress kept the commandment, and was made lord of Egypt.

54 [l] Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.

55 [27] [m] Jesus for fulfilling the word was made a judge in Israel.

56 [n] Caleb for bearing witness before the congregation received the heritage of the land.

57 [o] David [28] for being merciful possessed the throne of an everlasting kingdom.

58 [p] Elias for being zealous and fer-

Before CHRIST cir. 168.

‖ Or, *by force.*

† Gr. *gave they the horn to the sinner.*

cir. 166.

† Gr. *generations.*

*i* Gen. 22. 9, 10. Rom. 4. 3. Jam. 2. 21, 22, 23.

*k* Gen. 41. 40.

*l* Num. 25. 13. Ecclus. 45. 23, 24.

*m* Josh. 1. 2.

*n* Num. 14. 6, 7, 24. Josh. 14. 9, 13.

*o* 2 Sam. 2. 4. & 7. 16.

*p* 2 Kings 2. 11.

*e* ch. 1. 33, 34.

*f* ch. 1. 53.

*g* ch. 1. 45.

‖ Or, *the Jews.*

† Gr. *simplicity.*

† Gr. *souls of men.*

*h* ver. 38.

VAR. READ.—[14] *V.* 31. men.——[15] *V.* 33. *Lit.* Hitherto enough! (*so Syr.*).——[16] *V.* 36. shook (*in menace*) . . . nor barricaded.——[17] *V.* 38. died; *i.e. were killed.*——[18] *V.* 41. And they resolved on that day.——[19] died in the hidingplaces.——[20] *V.* 42. *Lit.* Then were gathered unto them a gathering of Asideans (*Heb. Chasidim*, or 'The Godly,' Ps. 149. 1, 5, 9), strong in might, out of Israel, every one that volunteered (Judg. 5. 1) for the Law.

VAR. READ.—*V.* 33. β Even now come forth, *etc.*, ℵ A, *many cursives;* Resist ye even now still? *Vulg.* ——*V.* 42. β So A, *many cursives, Compl. Ald. Vulg. The common reading is* Jews (Israelites, *Syr.*).

VAR. READ.—[21] *V.* 43. *Lit.* from the evils.——[22] *V.* 44. And they organised an host, and . . . fled to the nations to be saved.——[23] *V.* 46. *As marg.*——[24] *V.* 47. Sons of Pride (=the Syro-Grecians).——[25] *V.* 48. the kings; and gave not a horn to the sinner (*cp.* 1 Kings 22. 11; Ps. 18. 2).——[26] *V.* 49. a time of overthrow, and fierce anger (Jer. 4. 26; Lam. 1. 12).——[27] *V.* 55. *i.e.* Joshua.——[28] *V.* 57. through his goodness (*Heb. chesed*) obtained the throne of the kingdom for ever and ever.

VAR. READ.—*V.* 49. of fierce anger, *Syr.* (*and probably Heb.*).

vent for the law was taken up into heaven.

59 [q] Ananias, Azarias, and Misael, by believing were saved out of the flame.

60 [r] Daniel for his [29] innocency was delivered from the mouth of lions.

61 And thus consider ye [30] throughout all ages, that none that put their trust in him shall be overcome [30].

62 Fear not then the words of a sinful man: for his glory shall [31] be dung and worms.

63 To day he shall be lifted up, and to morrow he shall not be found, because he is [s] returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant, and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

65 And, behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.

66 As for Judas Maccabeus, he hath been mighty [32] and strong, even from his youth up: let him be your captain, and ‖ fight the battle of the people.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.

68 Recompense fully the heathen, and take heed to the commandments of the law.

69 So he blessed them, and was gathered to his fathers.

166. 70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

Before CHRIST cir. 166.

[q] Dan. 3. 16, 17, 18, 26.

[r] Dan. 6. 22.

[s] Gen. 3. 19. Ps. 146. 4.

‖ Or, *fight ye the battle of the people.*

## CHAPTER 3.

1 *The valour and fame of Judas Maccabeus.* 10 *He overthroweth the forces of Samaria and Syria.* 27 *Antiochus sendeth a great power against him.* 44 *He and his fall to fasting and prayer,* 58 *and are encouraged.*

THEN his son Judas, called Maccabeus, rose up in his stead.

2 And all his brethren helped him, and so did all they that [1] held with his father, and they fought with cheerfulness the battle of Israel.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, [β] protecting the host with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

5 For he pursued the [2] wicked, and sought them out, and burnt up those that vexed his people.

6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, [3] because salvation prospered in his hand.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of [4] them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he [5] † received unto him such as were ready to perish [5].

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought [6] all his life long.

13 Now when Seron, [7] a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful [8] to go out with him to war;

14 He said, I will get me a name and honour in the kingdom; for I will go fight with Judas and them that are with him, who despise the king's commandment.

15 So he [β 9] made him ready to go up [9], and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

16 And when he came near to the going up of Bethhoron, Judas went forth to meet him with a small company:

Before CHRIST cir. 166.

† Gr. *gathered together.*

VAR. REND.—[29] *V.* 60. *Or,* simplicity (*Heb.* integrity, 2 Sam. 15. 11).——[30] *V.* 61. in each generation, that . . . did stumble (*Heb. imperfect*): Ps. 9. 3. ——[31] *V.* 62. become. *Cp.* 2 Macc. 9. 9.——[32] *V.* 66. in strength . . . he shall be your captain of the host, and shall wage war with the peoples (*cp.* 2 Sam. 8. 10, *Heb.*). *So Syr.*——CHAP. 3. [1] *V.* 2. clave unto (2 Sam. 20. 2).

VAR. REND.—[2] *V.* 5. *Or,* Ungodly (*lit.* lawless. *The Jewish Apostates, chs.* 1. 43; 2. 24, *were called the Reshaïm or 'The Ungodly,' just as the orthodox were 'The Good' or 'The Godly,' Chasidim*). *Cp. v.* 8; *ch.* 2. 44.——[3] *V.* 6. and.——[4] *V.* 8. her.——[5] *V.* 9. *Or,* gathered the lost (*i.e. the scattered wanderers of Israel,* Isa. 27. 13). *So Rn.*——[6] *V.* 12. alway (*lit. all the days*).——[7] *V.* 13. the commander.——[8] that went out.——[9] *V.* 15. *Rather,* went up again (Gen. 8. 12). *The term* again *refers to the former expedition under Apollonius, v.* 10.

VAR. READ.—CHAP. 3. *V.* 3. β slaughtered hosts, *Syr.*——*V.* 15. β *So Vulg.*

Before CHRIST cir. 166.

17 Who, when they saw the host coming to meet them, said unto Judas, How shall we be able, being so few, to fight against so great a multitude *and* so strong, seeing we are [10] ready to [10] faint with fasting all this day?

18 Unto whom Judas answered, [a] It is no hard matter for many to be shut up in the hands of a few; and [11] with *the God of* heaven it is all one, to deliver with a great multitude, or a small company [11]:

19 For [12] the victory of battle standeth not in the multitude of an host; but strength [12] cometh from heaven.

20 They come || against us † in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will [13] overthrow them before our face: and as for you, be ye not afraid of them.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was [13] overthrown before him.

24 And they pursued them [14] † from the going down of Bethhoron unto the plain, [15] where were slain [15] about eight hundred men of them; and the residue fled into the land of the Philistines.

25 Then began the fear [16] of Judas and his brethren, and an exceeding great dread [16], to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, *even* a very strong army.

28 He opened also his [17] treasure, and gave his soldiers pay for a year, commanding them to be ready † whensoever he should need them.

29 Nevertheless, when he saw that the money of his treasures failed, and † that the [18] tributes in the country were small, because of the dissension and plague, which he had brought upon the land [18] || in taking away the laws which had been of old time;

30 He feared † that he should not [19] be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before [19]: for he had abounded above the kings that were before him.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, a nobleman, and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 *To wit,* that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that [20] β he should place β strangers in all their quarters [20], and divide their land by lot.

37 So the king took the half of the forces that remained, and departed from Antioch, † his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

38 Then Lysias chose Ptolemee the *son* of Dorymenes, and Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent β forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, β with || servants, and came into the camp

Before CHRIST cir. 166.

|| Or, *for the taking away of the laws.*

† Gr. *that he should not have.*

|| Or, *unto us.*

† Gr. *in multitude of pride, or, envy and iniquity.*

† Gr. *in the going down.*

† Gr. *at every need.*

† Gr. *that the collectors of tribute in the country were few.*

† Gr. *a city of his kingdom.*

|| Or, *fetters.*

[a] 1 Sam. 14. 6. 2 Chr. 14. 11.

VAR. REND.—[10] *V.* 17. *Omit.*——[11] *V.* 18. *Lit.* there is no difference before the God of heaven between saving with many or with few. *Cp.* Judith 9. 11.——[12] *V.* 19. victory in war . . . but the power (*i.e. the mastery*).——[13] *V.* 22. *Lit.* break (Lev. 26. 19); *v.* 23. broken.——[14] *V.* 24. *See marg.*——[15] and there fell.——[16] *V.* 25. *Lit.* and the dread of Judas and his brethren.——[17] *V.* 28. treasury (Mark 12. 41).——[18] *V.* 29. taxes of . . . small, because of the disaffection (*or* sedition, Gal. 5. 20) and trouble which he had brought about in the land. *The marg. is wrong.*

VAR. REND.—[19] *V.* 30. *Lit.* have (means) as once and again (Phil. 4. 16) for the expenses and the gifts which he used to give aforetime with lavish hand.——[20] *V.* 36. *Lit.* the children of aliens should settle in all their borders (Isa. 60. 10).

VAR. READ.—*V.* 36. β *So* ℵ, 62. *Syr. It. Vulg.*——*V.* 39. β ten, *Syr. Cp.* 2 Macc. 8. 9, *Rn.*——*V.* 41. β and fetters, *Jos. Ant.* 12. 7. 3, *Fri.*; and chains and fetters, *Syr.*

to buy the children of Israel for slaves: a power also of Syria and of the land || of the Philistines joined themselves unto them.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders; for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another, Let us restore the decayed estate of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem [21] lay void [21] [b] as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and [22] aliens kept the strong hold; the heathen had their habitation in that place [22]; and joy was taken from Jacob, and the pipe with the harp ceased.

46 Wherefore the Israelites assembled themselves together, and came to [23] || Maspha, over against Jerusalem; for [c] in Maspha was [24] the place where they prayed aforetime in Israel.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,

48 And [25] laid open the β book of the law, [26] || wherein the heathen had sought to paint the likeness of their images [26].

49 They brought also the priests' garments, and the firstfruits, and the tithes: and the [d] Nazarites they stirred up, who had accomplished their days.

50 Then cried they with a loud voice toward heaven, saying, What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

52 And, lo, the heathen are assembled together against us to destroy us: what things they [27] imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, *O God,* be our help?

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas [28] ordained captains over the people, *even* captains over thousands, and over hundreds, and over fifties, and over tens.

56 But as for such as [e] were building houses, or had betrothed wives, or were planting vineyards, or [f] were fearful, those β he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

58 And Judas said, Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, [g] as the will *of God* is in heaven, so let him do.

## CHAPTER 4.

*6 Judas defeateth the plot,* 14 *and forces of Gorgias,* 23 *and spoileth their tents,* 34 *and overthroweth Lysias.* 45 *He pulleth down the altar which the heathen had profaned, and setteth up a new:* 60 *and maketh a wall about Sion.*

THEN took Gorgias five thousand footmen, and a thousand [1] of the best horsemen, and removed out of the camp [1] by night;

2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the [2] men of the fortress [2] were his guides.

3 Now when Judas heard thereof, he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,

4 While as yet the forces were dispersed from the camp.

5 In the mean season came Gorgias by night into the camp of Judas: and when he found no man there, he sought them in the mountains: for said he, These fellows flee from us.

6 But as soon as it was day, Judas shewed himself in the plain with three

Before CHRIST cir. 166.

|| Or, *of strangers.*

[b] ch. 1. 38, 39.

|| Or, *Mitzpa.*

[c] Judg. 20. 1. 1 Sam. 7. 5.

|| Or, *for the which the heathen had made diligent search, that they might paint therein the likeness of their idols.*

[d] Num. 6. 2, 13.

Before CHRIST cir. 166.

[e] Deut. 20. 5, &c.

[f] Judg. 7. 3.

[g] 2 Sam. 10. 12.

VAR. REND.—[21] *V.* 45. *Lit.* was uninhabited (*see* Josh. 8. 28, *Greek*=a desolation, *Heb.*). *Cp. ch.* 2. 18. —[22] *Lit.* the children of the aliens were in the Acra; (it was) a lodgingplace (Ex. 4. 24) for the nations.—[23] *V.* 46. Massēpha, *Greek; i.e.* Mizpeh (*see marg. reff.*).—[24] a.—[25] *V.* 48. spread out (Ex. 9. 29); *i.e. before the Lord* (2 Kings 19. 14).—[26] *Lit.* for which (*plur.; referring to the books of the Law*) the nations were making diligent search, in order to paint on them the likenesses of their idols. *The words* in order to paint on them *are only found in some cursives, and Compl. Ald.* (*Fri.*).

VAR. READ.—*V.* 48. β *So It. Syr.;* books, *Vulg.*

VAR. REND.—[27] *V.* 52. purpose. —[28] *V.* 55. appointed leaders of. —CHAP. 4. [1] *V.* 1. picked horse; and his camp removed.—[2] *V.* 2. *Lit.* sons of the Acra. (*The author likes poetical expressions.*)

VAR. READ.—*V.* 56. β *So* ℵ A, *It. Syr. Vulg.;* they, B, *Fri.*

Before CHRIST cir. 166.

thousand men, who nevertheless had β neither [3] || armour nor swords to their minds β.

|| Or, *targets.*

7 And they saw the camp of the heathen, that it was strong and well [4] harnessed, and compassed round about with horsemen; and these were expert of war.

8 Then said Judas to the men that were with him, Fear ye not their multitude, neither be ye afraid of their assault.

*a* Ex. 14. 30.

9 Remember how [a] our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

10 Now therefore let us cry unto heaven, if peradventure β [5] the Lord [5] β will have mercy upon us, and remember the covenant of our fathers, and destroy this [6] host before our face this day:

*b* 1 Sam. 17. 46.

11 [b] That so all the heathen may know that there is one who deliver-eth and saveth Israel.

12 Then the strangers lifted up their eyes, and saw them coming over against them.

13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their [7] trumpets.

14 So they joined battle [7], and the heathen being discomfited fled into the plain.

15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto β † Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a γ three thousand men.

† Gr. *Assaremoth.*

16 This done, Judas returned again with his host from pursuing them,

17 And said to the people, Be not greedy of the spoils, inasmuch as there is a battle before us,

18 And Gorgias and his host are here by us in the mountain: but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

19 As Judas was yet β speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that [8] the Jews had put their host to flight, and were burning the tents [8]; for the smoke that was seen declared what was done:

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of [9] strangers.

23 Then Judas returned to spoil the [10] tents, where they got much gold, and silver, and blue [11] silk [11], and purple of the sea, and great riches.

24 After this they went home, and sung a song of [12] thanksgiving, and praised the Lord in heaven [12]: *c* because || it is good, because his mercy *endureth* for ever.

*c* Ps. 136. 1.

|| Or, *he.*

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and [13] discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

28 The next year therefore following Lysias gathered together threescore thousand choice men *of foot*, and five thousand horsemen, that he might subdue them.

cir. 165.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

30 And when he saw that mighty army, he prayed and said, Blessed art thou, O Saviour of Israel, *d* who didst quell the [14] violence of the mighty man by the hand of thy servant David, and gavest the [10] host of [9] || strangers into the hands of *e* Jonathan the son of Saul, and his armour-bearer;

*d* 1 Sam. 17. 50, 51.

|| Or, *Philistines.*

*e* 1 Sam. 14. 13, 14.

31 Shut up this [10] army in the hand of thy people Israel, and [15] let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to † fall away, and let them quake at their destruction:

† Gr. *melt.*

VAR. REND.—[3] *V.* 6. *Lit.* coverings (Num. 4. 8). —[4] *V.* 7. fortified. *Lit.* guarded with a breast-work, *Rn.*—[5] *V.* 10. *Lit.* it; *i.e. Heaven.*—[6] *Or*, camp (*so Syr.*).—[7] *Vs.* 13, 14. trumpets and joined battle, *semicolon, Fri.*

VAR. READ.—CHAP. 4. *V.* 6. β nothing to their minds but swords and shields, *Syr.*—*V.* 10. β *So It. Vulg. Syr.*—*V.* 15. β *So best MSS. Fri.* (=Gezer *or* Gazara); *as marg., some cursives, Compl. Ald.*; Gazzeron, *It.*; Gezeron, *Vulg.*; Gazar, *Syr.*—γ nine, 2 Macc. 8. 24.—*V.* 19. β finishing, ℵ A, *cursives, Fri.*

VAR. REND.—[8] *V.* 20. *Lit.* they had been routed, and they (*i.e. the Jews*) were firing the camp.—[9] *Vs.* 22, 30. *Or*, the Philistines (*so Syr.*). *But cp. v.* 26.—[10] *Vs.* 23, 30, 31. camp.—[11] *V.* 23. *Omit. See* Ex. 25. 4; 26. 1, 31.—[12] *V.* 24. thanksgiving and blessing unto Heaven (=Shamàyim; *a common periphrasis for* the Lord *in later Heb. So v.* 55.).—[13] *V.* 27. *In Heb.* enraged (2 Sam. 6. 8).—[14] *V.* 30. wrath (Hos. 5. 10).—[15] *V.* 31. let them be ashamed of, *or* blush for.

Before CHRIST cir. 165.

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 [16] So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain [16].

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he [17] went into Antiochia, and gathered together a company of strangers [17], [β] and having made his army greater than it was, he purposed to come again into Judea.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse

‖ Or, *repair.* and ‖ dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a [18] forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the [19] trumpets, and cried toward heaven.

41 Then Judas appointed certain

*f* ch. 1. 34. men to fight against [f] those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 [20] They thought it best [20] to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, [g] until there should come a prophet [21] to shew what should be done with them.

47 Then they took whole stones [h] according to the law, and built [22] a new altar according to the former;

48 And [23] made up the sanctuary, and the things that were within the temple [23], and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar [β] of burnt offerings, and [β] of incense, and the table.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, [24] that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and ‖ spread out the

‖ Or, *spread abroad the hangings, or, hanged up the veils.* veils, and finished all the works which they had begun to make.

52 Now on the five and twentieth day of the ninth month, which *is called* the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

55 Then all the people fell upon their faces, worshipping and praising [12] the God of heaven [12], who had given them good success.

56 And so they kept the dedication of the altar eight days, and offered burnt offerings with gladness, and sacrificed the sacrifice of [25] ‖ deliver-

‖ Or, *peace offerings.* ance and praise.

57 They decked also the forefront of the temple with [26] crowns of gold, and with shields [26]; and the gates and the chambers they [27] ‖ renewed, and

‖ Or, *dedicated.* ‖ hanged doors upon them.

‖ Or, *made doors for them.*

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedica-

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*g* ch. 9. 27. & 14. 41.

*h* Ex. 20. 25. Deut. 27. 5. Josh. 8. 31.

VAR. REND.—[16] *V.* 34. *Lit.* And they closed with one another, and there fell . . . men; and they fell before them. *Cp.* 1 Sam. 14. 13.——[17] *V.* 35. departed unto Antioch and levied mercenary troops.——[18] *V.* 38. *Or,* thicket. —— [19] *V.* 40. *Lit.* trumpets of signals (Num. 31. 5).——[20] *V.* 45. *Lit.* There fell to them a good counsel (*cp.* Isa. 9. 7); *i.e. from Above.*

VAR. READ.—*V.* 35. β that, when reinforced, he might come, *It., virtually Vulg.;* as if (*MSS.* and), when reinforced (Deut. 30. 5), to come again, *Fri. after* ℵ A, 23. 52. *etc.*

VAR. REND.—[21] *V.* 46. *Lit.* to answer concerning them.——[22] *V.* 47. the altar new.——[23] *V.* 48. built up . . . and the inner parts (*or* walls) of the house. *So Rm.*——[24] *V.* 50. and they gave.——[25] *V.* 56. *See* Lev. 3. 1; 7. 12.——[26] *V.* 57. garlands *or* festoons . . . small shields *or* bosses *or* rosettes (*architectural details*). ——[27] dedicated *or* consecrated.

VAR. READ.—*V.* 49. β *So* ℵ A, 23. 52. *etc.; omit,* B, *It. Vulg. Syr. Fri. See v.* 47.

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tion of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down, [i] as they had done before.

[i] ch. 1. 31.

61 And they set there a garrison to keep it, and fortified Bethsura $^{\beta}$ to preserve it $^{\beta}$; that the people might have a defence against Idumea.

## CHAPTER 5.

3 *Judas smiteth the children of Esau, Bean, and Ammon.* 17 *Simon is sent into Galilee.* 25 *The exploits of Judas in Galaad.* 51 *He destroyeth Ephron, for denying him to pass through it.* 56 *Divers, that in Judas' absence would fight with their enemies, are slain.*

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NOW when the nations round about heard that the altar was built, and the sanctuary [1] renewed as before, it displeased them very much [1].

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy [2] the people.

3 Then Judas fought against the children of Esau in $^{\beta}$ Idumea $^{3\gamma}$ at || Arabattine, because they besieged Israel: and he gave them a great overthrow, and abated their courage [3], and took their spoils.

|| Or, *Arabatthane*, or, *Arabattan*, or, *Akrabattine.*

4 Also he remembered the [4] || injury of the children of || Bean [4], who had been a snare and [5] an offence unto the people, in that they lay in wait for them in the ways.

|| Or, *malice.*

5 [6] He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned $^{\beta}$ the towers of that *place* $^{\beta}$ with fire [6], and all that were therein.

|| Or, *Hakan*, Gen. 36. 27. Num. 33. 31, 32.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

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7 So he fought many battles with them, [7] till at length [7] they were discomfited before him; and he smote them.

8 And when he had taken [8] Jazar, with the towns belonging thereto [8], he returned into Judea.

9 Then the heathen that were [9] at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of $^{\beta}$ Dathema,

10 And sent letters unto Judas and his brethren, The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of $^{\beta}$ || Tobie are put to death: their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

|| Or, *Tubin.*

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren, that were in trouble, and assaulted of them.

17 Then said Judas unto Simon his brother, Choose thee out men, and go and deliver thy brethren that are in Galilee, [10] for I and Jonathan my brother will go into the country of Galaad.

18 So he left Joseph the *son* of Zacharias, and Azarias, [11] captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave command-

VAR. REND.—CHAP. 5. [1] *V.* 1. dedicated . . . they were very wroth.——[2] *V.* 2. *Insert* among.——[3] *V.* 3. even Acrabattine, because they beset Israel; and he smote them a great blow, and humbled (*ch.* 3. 6) them.——[4] *V.* 4. wickedness (Judg. 9. 56) of the sons (*Heb. benê*) of Baian. *In* Num. 33. 31, 32, *benê Jaakan*, sons of Jaakan, *is read* Banaia *by the* LXX. *The margin suggests the like confusion here. But Baian is itself an Arab name, and a mountain range called Jebel-el-Baiyâna was probably their haunt, Wetzstein.* —— [5] a trap (Josh. 23. 13). —— [6] *V.* 5. *Lit.* And they were shut up by him in their towers, and he encamped . . . and devoted them to destruction, and burned her towers with fire. (*The towers of Baian, or of Acrabatta?*)

VAR. READ.—*V.* 61. $^{\beta}$ *Omit, Syr.* —— CHAP. 5. *V.* 3. $^{\beta}$ Judea, A, *perhaps rightly.*——$^{\gamma}$ in Ecrabath (=Akrabatta), *Syr. See* Judith 7. 18; *Jos. Jewish War*, 3. 3, 5. *Acrabattene* (*so* ℵ A, 64.) *was a district of central Palestine.*——*V.* 5. $^{\beta}$ their towers, 55. 106. *It. Vulg.*

VAR. REND.—[7] *Vs.* 7, 21. and.——[8] *V.* 8. Jazer and her daughters.——[9] *V.* 9. in Gilead.——[10] *V.* 17. but. ——[11] *V.* 18. as leaders, *or* in command.

VAR. READ.—*V.* 9. $^{\beta}$ Rametha, *Syr.* (*perhaps* = Ramoth).——*V.* 13. $^{\beta}$ Tobium. *But* Tubium, ℵ A, *cursives, Fri..;* Tubin, *Vulg. Syr.* (=Tob, Judg. 11. 3: *cp.* 2 Macc. 12. 17).

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ment, saying, Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

21 Then went Simon into Galilee, where he fought many battles with the heathen, [7] so that the heathen were discomfited [12] by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

|| Or, *captive Jews.*

23 And || those that were [β] in Galilee, and in [γ 13] Arbattis, with their wives and their children, and all that they had, took he away *with him*, and brought them into Judea with great joy.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the [14] Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

|| Or, *Bosorra.*
|| Or, *Chascor*, or, *Casphon*, as ver. 36.

26 And how that many of them were [15] shut up in [β 16] || Bosora, and Bosor, and Alema, || Casphor, Maked [β], and Carnaim; all these cities are strong and great:

|| Or, *the heathen.*

27 And that they were [15] shut up in the rest of the cities of the country of Galaad, and that against to morrow [17] || they had appointed to bring their host [17] against the forts, and to take them, and to destroy them all in one day.

|| Or, *Bosor.*

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto [β 18] || Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire.

29 From whence he removed by night, and [19] went till he came to the [20] fortress.

30 [21] And betimes in the morning they † looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for || they assaulted them [21].

† Gr. *lift up their eyes.*

|| Or, *the heathen assaulted the Jews.*

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 [22] Then the host of Timotheus, knowing that it was Maccabeus, fled from him [22]: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

35 This done, Judas turned aside to [β] Maspha; and after he had assaulted it, he took it, and slew all the males therein, and received the spoils thereof, and burnt it with fire.

36 From thence went he, and took [β a] Casphon, [23] Maged, Bosor, and the other cities of the country of Galaad.

*a* See ver. 26.

37 After these things gathered Timotheus another host, and encamped against Raphon beyond the [24] brook.

38 So Judas sent *men* to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them, and they have pitched their tents beyond the [24] brook, ready to come and fight against thee. Upon this Judas went to meet them.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the [24] brook, if he pass over first unto us, we shall not be able to withstand him; for he will [25] mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

42 Now when Judas came near the [24] brook, he caused the scribes of the people to remain by the brook: unto

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VAR. REND.—[12] *V.* 21. before him. —— [13] *V.* 23. *Rather*, Arbatti *or* Arbatta.——[14] *V.* 25. Nabatæans. ——[15] *Vs.* 26, 27. *Or*, gathered together; *or* caught, taken (Num. 5. 13; Judg. 7. 25).——[16] *V.* 26. Bossora. —— [17] *V.* 27. they (*the heathen*) are ordered to encamp. —— [18] *V.* 28. Bosor (= Bossora, *v.* 26). *See v.* 36.

VAR. READ.—*V.* 23. β of Galilee, ℵ A, *cursives*, *It. Fri.*——γ Grabatti (*or* Grabatta), *It.*; Ardebot, *Syr.*; Arbakti (*or* Arbakta), A; Arbani (*or* Arbana), ℵ.—— *V.* 26. β Basara, *It.*; Barasa, *Vulg.*; Bozrah and Bosirah, *Syr.* Casphon, *It.*; Casphoma, *Jos. Ant.* 12. 8, 3; Casphor, *Vulg.* A, 106. *Syr.* Maged, *It.*; Mageth, *Vulg.*; Makar, *Syr.* (*v.* 36 *also*).——*V.* 28. β *So* ℵ *probably*; Bosorra, 44. 62. *etc. It.*; Bozrah, *Syr.*; *as marg.*, *Vulg. Josephus.*

VAR. REND.—[19] *V.* 29. marched.——[20] *i.e. Dathema*, *v.* 9. —— [21] *V.* 30. And it became dawn, and they lifted up their eyes, . . . and they were beginning the assault. —— [22] *V.* 34. And . . . recognised . . . and fled before him.——[23] *V.* 36. Maked (*v.* 26).—— [24] *Vs.* 37, 39, 40, 42. watercourse *or* wâdy.——[25] *V.* 40. surely *or* certainly.

VAR. READ.—*V.* 35. β Alim, *Syr.*; Mella, *It.*; Malle, *Josephus.*——*V.* 36. β *So* ℵ, 44.; Chasphoth, A; Casbon, *Vulg.*; Casbo, *It.*

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whom he gave commandment, saying, Suffer no man to [26]remain in the camp[26], but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their [27]weapons, and fled unto the temple that was at Carnaim.

‖ *Judas and his company.*

44 But ‖ they took the city, and burned the [28]temple with all that were therein. Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

46 Now when they came unto β Ephron, [29](this was a great city in the way as they should go, very well fortified) [29]they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

48 Whereupon Judas sent unto them [30]in peaceable manner, saying, Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and [31]rased the city, and took the spoils thereof, and passed through the city over them that were slain.

‖ Or, *went hindmost*, Num. 10. 25.

52 After this went they over Jordan into the great plain before Bethsan.

‖ Or, *comforted*, or, *encouraged.*

53 And Judas [32]gathered together those that ‖ came behind, and ‖ exhorted the people [32]all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered ‖ burnt offerings, because not one of them were slain until they had returned in peace.

‖ Or, *peace offerings*, Joseph. Antiq. 12. 12.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the *son* of Zacharias, and Azarias, captains of the [33]garrisons, heard of the valiant acts and warlike deeds which they had done.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the [33]garrison that was with them, they [34]went toward Jamnia.

59 Then came Gorgias and his men out of the city † to fight against them.

† Gr. *to meet them in battle.*

60 And so it was, that Joseph and Azarias were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

61 Thus was there a great overthrow among the [35]children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 [36]Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel[36].

63 [37]Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 [37]Insomuch as the people assembled unto them with joyful acclamations.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the † towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

† Gr. *daughters.*

66 From thence he removed to go into the land of † the Philistines, and passed through β Samaria.

† Gr. *strangers.*

VAR. REND.—[26] *V.* 42. pitch tent (*v.* 49).——[27] *V.* 43. arms (*or* shields), and fled into the temple-close at Carnaïm.——[28] *V.* 44. temple-close (*or* precinct: *ch.* 1. 47).——[29] *V.* 46. *Rather*, and this city was great, very strong at the entry of it.——[30] *V.* 48. *Lit.* with words of peace (Deut. 2. 26; *ch.* 1. 30).——[31] *V.* 51. *Lit.* rooted up (Zeph. 2. 4).——[32] *V.* 53. was bringing up them that loitered (Judg. 5. 28), and cheering on the people.

VAR. READ.—*V.* 46. β Ophrah, *Syr.*

VAR. REND.—[33] *Vs.* 56, 58. host.——[34] *V.* 58. *Or*, marched against.——[35] *V.* 61. people.——[36] *V.* 62. *Lit.* But they themselves were not of the seed of those men unto whom was granted (of God) the salvation of Israel by their hand.——[37] *Vs.* 63, 64, 68. And.

VAR. READ.—*V.* 66. β Marisan, *It.*; Marissa, *Jos. Ant.* 12. 8, 6 (=Mareshah) *correctly*. *Cp.* 2 Macc. 12. 35, *where* 4 *cursives and Syr. have* Samaria *for* Marisa.

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67 At that time certain priests, desirous to shew their valour, were slain in battle, β for that they β went out to fight unadvisedly.

68 [37] So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned [38] their carved images [38] with fire, and spoiled their cities, he returned into the land of Judea.

## CHAPTER 6.

8 *Antiochus dieth,* 12 *and confesseth that he is plagued for the wrong done to Jerusalem.* 20 *Judas besiegeth those in the tower at Jerusalem.* 28 *They procure Antiochus the younger to come into Judea.* 51 *He besiegeth Sion,* 60 *and maketh peace with Israel;* 62 *yet overthroweth the wall of Sion.*

[1] ABOUT that time king Antiochus travelling through the high countries heard [1] say, that β Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;

2 And that [2] there was in it a very rich temple [2], wherein were [3] || coverings of gold, and breastplates, and || shields, which Alexander, *son* of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

|| Or, *shields.*

|| Or, *armour.*

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because [4] they of the city [4], having had warning thereof,

4 Rose up against him in battle: so he fled, and departed thence with great heaviness, [5] and returned [5] to Babylon.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:

6 And that Lysias, who went forth first with a great power, was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:

7 Also that they had pulled down [a] the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

[a] ch. 1. 54.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he [6] looked for.

9 And there he continued many days: for [7] his grief was ever more and more, and he made account that he should die.

10 Wherefore he called for all his friends, and said unto them, [8] The sleep is gone from mine eyes, and my heart faileth for very care [8].

11 And I [9] thought with myself, Into what tribulation am I come, and how great a flood *of misery* is it, wherein now I am! for I was bountiful and beloved in my power.

12 But now I remember the evils that I did at Jerusalem, and that [b] I took all the vessels of gold and silver that were therein, and [c] sent to destroy the inhabitants of Judea without a cause.

[b] ch. 1. 21, &c.

[c] ch. 1. 57.

13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

14 Then called he for Philip, one of his friends, [10] whom he made ruler [10] over all his realm,

15 And gave him the crown, and his robe, and his signet, to the end β [11] || he should bring up his son Antiochus [11], and nourish him up for the kingdom.

|| Or, *he should take his son Antiochus to him.*

16 So king Antiochus died there in the hundred forty and ninth year. 164. Nisan.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.

18 [12] About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen [12]. cir. 163.

19 Wherefore Judas, purposing to

VAR. REND.—[38] *V.* 68. the carven images of their gods (Deut. 7. 5).——CHAP. 6. [1] *V.* 1. And the king Antiochus was marching through the Upper Countries (*ch.* 3. 37); and he heard.——[2] *V.* 2. the temple in it was very rich.——[3] *See ch.* 4. 6; Num. 4. 8.——[4] *V.* 3. the thing (*or* purpose) was known to them of the city; and they.——[5] *V.* 4. to return. *Cp. vs.* 5, 56.

VAR. READ.—*V.* 67. β when he, ℵ A, *It. Fri.* ——CHAP. 6. *V.* 1. β in Elymaïs, *Fri., after* ℵ A, *and most cursives* (in Elumes, in Lumais, in Elumais, *etc.*). *Elymaïs was a country, not a city* (*Heb.* Elam).

VAR. REND.—[6] *V.* 8. purposed (Lam. 2. 17) *or* desired.——[7] *V.* 9. *Lit.* great grief was renewed upon him (*cp.* Ps. 103. 5; *also* 39. 2), and he thought that he was dying.——[8] *V.* 10. *Lit.* Sleep departeth (Gen. 31. 40) . . . and I have failed at heart (1 Sam. 17. 32).——[9] *V.* 11. said in mine heart, Unto what affliction did I come, and unto what a great flood (*or* tempest, Jonah 1. 4), wherein I now am!——[10] *V.* 14. and set him.——[11] *V.* 15. *See marg.*——[12] *V.* 18. *Lit.* And they of the citadel (*Acra*) were hemming Israel in . . . and seeking . . . and (were) a stay (Ezek. 4. 16) to the nations.

VAR. READ.—*V.* 15. β he should take them to Antiochus his son, 6 *cursives, Syr. Jos. Ant.* 12. 9, 2; that he might bring up, *It.* (*cod. Sang.*) *Theod.*

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destroy them, called all the people together to besiege them.

20 So they came together, and besieged them in the hundred and fiftieth year, and he made [13] mounts for shot against them [13], and *other* engines.

21 Howbeit certain of them that were besieged got forth, unto whom some [14] ungodly men [14] of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

23 [15] We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the [16] tower, and are alienated from us: moreover [d] as many of us as they could light on they slew, and spoiled our inheritance [15].

25 Neither have they stretched out their hand against us only, but also against all their borders.

26 And, behold, this day are they besieging the [16] tower at Jerusalem, to take it: the sanctuary also and [e] Bethsura have they fortified.

27 Wherefore if thou dost not prevent them quickly, they will do greater things than these, neither shalt thou be able to [17] rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the [18] horse.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they *of Bethsura* came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the [16] tower, and pitched in [19] Bathzacharias, over against the king's camp.

33 Then the king rising very early [20] marched fiercely with his host toward [19] Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

35 Moreover they divided the beasts among the [21] armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was [21], and whithersoever the beast went, they went also, neither departed they from him.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one β two and thirty strong men, that fought upon them, [22] beside the Indian that ruled him [22].

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host, [23] || giving them signs what to do, and being harnessed all over amidst the β ranks [23].

39 Now when the sun shone upon the shields of gold and brass, the mountains glistered therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high [24] mountains, and part on the valleys below [24], they marched on safely and in order.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved:

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d ch. 5. 22, 44, 51.

e ch. 4. 61.

|| Or, *stirring them up, and being compassed with the ranks*, or, *defended with the valleys.*

VAR. REND.—[13] *V.* 20. batteries *or* battering-rams (Ezek. 4. 2; 17. 17). —— [14] *V.* 21. of the Ungodly; *i.e. the Hellenizing apostates* (*ch.* 1. 43).——[15] *Vs.* 23, 24. *Lit.* We were well pleased to serve . . . and to walk in the things spoken by him, and to follow . . . And the sons of our people for this cause besieged the citadel, and were estranged from us: but all who were found of us were put to death, and our heritages were despoiled.——[16] *Vs.* 24, 26, 32. citadel (*Acra*). —— [17] *V.* 27. overcome. —— [18] *V.* 28. *Lit.* reins; *meaning perhaps* chariots (*so It. Syr.: cp.* 2 Macc. 13. 2).

VAR. REND.—[19] *Vs.* 32, 33. Bethzacharias (*a misprint of A.V.?*).——[20] *V.* 33. drew off the host, in its fury, along the way to Bethzacharias. —— [21] *V.* 35, 36. phalanxes (*or* lines), and they stationed beside each elephant a thousand men clad in chain armour (1 Sam. 17. 5), and with helmets . . . and five hundred horse, set in array, had been chosen for each beast: These before the time (of battle) were wherever the beast was.——[22] *V.* 37. *Lit.* and his Indian. —— [23] *V.* 38. *Text obscure. Some words may have fallen out of the Greek.*——[24] *V.* 40. hills, and some upon the low grounds.

VAR. READ.—*V.* 37. β thirty, *Syr. It. Josephus omits the number.*——*V.* 38. β *So* ℵ A, 55. 56. *etc. It. Syr. Vulg. Fri.;* valleys (ravines), B.

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for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

*f* ch. 2. 5.

43 ¶ *f* Eleazar also, *surnamed* β Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously [25] through the midst of the battle, slaying on the right hand and on the left, || so that they were divided from him on both sides.

|| Or, *so that he cut them in pieces.*

46 Which done, he crept under the elephant, and [26] thrust him under [26], and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit *the rest of the Jews* seeing the strength of the king, and the violence of his forces, [27] turned away from them.

48 ¶ Then the king's army went up to Jerusalem to meet them, and the king pitched his tents || against Judea, and against mount Sion.

|| Or, *in Judea.*

49 But with them that were in Bethsura he made peace: || for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

|| Add out of Josephus, *and they yielded themselves.*

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and || set there [14] artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

|| Or, *made there mounts for shot.*

52 Whereupon || they also made engines against their engines, and held them battle a long season.

|| Or, *the Jews.*

53 Yet at the last, β their vessels β being without victuals, (for that it was the seventh year, and they [28] in Judea, that were delivered from the Gentiles [28], had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and β [29] the king's host also that went with him [29] β, and that he sought to take unto him the ruling of the affairs.

57 [30] Wherefore he went in all haste, and said to the king and the captains of the host and the company [30], We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

58 Now therefore let us [31] † be friends with these men, and make peace with them, and with all their nation;

† Gr. *give hands.*

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he brake his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

## CHAPTER 7.

1 *Antiochus is slain, and Demetrius reigneth in his stead.* 5 *Alcimus would be high priest, and complaineth of Judas to the king.* 16 *He slayeth threescore Assideans.* 43 *Nicanor is slain, and the king's forces are defeated by Judas.* 49 *The day of this victory is kept holy every year.*

IN the hundred and one and fiftieth year *a* Demetrius the *son* of Seleucus departed from Rome, and came up with a few men unto || a city of the sea coast, and reigned there.

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*a* 2 Mac. 14. 1

|| *Tripolis,* Jos. Ant. lib. 12. cap. 16.

2 And as he entered into the † palace of his ancestors, so it was, that

† Gr. *house of the kingdom of his father.*

VAR. REND.—[25] *V.* 45. into the middle of the phalanx (*the marginal note on the last clause of the verse is wrong*).——[26] *V.* 46. *Or,* put himself under it (*Vulg.*); *but see* 2 Macc. 14. 41.——[27] *V.* 47. *i.e. retreated.*——[28] *V.* 53. that were brought safely into Judea from among the nations (*ch.* 5. 23, 45).

VAR. READ.—*V.* 43. β Avran, ℵ, 55. *etc.*; Chavran, *Syr.*; Avaran, *Fri.* (*see ch.* 2. 55), *after some cursives, Compl.*; Abaran, *Ald.*; Avarum, *It.*——*V.* 53. β *So It.* (*cp.* 1 Sam. 9. 7); the sanctuary, ℵ A, *some cursives, Syr.*; the city, *Vulg.*

VAR. REND.—[29] *V.* 56. *Lit.* with him the king's forces that went (thither): *ch.* 3. 37.——[30] *V.* 57. *Lit.* And he made haste to go and say . . . and the men.——[31] *V.* 58. give the right hand to.

VAR. READ.—*V.* 56. β with him the forces that went with the king, ℵ, *cursives, Syr.*

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[1] his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So [1] his host slew them. Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their [2] captain:

6 And they accused the people to the king, saying, Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

8 Then the king chose β Bacchides, [3] a friend of the king, who ruled beyond the flood [3], and was a great man in the kingdom, and faithful to the king.

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

12 Then did there assemble unto Alcimus and Bacchides a company of [4] ‖ scribes, to require justice.

‖ Or, *officers, governors, chief men,* or, *men in authority.*

13 Now the Assideans were the first among the children of Israel that sought peace of them [4]:

14 For said they, One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

15 So he spake unto them peaceably, and sware unto them, saying, We will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which β [5] he wrote,

17 [b] The flesh of thy saints *have they cast out,*
And their blood have they shed round about Jerusalem,
And there was none to bury them.

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[b] Ps. 79. 2, 3.

18 Wherefore the fear and dread of them fell upon all the people, who said, There is neither truth nor † righteousness in them; for they have broken the covenant and oath that they made.

† Gr. *judgment.*

19 After this removed Bacchides from Jerusalem, and pitched his tents in β Bezeth, where he sent and took many of the men that had γ [6] forsaken him, and certain of the people also, and when he had slain them, [c] *he cast them* into the great [7] pit.

[c] Jer. 41. 7.

20 Then committed he the country to Alcimus, and left with him a power to aid him: so Bacchides went to the king.

21 But Alcimus ‖ contended for the high priesthood.

‖ Or, *laboured to defend his high priesthood.*

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

23 Now when Judas saw all the mischief that Alcimus and his [8] company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had ‖ revolted from him, [9] so that they durst no more ‖ go [9] forth into the country.

‖ Or, *fled from him to the enemy.*

‖ Or, *invade the country.*

25 On the other side, when Alcimus saw that Judas and his [8] company ‖ had gotten the upper hand, and knew that he was not able † to abide their force, he went again to the king, and said all the worst of them that he could.

‖ Or, *were grown very strong.*

† Gr. *to abide them.*

26 [d] Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

[d] 2 Mac. 14 12.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with † friendly words, saying,

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† Gr. *peaceable.*

28 Let there be no battle between me and you; I will come with a few men, that I may † see you in peace.

† Gr. *see your faces.*

29 He came therefore to Judas, and they saluted one another peaceably.

VAR. REND.—CHAP. 7. [1] *V.* 2. the army (*so v.* 4) seized. ——[2] *V.* 5. leader.——[3] *V.* 8. one of the king's friends, who was governor on the other side of the river (*i.e. the Euphrates*).——[4] *Vs.* 12, 13. scribes, to demand fair conditions (now the Asideans were the chief among the sons of Israel;) and they were asking peace of them. *The scribes were a deputation of Asideans: see ch.* 2. 42.——[5] *V.* 16. one (*indefinite*).

VAR. READ.—CHAP. 7. *V.* 8. β Baehrius, *Syr.*—— *V.* 16. β the prophet, *some cursives, Syr.;* Asaph, *It.*

VAR. REND.—[6] *V.* 19. deserted from him. *But see Var. Read.*——[7] well.——[8] *Vs.* 23, 25. *Or,* party.—— [9] *V.* 24. *Lit.* and they were restrained from going.

VAR. READ.—*V.* 19. β Beth-zaïth, ℵ (=*House of the Olive*); Bethzetho, *Josephus;* Bethzeeha, *Vulg.;* Beth-dara, *Syr.;* Beth-zara, *some cursives.*——γ made peace with him (2 Sam. 10. 19), ℵ A, *cursives, It. Fri.*

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Howbeit the enemies were prepared to [10] take away Judas by violence.

30 Which thing after it was known to Judas, *to wit*, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

31 Nicanor also, when he saw that his counsel was discovered, went out to † fight against Judas beside β || Capharsalama:

† Gr. *meet Judas in battle.*

|| Or, *Carpha-salama.*

32 Where there were slain of Nicanor's side about five thousand men, and *the rest* fled into the city of David.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

34 But he mocked them, and laughed at them, and † abused them shamefully, and spake proudly,

† Gr. *defiled them.*

35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again † in safety, I will burn up this house: and with that he went out in a great rage.

† Gr. *in peace.*

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying,

37 Thou, *O Lord*, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 [11] Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer [11].

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand [12] men, and there he prayed, saying,

41 [e] *O Lord*, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

[e] 2 Kings 19. 35. Is. 37. 36. Ecclus. 48. 21. 2 Mac. 8. 19. & 15. 22.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was [13] first slain in the battle.

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44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

45 Then || they pursued after them a day's journey, from Adasa [14] unto Gazera, sounding an alarm after them with their trumpets.

|| Or, *the Jews.*

46 [15] Whereupon they came forth out of all the towns of Judea round about, and closed them in [15]; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

47 Afterwards they took the spoils, and the prey, and smote off Nicanor's head, and his right hand, which he stretched out so proudly, and brought them away, and β [16] hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

49 Moreover [f] they ordained to keep yearly this day, being the thirteenth of Adar.

[f] 2 Mac. 15. 36.

50 Thus [g] the land of Juda was in rest a [17] little while.

[g] ch. 9. 57. & 14. 4.

## CHAPTER 8.

1 *Judas is informed of the power and policy of the Romans,* 20 *and maketh a league with them.* 24 *The articles of that league.*

NOW Judas had heard of the fame of the Romans, that they were mighty and valiant men, and [1] such as would lovingly accept all that joined themselves unto them, and make [1] a league of amity with all that came unto them;

2 And that they were men of great valour. It was told him also of their wars and noble acts which they had done among the || Galatians, and how they had conquered them, and brought them under tribute;

|| Or, *Frenchmen.*

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

4 And that by their policy and patience they had conquered || all the place, though it were very far

|| Or, *every place.*

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VAR. REND.—[10] *V.* 29. carry off.——[11] *V.* 38. Do vengeance on . . . and grant them none abiding. *Cp.* 1 Chron. 29. 15.——[12] *V.* 40. men. And Judas prayed, and said.

VAR. READ.—*V.* 31. β *So Jos. Ant.* 12. 10, 4. (= village of Salem: *cp. Syr.* village of peace). *Perhaps Salim near Nablûs; or, Carvasalim near Ramleh* (*cp.* 2 Macc. 15. 1), *Ew.*

VAR. REND.—[13] *V.* 43. the first to fall.——[14] *V.* 45. until thou comest to Gazera; and they blew the signal-clarions behind them. —— [15] *V.* 46. And men . . . villages of Judea . . . and began to outflank them. *See* Judith 15. 6.——[16] *V.* 47. *Lit.* stretched them out beside (*or* before) Jerusalem.——[17] *V.* 50. *Lit.* few days. —— CHAP. 8. [1] *V.* 1. on their part well pleased with all . . . and made.

VAR. READ.—*V.* 47. β *So It. Vulg. Syr. Cp.* Judith 14. 1.

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from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the [2] || Citims, with others that lifted up themselves against them, and had overcome them:

|| Or, *Macedonians.*

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

7 And how they took him alive, and covenanted that he and such as reigned after him should pay [3] a great tribute, and give hostages, and [4] that which was agreed upon [4],

8 And the country of β India, and Media β, and Lydia, and of [5] the goodliest countries, which they took of him, and gave to king Eumenes:

9 Moreover how the Grecians had determined to come and destroy them;

10 And that [6] they, having knowledge thereof, [6] sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

11 *It was told him* besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity: and that they had conquered [7] kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a [8] crown, or was clothed in purple, to be magnified thereby:

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:

16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

17 [9] In consideration of these things [9], Judas chose Eupolemus the son of John, *the son* of [10] Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 *And to intreat them* that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said,

20 Judas Maccabeus with his brethren, and the [11] people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which *the senate* wrote back again [12] in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

23 [13] Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with [14] all their heart [14]:

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they

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VAR. REND.—[2] *V.* 5. Citieans (=*Heb.* Chittim; Gen. 10. 4; Dan. 11. 30), *here equivalent to* Grecians.——[3] *V.* 7. *Insert* unto them.——[4] an agreement (*so It. Vulg. See* Num. 19. 2, *where the same Greek term renders Heb.* ordinance). *Or,* a partition (*or* division) *of his territory* (*so Syr.*).——[5] *V.* 8. their.——[6] *V.* 10. the thing became known to them, and they.——[7] *V.* 12. *Insert* the.

VAR. READ.—CHAP. 8. *V.* 8. β *Perhaps an error for* Ionia and Mysia, *Wordsworth.*

VAR. REND.—[8] *V.* 14. diadem *or* royal crown.——[9] *V.* 17. *Lit.* And.——[10] *Heb.* Hakkoz (1 Chron. 24. 10).——[11] *V.* 20. *Lit.* multitude.——[12] *V.* 22. on tablets of bronze, *Rn.*——[13] *V.* 23. *Or,* Well may it befall.——[14] *V.* 25. a full heart (=*Heb.* a perfect heart, 1 Chron. 29. 9).

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shall keep their [15] covenants without taking any thing therefore.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep β their [15] covenants, and that without deceit.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore hast thou made thy yoke heavy upon our friends and confederates the Jews?

32 If therefore they [16] complain any more against thee, we will do them justice, and fight with thee by sea and by land.

## CHAPTER 9.

1 *Alcimus and Bacchides come again with new forces into Judea.* 7 *The army of Judas flee from him,* 17 *and he is slain.* 30 *Jonathan is in his place,* 40 *and revengeth his brother John's quarrel.* 55 *Alcimus is plagued, and dieth.* 70 *Bacchides maketh peace with Jonathan.*

1 FURTHERMORE when Demetrius heard that Nicanor and his host were slain in battle, † he sent Bacchides and Alcimus into the land of Judea the second time, and with them || the chief strength of his host [1]:

2 Who went forth by the way that leadeth to β || Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they removed, and went to β || Berea, with twenty thousand footmen and two thousand horsemen.

5 Now Judas had pitched his tents at β Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as there abode of them no more but eight hundred men.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said, Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

9 But they dehorted him, saying, We shall never be able: || let us now rather save our lives, and [2] hereafter we will [2] return with our brethren, and fight against them: for we are but few.

10 Then Judas said, [3] God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and † let us not stain our honour [3].

11 [4] With that the host *of Bacchides* removed out of their tents, and stood over against || them [4], their horsemen being divided into two troops, and their slingers and archers going before the host, and they that marched in the foreward were all [5] mighty men.

12 As for Bacchides, he was in the right wing: [6] so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

14 [7] Now when Judas perceived that Bacchides and the strength of his

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|| Or, *Berretho*, Joseph.

|| We follow here the Roman Copy.

† Gr. *let us not leave any just cause behind us, why our glory should be spoken against.*

|| Or, *the Jews.*

† Gr. *he added*, or, *proceeded to send.*

|| Or, *the right wing.*

|| Or, *Galilea.*

VAR. REND.—[15] *V.* 26. charges (*so v.* 28: Lev. 8. 35), though receiving nothing (*i.e. from Rome*).——[16] *V.* 32. appeal (*ch.* 10. 61).——CHAP. 9. [1] *V.* 1. *Lit.* And Demetrius heard that Nicanor and his forces had fallen in war; and again he sent Bacchides . . . and the right wing with them (*i.e. that half of his army which guarded the countries on the right bank of the Euphrates, ch.* 3. 34).

VAR. READ.—*V.* 28. β these, ℵ A, *cursives, It. Fri.* ——CHAP. 9. *V.* 2. β Galilee, *Jos. Ant.* 12. 11, 1; Gilead, 64. 93. *Syr.*

VAR. REND.—[2] *V.* 9. *Lit.* let us.——[3] *V.* 10. Far be it from me to do . . . and let us not leave behind us an imputation on our honour.——[4] *V.* 11. And the host (*of Judas*) removed from the camp; and they (*the Syrians*) stood up to meet them. *So Gm.*——[5] *Insert* the.——[6] *V.* 12. and the phalanx drew near in the two divisions; and they were sounding.——[7] *Vs.* 14, 15. *Lit.* And Judas saw . . . and there went with him all they that were stout of heart. And the right wing was broken of them, and they pursued.

VAR. READ.—*V.* 4. β Bethzetho, *Josephus;* Beerzath, 19. 93.; Birath, *Syr.;* Berethiim, *It. Now Bir-ez-Zeit.* —— *V.* 5. β Elasa, ℵ; Alasa, A; Elsa, *Syr.;* Elesa, *It.;* Laisa, *Vulg. Now Ilasa.*

army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued [7] them unto the mount β Azotus.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

20 Moreover they bewailed him, and [a] all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen,
That delivered Israel!

22 [8] As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they [9] are not written: for they were very many.

23 ¶ Now after the death of Judas the wicked began to [10] put forth their heads [10] in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days [11] also was there a very great famine, by reason whereof the country revolted, and went with || them [11].

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and † used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time [b] that a prophet was not seen among them.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our [12] prince and captain in his stead, that thou mayest fight our battles.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of [13] Thecoe, and pitched their tents by the water of the [14] pool Asphar.

34 [15] || Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day [15].

35 [16] Now Jonathan had sent his brother || *John*, a captain of the people, to pray his friends the Nabathites, † that they might leave with them their carriage [16], which was much.

36 But the children of β † Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

37 [17] After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from β || Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, [18] there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with [19] || drums, and || instruments of musick, and many weapons.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them

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[a] ch. 13. 26.

|| *Bacchides and his company.*

† Gr. *mocked them.*

[b] ch. 4. 46.

|| Or, *Which when Bacchides understood, on the sabbath day he came near.*

|| Joseph. Antiq. lib. 13. cap. 1.

† Gr. *that he might leave with them their carriage*, or, *stuff.*

† Gr. *Ambri.*

|| Or, *Medaba.*

|| Or, *timbrels.*

|| Or, *musicians.*

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VAR. REND.—[8] *V.* 22. And the rest of the acts of Judas.——[9] were.——[10] *V.* 23. *Lit.* peep out (Jer. 6. 1).——[11] *V.* 24. *Lit.* there arose a very great dearth, and the land deserted (=*Heb.* made peace, 2 Sam. 10. 19) with them.

VAR. READ.—*V.* 15. β Azara, *cursives;* Aza, *Josephus. Now Atâra near Bir-ez-Zeit, Robinson, Rn.*

VAR. REND.—[12] *V.* 30. ruler and leader.——[13] *V.* 33. =Tekoah.——[14] cistern *or* tank.——[15] *V.* 34. *Rather,* And Bacchides learned it on the sabbath, and came, he and all his army beyond Jordan (*i.e. on the west side: cp.* Josh. 9. 1; 1 Chron. 26. 30). *Vs.* 35–42, *are parenthetic.*——[16] *V.* 35. *Lit.* And Jonathan sent his brother in command of the multitude (*or,* camp-followers, *Rn.*), and begged the Nabateans his friends that he might commit to them their baggage.——[17] *V.* 37. But after these things.——[18] *V.* 39. a noise, and much baggage.——[19] timbrels *or* tabors and songs (Gen. 31. 27; 1 Esdras 5. 2).

VAR. READ.—*V.* 36. β Ambri, ℵ, *cursives, Syr.;* Amaræus, *Josephus.*—*V.* 37. β Gabadan, ℵ; Gabatha, *Josephus.*

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in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their [20] melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, [21] as in time past:

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 [22] With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the farther bank: howbeit [23] the other [23] passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about β || a thousand men.

50 Afterward returned *Bacchides* to Jerusalem, and [24] || repaired the strong cities in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and β [25] Thamnatha, Pharathoni [25], and γ || Taphon, *these did he strengthen* with high walls, with gates, and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

52 He fortified also † the city Bethsura, and Gazara, and the [26] tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the [26] tower at Jerusalem to be kept.

cir. 160.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets.

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55 And as he began to pull down, even at that time was Alcimus [27] plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon [c] the land of Judea was in rest two years.

[c] ch. 7. 50.

58 Then all the ungodly men held a council, saying, Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

cir. 158.

59 So they went and consulted with him.

60 [28] Then removed he, and came [28] with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was [29] known unto them.

61 Wherefore [30] they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

62 [31] Afterward Jonathan, and Simon, and they that were with him, got them away to β Bethbasi, which is in the wilderness, and they [32] repaired the decays thereof [32], and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word || to them that were of Judea.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season, and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with [33] a certain number [33] went he forth.

66 And he smote β || Odonarkes and

|| *two thousand men*, Joseph. Antiq. lib. 13. cap. 1.

|| Or, *built.*

|| Joseph. *Tecoa.*

† Gr. *the city in Bethsura.*

|| Or, *to such of the country as were his friends to take his part.*

|| Or, *Odomarra.*

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VAR. REND.—[20] *V.* 41. songs. —— [21] *V.* 44. *Lit.* as yesterday and the day before (Gen. 31. 2).—— [22] *V.* 47. *Lit.* And the battle began.—— [23] *V.* 48. they (*i.e. the Syrians*).—— [24] *V.* 50. built strong cities in Judea, to wit, the fortress. —— [25] *As one name: i.e.* Timnath-Pirathon (*cp.* Judg. 12. 13, 15), *Fri.*—— [26] *Vs.* 52, 53. *i.e. the Acra or citadel at Jerusalem* (*ch.* 1. 33).

VAR. READ.—*V.* 49. β three thousand, ℵ. —— *V.* 50. β Timnath and Perath, *Syr.*; Tamnatha and Pharathon, *It. Jos. Ant.* 13. 1, 3. —— γ Tekoah, *Josephus*; Cepho, *It.*

VAR. REND.—[27] *V.* 55. *Or*, stricken. —— [28] *V.* 60. And he started to come. —— [29] made known. —— [30] *V.* 61. *i.e. the Syrians. So Josephus, Vulg. Rn.* (*cp. v.* 69); *Jonathan and his party, Ew. Gm.*—— [31] *V.* 62. And.—— [32] built up the parts thereof which had been pulled down.—— [33] *V.* 65. few (Isa. 10. 19: *cp.* Gen. 34. 30).

VAR. READ.—*V.* 62. β Beth-agla, *Josephus.*—— *V.* 66. β Odomera, ℵ A; Odoarrhes, B, *cursives*; Adora, *Syr.*; Odares, *It. Vulg.*

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his brethren, and the children of Phasiron in their [34] tent.

67 And when he began to smite them, and came up with his forces, Simon [34] and his company went out of the city, and burned up the engines of war,

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and [35] travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, insomuch as he slew many of them, and purposed to return into his own country.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never [36] do him harm all the days of his life.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither † came he any more into their borders.

† Gr. *added he to come any more.*

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to † govern the people; and he destroyed the ungodly men out of Israel.

† Gr. *judge.*

## CHAPTER 10.

1 *Demetrius maketh large offers to have peace with Jonathan.* 25 *His letters to the Jews.* 47 *Jonathan maketh peace with Alexander,* 50 *who killeth Demetrius,* 58 *and marrieth the daughter of Ptolemeus.* 62 *Jonathan is sent for by him, and much honoured,* 75 *and prevaileth against the forces of Demetrius the younger,* 84 *and burneth the temple of Dagon.*

cir. 153.

|| Joseph. *the son of Antiochus Epiphanes.*

IN the hundred and sixtieth year [1] Alexander, || the *son* of Antiochus *surnamed* Epiphanes, went up and took Ptolemais: [2] for the people had received him, by means whereof [2] he reigned there.

2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.

3 Moreover Demetrius sent letters unto Jonathan with [3] loving words, so as he magnified him.

4 For said he, Let us first make peace with him, before he join with Alexander against us:

5 Else he will remember all the evils that we have done against him, and against his brethren and his people.

6 Wherefore he gave him authority to [4] gather together an host, and to provide weapons, that he might aid him in battle [4]: he commanded also that the hostages that were in the [5] tower should be delivered him.

7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the [5] tower:

8 Who were sore afraid, when they heard that the king had given him authority to [4] gather together an host.

9 Whereupon they of the [5] tower delivered their hostages unto Jonathan, and he [6] delivered them unto their parents.

10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.

11 And he commanded the workmen to build the walls and the mount Sion round about with square stones for fortification; and they did so.

12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;

13 Insomuch as every man left his place, and went into his own country.

14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

15 Now when king Alexander had heard [7] what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man? now therefore we will make him our friend and confederate.

17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:)

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VAR. REND.—[34] *Vs.* 66, 67. encampment; and he began to smite, and to prevail over the forces (*or*, to increase in strength: *cp.* Deut. 28. 43). And Simon. ——[35] *V.* 68. attempt.——[36] *V.* 71. seek his hurt.——CHAP. 10. [1] *V.* 1. Alexander Epiphanes, the son of Antiochus. —— [2] and they received him, and. —— [3] *V.* 3. *Lit.* peaceful.

VAR. REND.—[4] *V.* 6. collect *or* levy forces (*so v.* 8) and to forge arms, and to be his ally.——[5] *Vs.* 6, 7, 9. citadel (*or* Acra).——[6] *V.* 9. restored.——[7] *V.* 15. how many.

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153.

and *require thee* to [8] take our part [8], and keep friendship with us.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy [9] robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 [10] What have we done, that Alexander hath prevented us [10] in making amity with the Jews to strengthen himself?

24 I also will write unto them words of encouragement, [11] *and promise them* dignities [11] and gifts, that I may have their aid.

25 He sent unto them therefore to this effect: King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept [12] covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many [13] immunities, and give you rewards.

29 And now do I free you, and [14] for your sake [14] I release all the Jews, from [15] tributes, and from the customs of salt, and from crown taxes [15],

30 And from that which appertaineth unto me to receive [16] for the third part of the seed, and the half of the fruit of the trees, I release it from this day forth, so that they shall not be taken of the land of Judea, nor of [16] the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and [17] free, with the borders thereof, $\beta$ [18] both from tenths and tributes [18] $\beta$.

32 And as for the tower which is at Jerusalem, I yield up my authority over it, and give it to the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and [19] *I will* that all my officers remit the tributes even of their cattle [19].

34 Furthermore *I will* that all the feasts, and sabbaths, and new moons, and [20] solemn days, and the three days before the feast, and the three days after the feast, shall be all days of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority [21] to meddle *with them*, or [21] to molest any of them in any matter.

36 *I will* further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all the king's forces.

37 And of them *some* shall be placed in the king's [22] strong holds, of whom also *some* [22] shall be set over the affairs of the kingdom, which are of trust: and *I will* that their overseers and governors be of themselves, and that they † live after their own laws, even as the king hath commanded in the land of Judea.

38 And concerning the three governments that [23] are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences || of the sanctuary.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the [24] overplus, which the officers payed not in as in [25] former time, from henceforth shall be given toward the works of the temple.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out

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† Gr. *walk.*

|| Or, *of the holy things.*

VAR. REND. — [8] *V.* 20. *Lit.* mind our interests (Matt. 16. 23). — [9] *V.* 21. apparel (*of the High Priest*). — [10] *V.* 23. Why have we so done, that Alexander hath gotten the start of us. — [11] *V.* 24. and promises of exaltation. — [12] *V.* 26. *Insert* the. — [13] *V.* 28. remissions. — [14] *V.* 29. *Omit.* — [15] *Lit.* the tributes (*poll-taxes*) and the salt-tax and from the crowns. (*See Jos. Ant.* 13. 2, 3. *The obligation to present a crown or wreath of gold on certain occasions, or an equivalent in money.*) — [16] *V.* 30. in lieu of the third of the corn-crop, and in lieu of the half of the tree fruit, I remit from this day forth to take it from the land of Juda and from. — [17] *V.* 31. *i.e. from all imposts.* — [18] *Lit.* the tithes and the tolls (*i.e. no part of them was to be paid into the royal treasury*). *But the Greek may be faulty.*

VAR. READ. — CHAP. 10. *V.* 31. $\beta$ *So* 3 *cursives, Jos. Ant.* 13. 2, 3; and the tithes and tolls I remit, *Syr.*; and let the tithes and tributes be her own, *Vulg.*; *omit, It.*

VAR. REND. — [19] *V.* 33. let all remit the levies (*or* forced services) of their cattle also. *So Josephus. Cp.* 1 Kings 5. 13. — [20] *V.* 34. appointed (*i.e. extraordinary*). — [21] *V.* 35. to exact (money) from (Dan. 11. 20; Luke 3. 13) and. — [22] *V.* 37. great strongholds, and some of them. — [23] *V.* 38. were. — [24] *V.* 41. *i.e. the arrears of taxes.* — [25] the first years (*i.e. of the Syrian supremacy*).

Before CHRIST cir. 153.

of the accounts year by year, [26] even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the [27] liberties thereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

44 For the building also and repairing of the works of the sanctuary [28] expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, [28] expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because [29] he was the first that entreated of true peace with them [29], and they were confederate with him always.

cir. 150.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her gifts according to thy dignity.

55 Then Ptolemee the king gave answer, saying, Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of their kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went [30] honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, [31] men of a wicked life [31], assembled themselves against him, to accuse him: but the king [32] would not hear them.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 Also he made him sit [33] by himself, and said unto his princes, Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

64 Now when his accusers saw [34] that he was honoured [34] according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a [35] duke, and || partaker of his dominion [35].

|| Or, *governor of a province.*

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

cir. 148.

67 Furthermore in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

69 Then Demetrius made Apollo-

Before CHRIST cir. 150.

VAR. REND.—[26] *V.* 42. those also are remitted. —— [27] *V.* 43. *Lit.* borders (= bounds). —— [28] *Vs.* 44, 45. *Insert* the.——[29] *V.* 47. he had been to them the first to propose peace (*a contradiction of vs.* 3, 15); *or perhaps*, a prince of peaceful words. *But cp. ch.* 9. 61.

VAR. REND.—[30] *V.* 60. *Lit.* with glory, *i.e. with pomp, or in state.*——[31] *V.* 61. breakers of the Law (=sons of Belial, Deut. 13. 13).——[32] gave them no heed. —— [33] *V.* 63. with. —— [34] *V.* 64. *Lit.* his glory. ——[35] *V.* 65. general, and provincial governor.

Before CHRIST cir. 148.

nius the governor of [36] Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou [37] vaunt thy power against us in the mountains?

71 Now therefore, if thou trustest in [38] thine own strength, come down to us into the plain field, and there let us [39] try the matter together: for with me is the power of the $\beta$ cities.

72 Ask and learn who I am, and the rest that take our part, and [40] they shall tell thee that thy foot is not able to stand before our face [40]; for thy fathers have been twice put to flight in their own land.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

75 And he pitched his tents against Joppe: but they of Joppe shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppe.

77 Whereof when Apollonius heard, he [41] took three thousand horsemen, with a great host *of footmen*, and went to Azotus || as one that journeyed, and therewithal [42] || drew him forth into the plain, because he had a great number of horsemen, in whom he put his trust.

78 Then *Jonathan* followed after him to Azotus, where the armies joined battle.

79 Now Apollonius had left a thousand horsemen [43] in ambush.

80 And Jonathan knew that there was an ambushment behind him; [44] for they had compassed in his host, and cast darts [44] at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the || enemies' horses were tired.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent,) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Beth-dagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

85 [45] Thus there were burned and slain with the sword well nigh [45] eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having many spoils.

88 Now when king Alexander heard these things, he honoured Jonathan yet more,

89 And sent him a buckle of gold, as the use is to be given to [46] such as are of the king's blood: he gave him also Accaron with the borders thereof in possession.

Before CHRIST cir. 148.

|| Joseph. Antiq. lib. 13. cap. 8.

## CHAPTER 11.

*12 Ptolemeus taketh away his daughter from Alexander, and entereth upon his kingdom. 17 Alexander is slain, and Ptolemeus dieth within three days. 20 Jonathan besiegeth the tower at Jerusalem. 26 The Jews and he are much honoured by Demetrius, 48 who is rescued by the Jews from his own subjects in Antioch. 57 Antiochus the younger honoureth Jonathan. 61 His exploits in divers places.*

cir. 146.

AND the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and [1] went about [1] through deceit to get Alexander's kingdom, and join it to his own.

2 Whereupon he took his journey into Syria [2] in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his father in law.

3 [3] Now as Ptolemee entered into

|| Or, *as though he would pass through it.*
|| Or, *led his company.*

VAR. REND.—[36] *V.* 69. Cœlesyria.——[37] *V.* 70. lord it over us (Luke 22. 25).——[38] *V.* 71. thy forces.——[39] contend with one another.——[40] *V.* 72. say, Ye have no ground to stand on before us.——[41] *V.* 77. set in array.——[42] kept advancing into the plain, because he had a multitude of horse and trusted therein.——[43] *V.* 79. privily behind them.——[44] *V.* 80. and they surrounded his army, and shot arrows.

VAR. READ.—*V.* 71. $\beta$ wars, *Vulg.* 1 *Greek cursive. Perhaps it should be* plains (*cp.* 1 Kings 20. 23), *v.* 73.

VAR. REND.—[45] *V.* 85. And they that fell by the sword, with them that were burned, came to.——[46] *V.* 89. the kinsmen of kings.——CHAP. 11. [1] *V.* 1. *Lit.* sought.——[2] *V.* 2. *Lit.* with peaceful words.——[3] *V.* 3. But when.

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the cities, he set in every one of them a garrison of soldiers to keep it.

4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the [4] suburbs thereof that were destroyed, and the bodies that were cast abroad, and them that [5] he had burnt in the battle [5]; for they had made heaps of them by the way where he should pass.

5 Also they told the king whatsoever Jonathan had done, to [6] the intent he might [6] blame him: but the king held his peace.

6 Then Jonathan met the king with great pomp at Joppe, where they saluted one another, and † lodged.

† Gr. *slept.*

7 Afterward Jonathan, when he had gone with the king [7] to the river called Eleutherus, returned again to Jerusalem.

8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, [8] imagined wicked counsels against Alexander.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:

10 For I repent that I gave my daughter unto him, for he sought to slay me.

11 [9] Thus did he slander him, because he was desirous of [9] his kingdom.

12 Wherefore he took his daughter from him, and gave her to Demetrius, and [10] forsook Alexander, so that their hatred was openly known.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.

14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts [11] had revolted from him.

15 But when Alexander heard of this, he came to war against him: whereupon *king* Ptolemee brought forth *his host*, and met him with a mighty power, and put him to flight.

16 So Alexander fled into Arabia, there to be defended; but king Ptolemee was exalted:

17 [12] For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

18 King Ptolemee also died the third day after, † and they that were in the strong holds were slain [13] one of another [13].

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† Gr. *and those that were in the holds were slain of those that were in the holds.*

19 By this means Demetrius reigned in the hundred threescore and seventh year.

20 [14] At the same time Jonathan gathered together them that were in Judea, to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then certain ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower.

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in [15] great haste.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it *still*: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

25 And [a] though certain ungodly men of the people [16] had made complaints against him,

[a] ch. 10. 61, &c.

26 Yet the king entreated him as his predecessors had done before, and [17] promoted him in the sight of all his friends,

27 And [b] confirmed him in the high priesthood, and in all the honours that he had before, and [18] gave him preeminence among [18] his chief friends.

[b] ch. 10. 20. & 14. 38. ver. 57.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three [19] governments, $\beta$ with the country of Samaria $\beta$ [19]; and he promised him three hundred talents.

29 So the king consented, and wrote

VAR. REND.—[4] *V.* 4. *Or*, pasture-grounds (1 Chron. 6. 55). —— [5] were burnt, whom he (*i.e. Jonathan*) burnt in the war. *See ch.* 10. 84.——[6] *V.* 5. *Omit.* ——[7] *V.* 7. as far as.——[8] *V.* 8. began to devise.——[9] *V.* 11. And he blamed (*or* found fault with) him, because he coveted.—— [10] *V.* 12. was estranged from. ——[11] *V.* 14. were revolting.

VAR. REND.—[12] *V.* 17. And.——[13] *V.* 18. by them that were in the strongholds (*i.e. his garrisons, v.* 3, *were massacred by the townspeople. So Syr.*).—— [14] *V.* 20. In those days.——[15] *V.* 22. all.——[16] *V.* 25. were making.——[17] *V.* 26. exalted.——[18] *V.* 27. made him to be regarded as one of. *So Gm.*——[19] *V.* 28. cantons and the Samaritan district: *see v.* 34; *ch.* 10. 38. *Some words may have fallen out of the author's Heb. MS. The three cantons were Ephraim, Lod, and Ramathaïm (so Syr. v.* 34).

VAR. READ.—CHAP. II. *V.* 28. $\beta$ which were added to Judea from Samaria, *original Heb. The 'country' or district of Samaria was independent of Judea.*

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letters unto Jonathan of all these things after this manner:

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye [20] might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

33 We are determined to do good to the people of the Jews, who are our friends, and keep [21] covenants with us, because of their good will toward us.

|| Joseph. Antiq. lib. 13. cap. 8.

34 || Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that [22] are added unto Judea from the country of Samaria, and [c] all things appertaining unto them, [23] for all such as do sacrifice in Jerusalem, instead of the [24] payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

c ch. 10. 42.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also [d] the saltpits, and the [25] crown taxes, which are due unto us, we discharge them of them all for their relief.

d ch. 10. 29.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him, he [26] sent away all his forces, every one to his own place, except [27] certain bands of strangers [27], whom he had gathered from the isles of the heathen: wherefore all the forces of his fathers hated him.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to β Simalcue the Arabian, that [28] brought up Antiochus the young son of Alexander,

40 And [29] lay sore upon him to deliver him *this young Antiochus*, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained [30] a long season.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying, I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

44 Upon this Jonathan sent him three thousand [31] strong men [31] unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

46 Wherefore the king fled into the court, but they of the city [32] kept the passages [32] of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

50 [33] || Grant us peace, and let the Jews cease from assaulting us and the city.

|| Or, *Be friends with us.*

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

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VAR. REND.—[20] *V.* 31. may.——[21] *V.* 33. *Lit.* the things that are right toward us (*cp.* Prov. 21. 7).——[22] *V.* 34. were.——[23] unto all who sacrifice (*i.e. to the orthodox party*).——[24] royal dues. *Instead of having to pay these, the Jews were henceforth to be exempt from all tribute.*——[25] *V.* 35. *See ch.* 10. 29.——[26] *V.* 38. dismissed (*i.e. disbanded*).——[27] the mercenary forces.——[28] *V.* 39. was bringing up.

VAR. READ.—*V.* 39. β Eimalcuai, B; Sinmalcuë, A; Malchus, *It. Syr. Josephus;* Emalchuel, *Vulg.*

VAR. REND.—[29] *V.* 40. was ever urging him, *or* pressed him continually.——[30] many days.——[31] *V.* 44. *Lit.* men mighty in strength (=*Heb.* mighty men of valour; *i.e. veteran warriors*).——[32] *V.* 46. occupied (*v.* 66) the thoroughfares.——[33] *V.* 50. *Lit.* Give us the right hand.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 [34] Nevertheless he dissembled in all that ever he spake [34], and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

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54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and [35] was crowned.

55 Then there gathered unto him all the [36] men of war, whom Demetrius had put away [36], and they fought against Demetrius, who turned his back and fled.

† Gr. *beasts.*

56 Moreover Tryphon took the † elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four [37] governments, and to be one of the king's friends.

† Gr. *and service.*

58 Upon this he sent him [38] golden vessels † to be served in [38], and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from [39] the place called The ladder of Tyrus [39] unto the borders of Egypt.

|| Or, *went beyond the river, and passed through the cities,* or, *went and passed beyond the river and through the cities,* Gr.

60 Then Jonathan || went forth, and passed [40] through the cities beyond the water [40], and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned || the suburbs thereof with fire, and spoiled them.

|| Or, *the places thereabout.*

62 Afterward, when they of Gaza made supplication unto Jonathan, † he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

† Gr. *he gave them the right hand.*

63 Now when Jonathan heard that Demetrius' [41] princes were come to Cades, which is in Galilee, with a great power, purposing || to remove him [42] out of the country [42],

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|| Or, *to remove him from the affairs of the kingdom.*

64 He went to meet them, and left Simon his brother in the country.

65 Then Simon encamped against Bethsura, and fought against it [43] a long season, and shut it up [43]:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and [32] took the city, and set a garrison in it.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of β Nasor.

68 And, behold, [44] the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him [44].

69 So when they that lay in ambush rose out of their places, and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the *son* of Absalom, and Judas the *son* of [45] Calphi, the captains of the host.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

73 Now when his own men that were [46] fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own [47] tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

## CHAPTER 12.

1 *Jonathan reneweth his league with the Romans and Lacedemonians.* 28 *The forces of Demetrius, thinking to surprise Jonathan, flee away for fear.* 35 *Jonathan fortifieth the castles in Judea,* 48 *and is shut up by the fraud of Tryphon in Ptolemais.*

NOW when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, [a] for to confirm and renew the friendship that they had with them.

[a] ch. 8. 1, 20.

2 He sent letters also to the [1] Lace-

VAR. REND.—[34] *V.* 53. And he was false to all that he had promised.——[35] *V.* 54. put on the diadem.——[36] *V.* 55. forces which Demetrius had dispersed.——[37] *V.* 57. *See v.* 34.——[38] *V.* 58. *See marg. The whole may mean:* a service of gold plate. *Or else,* golden vessels and a suite of attendants. ——[39] *V.* 59. the Ladder of Tyre (*a cape identified with Ras en-Nakhurah*). ——[40] *V.* 60. over the river and through the cities (*of Perœa*); *a Hebraism,* Gen. 12. 6.——[41] *V.* 63. *Or,* captains.

VAR. REND.—[42] *V.* 63. from his office.——[43] *V.* 65. many days, and blockaded it.——[44] *V.* 68. an army of aliens was coming to meet him in the plain; and they had thrown out an ambuscade . . . but themselves met him full face. ——[45] *V.* 70. Chalphi (*i.e. Alphæus,* Matt. 10. 3).——[46] *V.* 73. flying.——[47] camp.

——CHAP. 12. [1] *Vs.* 2, 5, 6, 20, 21. Spartans.

VAR. READ.—*V.* 67. β Asor (=Hazor, Josh. 11. 1), ℵ, *cursives, Syr. It. Josephus, Fri.*

demonians, and to other places, for the same purpose.

3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.

4 [2] Upon this *the Romans* gave them letters unto the governors of every place, that they should bring them into the land of Judea peaceably.

5 And this is the copy of the letters which Jonathan wrote to the [1] Lacedemonians:

6 Jonathan the high priest, and the elders of the nation, and the priests, and the other people of the Jews, unto the [1] Lacedemonians their brethren send greeting:

7 There were letters sent in times past unto Onias the high priest from β || Darius, who reigned then among you, [3] to signify that [3] ye are our brethren, as the copy here underwritten doth specify.

|| *Areus:* See Joseph. Antiq. lib. 13. cap. 8.

8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of [4] the || league [4] and friendship.

|| Or, *kindred,* Joseph. Antiq.

9 Therefore we also, albeit we need none of these things, for that we have the holy books of scripture in our hands to comfort us,

10 Have nevertheless attempted to send unto you for the renewing of [5] brotherhood and friendship [5], lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as [6] reason is, and as it becometh us [6] to think upon our brethren:

12 And we are right glad of your honour.

13 As for ourselves, we have had great troubles and wars on every side, forsomuch as the kings that are round about us have fought against us.

14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies [7] are brought under foot [7].

16 For this cause we chose Numenius *the son* of Antiochus, and Antipater *the son* of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

17 We commanded them also to go unto you, and to salute you, and to deliver you our letters concerning the renewing of our brotherhood.

18 Wherefore now ye shall do well to give us an answer thereto.

19 And this is the copy of the letters β || which [8] Oniares sent.

|| Read out of Joseph. *which Areus sent to Onias.*

20 [9] Areus king of the [1] Lacedemonians to Onias the high priest, greeting:

21 It is found in [10] writing, that the [1] Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your † prosperity.

† Gr. *peace.*

23 [11] We do write back again to you, that your cattle and goods are our's, and our's are your's. We do command therefore *our ambassadors* to make report unto you on this wise.

24 Now when Jonathan heard that Demetrius' princes were come [12] to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of [13] Amathis: for he gave them no respite || to enter his country.

|| Or, *to set foot in his country:* or, *to invade his country.*

26 He sent spies also unto their [14] tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he [15] sent forth centinels [15] round about the host.

28 But when the adversaries heard that Jonathan and his men were

VAR. REND.—[2] *V.* 4. And they gave them a letter addressed to the Romans (*lit.* themselves) in each locality, to conduct them to the land of Juda in safety (*i.e. they gave them letters of safe-conduct*). —[3] *V.* 7. because. —[4] *V.* 8. alliance. —[5] *V.* 10. the brotherly feeling and friendliness toward us.—[6] *V.* 11. it is right and proper.

VAR. READ. — CHAP. 12. *V.* 7. β Arius, *Vulg. Josephus. The king meant is Areus,* B.C. 309–265.

VAR. REND.—[7] *V.* 15. were brought low.—[8] *V.* 19. *See marg. and Var. Read.* —[9] *V.* 20. Arius. —[10] *V.* 21. *Insert* a. —[11] *V.* 23. And we also. —[12] *V.* 24. *Insert* again *or* back.—[13] *V.* 25. Amathitis; *i.e. the district of Hamath (Syr.).*—[14] *V.* 26. camp. —[15] *V.* 27. *Lit.* threw out (Matt. 9. 38; Mark 1. 43; *ch.* 11. 68) pickets.

VAR. READ.—*V.* 19. β which they sent (*so* ℵ A) to Onias, *It. Fri.*

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ready for battle, they feared, and trembled in their hearts, and ‖ they kindled fires in their camp β.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

‖ Joseph. Antiq. lib. 13. cap. 9. *they went away.*

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned [16] to the Arabians, who were called β ‖ Zabadeans, and smote them, and took their spoils.

‖ Joseph. Gr. *Nabatheans*, or, *Zabatheans.*

32 And removing thence, he came to Damascus, and so passed through all the country.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppe, and [17] won it.

34 For he had heard that they [18] would deliver the hold [18] unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that [19] men might neither sell nor buy in it [19].

‖ Or, According to the Roman reading, *and he came near to the wall of the brook toward the east.*

37 Upon this they came together to build up the city, [20] ‖ forasmuch as *part of* the wall toward the brook on the east side was fallen down, and they repaired that which was called β Caphenatha.

38 Simon also [21] set up Adida in Sephela, and made it strong with gates and bars.

39 [22] Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head [22].

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

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41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and [23] commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

44 Unto Jonathan also he said, Why hast thou put all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all [24] that have any charge: as for me, I will return and depart: for this is the cause of my coming.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 [25] And with himself he retained but three thousand men, of whom he [26] † sent two thousand into Galilee [26], and one thousand went with him.

† Gr. *left two thousand in Galilee.*

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates, and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another, and [27] went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that [28] they were ready to fight for their lives [28], turned back again.

52 Whereupon they all came into the land of Judea [29] peaceably, and

VAR. REND.—[16] *V.* 31. *Insert* aside. —— [17] *V.* 33. surprised it *or* preoccupied it. —— [18] *V.* 34. were desirous to give up the citadel. —— [19] *V.* 36. they (*the garrison of the Acra*) might neither buy nor sell (*i.e. to cut off their supplies, and starve them out. So Josephus*). —— [20] *V.* 37. and part of the wall of the ravine on the east (*i.e. the Kidron valley*) had fallen. —— [21] *V.* 38. rebuilt Adida (= *Heb.* Hadid, Ezra 2. 33) in the Shephelah (*i.e. the lowland of Judah*). —— [22] *V.* 39. *Lit.* And Tryphon sought to reign over Asia, and to assume the diadem, and to stretch forth his hand against Antiochus the king.

VAR. READ.—*V.* 28. β *Add* and retired, 4 *Greek cursives, Jos. Ant.* 13. 5, 10; and fled, *Syr.* —— *V.* 31. β Nabatæans, *Josephus. But the text is right: see Rawlinson's note.* —— *V.* 37. β Caphananta, *It.*; Cespanaita, *Syr.*

VAR. REND.—[23] *V.* 43. *i.e. recommended* or *introduced.* —— [24] *V.* 45. *i.e. the commandants of the fortresses.* —— [25] *V.* 47. *Lit.* But he left with himself. —— [26] dismissed two thousand in Galilee. —— [27] *V.* 50. began to march with closed ranks, ready for battle. —— [28] *V.* 51. it was a matter of life and death to them. —— [29] *V.* 52. safely.

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there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about them sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

## CHAPTER 13.

8 *Simon is made captain in his brother Jonathan's room.* 19 *Tryphon getteth two of Jonathan's sons into his hands, and slayeth their father.* 27 *The tomb of Jonathan.* 36 *Simon is favoured by Demetrius,* 40 *and winneth Gaza, and the tower at Jerusalem.*

NOW when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,

2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,

3 And gave them exhortation, saying, Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and [1] troubles which we have seen,

4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.

6 [2] Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

7 Now as soon as the people heard these words, their spirit revived.

8 And they answered with a loud voice, saying, Thou [3] shalt be our leader instead of Judas and Jonathan thy brother.

9 Fight thou our battles, and whatsoever thou commandest us, that will we do.

10 So then he gathered together all the men of war, and made haste [a] to finish the walls of Jerusalem, and he fortified it round about.

[a] See ch. 12. 36.

11 Also he sent Jonathan the *son* of Absalom, and with him a great power, to Joppe: who casting out them that were therein remained there in it.

12 So Tryphon removed from Ptolemais with a great power to invade the land of Judea, and Jonathan was with him in ward.

13 But Simon pitched his tents at Adida, over against the plain.

14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent [4] messengers unto him, saying,

15 [5] Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, || concerning the business that was committed unto him [5].

|| Or, *for the affairs*, or, *offices, that he had*, or, *the necessary uses which he had.*

16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is [6] at liberty [6] he may not revolt from us, and we will let him go.

17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him, yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:

18 Who might have said, Because I sent him not the money and the children, therefore is *Jonathan* dead.

19 So he sent [7] them [7] the children and the hundred talents: [8] howbeit *Tryphon* dissembled, neither would he let [8] Jonathan go.

20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto [β] Adora: but Simon and his host marched against him [9] in every place, wheresoever he went.

21 Now they that were in the tower sent messengers unto Tryphon, [10] to the end that he should hasten his coming [10] unto them by the wilderness, and send them victuals.

22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not. So he departed, and came into the country of Galaad.

23 And when he came near to [β] Bascama, he slew Jonathan, [11] who was buried there.

24 Afterward Tryphon returned and went into his own land.

25 Then sent Simon, and took the

Before CHRIST cir. 144.

cir. 143.

VAR. REND.—CHAP. 13. [1] *V.* 3. the straits.—— [2] *V.* 6. But.——[3] *V.* 8. art.

VAR. REND.—[4] *V.* 14. ambassadors.——[5] *V.* 15. It is for money that Jonathan thy brother owed unto the royal treasury on account of the offices which he held, that we are detaining him.——[6] *V.* 16. let go.——[7] *V.* 19. *Omit.*——[8] and he lied, and let not.——[9] *V.* 20. into.——[10] *V.* 21. urging him to come.——[11] *V.* 23. and he.

VAR. READ.—CHAP. 13. *V.* 20. β Dora, *Josephus, MSS.* (Adora *or* Dora=Adoraïm, 2 Chron. 11. 9); 'Ado'ir (='Aro'ir ?), *Syr.*——*V.* 23. β Basca, *Jos. Ant.* 13. 6, 6; Baskamē, *Syr.*

Before CHRIST cir. 143.

bones of Jonathan his brother, and buried them in Modin, the city of his fathers.

[b] ch. 9. 20.

26 And [b] all Israel made great lamentation for him, and bewailed him many days.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with [12] hewn stone behind and before.

28 Moreover he set up seven pyramids, one [13] against another, for his father, and his mother, and his four brethren.

29 [14] And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved [14], that they might be seen of all that sail on the sea.

30 This is the sepulchre which he made at Modin, [15] and it standeth yet [15] unto this day.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.

32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals † therein.

† Gr. *in the strong holds.*

34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because † all that Tryphon did was to spoil.

† Gr. *all Tryphon's doings were robberies.*

35 Unto whom king Demetrius answered and wrote after this manner:

36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

37 The golden crown, and the [16] scarlet robe [16], which ye sent unto us, we have received: and we are ready to make [17] a stedfast peace with you [17], yea, and to write unto our officers, to [18] confirm the immunities which we have granted [18].

38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown [19] tax also, which ye owe [19] us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.

40 And [20] look who are meet among you to be in our court [20], let them be enrolled, and let there be peace betwixt us.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.

42 Then the people of Israel began [c] to write in their instruments and contracts, In the first year of Simon the [21] high priest, the governor [21] and leader of the Jews.

[c] ch. 14. 27.

43 In those days Simon camped against β Gaza, and besieged it round about; he made also [22] an engine of war, and set it by [22] the city, and battered a certain tower, and took it.

44 And they that were in the [22] engine leaped into the city; whereupon there was a great uproar in the city:

45 Insomuch as the people of the city rent their clothes, and [23] climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon † to grant them peace.

† Gr. *to give them his right hand.*

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.

47 So Simon [24] was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

48 Yea, he put all uncleanness out of it, and [25] placed such men there as would keep [25] the law, and made it stronger than it was before, and built therein a dwellingplace for himself.

cir. 142.

49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

50 Then cried they to Simon, be-

VAR. READ.—[12] *V.* 27. polished. —— [13] *V.* 28. over against.——[14] *V.* 29. And on these he wrought cunning works (*i.e. reliefs*), and surrounded them with great columns; and he worked panoplies upon the columns, for an everlasting name, and beside the panoplies carven ships.——[15] *V.* 30. *Wanting in the Greek.*——[16] *V.* 37. robe broidered with palm-branches.——[17] you great peace. —— [18] grant you immunities (*or* remissions).

VAR. REND.—[19] *V.* 39. which ye owed. *See ch.* 10. 29. —— [20] *V.* 40. if any of you be meet to be enrolled in our body-guard (*lit.* those who are about us). ——[21] *V.* 42. great high priest, and general.—— [22] *V.* 43. a city-taker (*Greek helepolis; so v.* 44), and brought it close to.——[23] *V.* 45. went up.——[24] *V.* 47. made terms with them (2 Macc. 11. 14).——[25] *V.* 48. settled there men who performed.

VAR. READ.—*V.* 43. β Gazara, *Jos. Ant.* 13. 6, 7; *Jewish War*, 1. 2, 2. *Fri. correctly. See vs.* 48, 53; *chs.* 14. 7, 34; 15. 28; 16. 1.

Before CHRIST cir. 142.

seeching him [26] || to be at one with them: which thing he granted them;
and when he had put them out from thence, he cleansed the tower from [27] pollutions:

51 And entered into it the three and twentieth day of the second month, in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.

53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and [d] he dwelt in Gazara.

|| Or, *to make peace with them.*

[d] ch. 16. 1.

## CHAPTER 14.

*3 Demetrius is taken by the king of Persia. 4 The good deeds of Simon to his country. 13 The Lacedemonians and Romans renew their league with him. 26 A memorial of his acts is set up in Sion.*

cir. 141.

NOW in the hundred threescore and twelfth year king Demetrius gathered his forces together, β and went into Media, to get him help to fight against Tryphon.

2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:

3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

4 [1] As for the land β *of Judea* β, [a] that was quiet [1] all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.

5 And [2] as he was honourable in all his acts, so in this, that [2] he took Joppe for an haven, and made an entrance [3] to the β isles of the sea,

6 And enlarged the bounds of his nation, and recovered the country,

7 And gathered together a great number of captives, and [4] had the dominion [4] of Gazara, and Bethsura, and the [5] tower, out of the which he took all uncleanness, neither was there any that resisted him.

8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.

9 The ancient men sat all in the streets, communing together of || good things, and the young men put on β glorious and warlike apparel.

10 He provided victuals for the cities, and [6] set in them all manner of munition [6], so that his honourable name was renowned unto the end of the [7] world.

11 He made peace in the land, and Israel rejoiced with great joy:

12 For [b] every man sat under his vine and his fig tree, and there was none [8] to fray them:

13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.

15 He beautified the sanctuary, and multiplied the vessels of the temple.

16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.

17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:

19 Which writings were read before the congregation at Jerusalem.

20 And this is the copy of the letters that the [9] Lacedemonians sent; The rulers of the [9] Lacedemonians, with the city, unto [c] Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, *send* greeting:

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

22 And did register the things that they spake in the [10] || council of the

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|| Or, *the wealth of the land.*

[b] 1 Kings 4. 25. Mic. 4. 4. Zech. 3. 10.

[c] See ch. 12. 6.

|| Or, *publick records.*

VAR. REND.—[26] *V.* 50. *Lit.* to take right hands. —[27] *Insert* the.—CHAP. 14. [1] *V.* 4. And the land of Judah had rest (Judg. 5. 31). *See chs.* 15. 38–41; 16. 1–19.—[2] *V.* 5. *Lit.* with all his glory.—[3] for. —[4] *V.* 7. got possession.

VAR. READ.—CHAP. 14. *V.* 1. β *It.* (*cod. Sang.*) *here breaks off.*—*V.* 4. β *Omit*, A, *cursives*, *Syr.* —*V.* 5. β ships, 3 *cursives*, *Syr.* (*Heb. letter*).

VAR. REND.—[5] *V.* 7. Acra. —[6] *V.* 10. ordered them with weapons of defence.—[7] *Or*, land.—[8] *V.* 12. that did. —[9] *Vs.* 20, 23. Spartans. —[10] *V.* 22. counsels *or* decrees.

VAR. READ.—*V.* 9. β gay apparel, and not the garments of warfare, 3 *cursives*, *Syr.* (*Heb. perhaps:* and put off the garments of warfare).

Before CHRIST cir. 141.

people in this manner; Numenius *son* of Antiochus, and Antipater *son* of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

23 And it pleased the people to entertain the men honourably, and to put the copy of their [11] ambassage in publick records [11], to the end the people of the [9] Lacedemonians might have a memorial thereof: furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand [12] pound weight, to confirm the league with them.

25 [13] Whereof when the β people heard [13], they said, What thanks shall we give to Simon and his sons?

26 β For he and his brethren and the house of his father [14] have established Israel, and chased away in fight their enemies from them [14], and confirmed their liberty.

27 So then they wrote *it* in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing; The eighteenth day of *the month* Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 [15] At β || Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, γ [16] were these things notified [16] unto us γ.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of β Jarib, together with his brethren, put themselves in jeopardy, and [17] resisting the enemies of their nation did their nation great honour [17]:

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies purposed to invade their country, that they might destroy it, and lay hands on the sanctuary:

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed || the valiant men of his nation, and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the [18] || armour of the enemies had been before; but he set a garrison of Jews there:

34 Moreover he fortified Joppe, which lieth upon the sea, and [19] || Gazara, that bordereth upon [19] Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

35 The people therefore, seeing the [20] acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

36 [21] For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a [22] tower, out of which they issued, and polluted all about the sanctuary, and did much hurt || in the holy place [22]:

37 But he placed Jews therein, and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

38 King Demetrius also [d] confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

40 For he had heard say, that [e] the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

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|| Or, *Jerusalem*, peradventure by corruption and transposition of letters; or, as some think, *the common hall where they met to consult of matters of estate.*

|| Or, *the men of war.*

|| Or, *weapons.*

|| Or, *Gaza.*

|| Or, *unto religion.*

[d] ch. 10. 20. & 11. 57.

[e] ch. 8. 20. & 12. 3.

VAR. REND.—[11] *V.* 23. words in the prescribed (*or* published) books of the people.——[12] *V.* 24. minas' (Luke 19. 13).——[13] *V.* 25. But when the people (*of the Jews*) heard these things. *The text is suspicious. See Var. Read.*——[14] *V.* 26. did stand fast, and drove the enemies of Israel before them.——[15] *V.* 28. In.——[16] *Lit.* one made known (*impers. construction*). *Text doubtful.*——[17] *V.* 29. resisted . . . nation, in order that their sanctuary and the Law might stand, and with great glory did glorify their nation.

VAR. READ.—*V.* 25. β Roman people, *Vulg.*—— *V.* 26. β For he hath restored his brethren, and driven away the enemies of Israel from them. And they decreed unto him liberty (*i.e. confirmed his independence of Syria*), *Vulg.*—— *V.* 28. β Asaramel, ℵ, 4 *cursives*, *Vulg.*; the forecourt of the people of God (*Heb.* hasar-'am-el), *Ew. Perhaps:* (Simon the high priest) and prince of the people of God (*Heb.* w'-sar-'am-el); *a title which the Greek translator mistook for the name of a place*, *Gm. But cp.* the prince (*rabba*) of Israel, *Syr.*——γ *So Vulg.*; we made known unto you, 3 *cursives*, *Ald. Syr.*; it was made known unto us, *Ga. Fri.*——*V.* 29. β Joarib, ℵ A, *etc.*

VAR. REND.—[18] *Vs.* 33, 42. arms.——[19] *V.* 34. Gazara (*marg. wrong*) that lieth upon the borders of.—— [20] *V.* 35. conduct.——[21] *V.* 36. And in his days.—— [22] *Lit.* citadel, out of which they would issue, and defile . . . and deal a great blow at purity.

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41 Also β that β the Jews and priests were well pleased that Simon should be their governor and high priest for ever, *f* until there should arise a faithful prophet;

*f* ch. 4. 46.

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their [23] works, and over the country, and over the [18] armour, and over the fortresses, β that, *I say*, he should take charge of the sanctuary β;

43 Beside this, that he should be obeyed of every man, and that all the [24] writings in the country should be made in his name, and that *g* he should be clothed in purple, and wear gold:

*g* ch. 10. 20, 89. & 11. 58.

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay [25] his words [25], or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold:

45 And whosoever should do [26] otherwise, or break any of these things, he should be [27] punished.

46 [28] Thus it liked all the people to β deal with [28] Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and [29] governor of the Jews and priests, and to defend them all.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the [30] compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

## CHAPTER 15.

*4 Antiochus desireth leave to pass through Judea, and granteth great honours to Simon and the Jews. 16 The Romans write to divers kings and nations to favour the Jews. 27 Antiochus quarrelleth with Simon, 38 and sendeth some to annoy Judea.*

cir. 140.

MOREOVER Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and [1] prince of the Jews, and to all the people;

2 The contents whereof were these: King Antiochus to Simon the high priest and [1] prince of his nation [1], and to the people of the Jews, greeting:

Before CHRIST cir. 140.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

4 My meaning also being [2] to go through [2] the country, that I may be avenged of them that have destroyed [3] it, and made many cities in the kingdom desolate:

5 Now therefore I confirm unto thee all the β oblations which the kings before me [4] granted thee [4], and whatsoever gifts besides they [4] granted [4].

6 I give thee leave also to coin money for thy country with thine own stamp.

7 And as concerning Jerusalem and the sanctuary, let them be [5] free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

8 And if any thing be, or shall be, owing to the king, let it be [4] forgiven thee from this time forth for evermore.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

cir. 139.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:

12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

14 And when he had compassed the city round about, and [6] joined ships close to the town on the sea side [6], he vexed the city by land and by

VAR. REND.—[23] *V.* 42. tasks *or* duties.——[24] *V.* 43. (legal) instruments (*ch.* 13. 42) *or* contracts.——[25] *V.* 44. *Lit.* the things that should be commanded by him.——[26] *V.* 45. the contrary.——[27] liable (Matt. 5. 21).——[28] *V.* 46. And all the people were well pleased to vote for.——[29] *V.* 47. ethnarch (2 Cor. 11. 32).——[30] *V.* 48. precincts.——CHAP. 15. [1] *Vs.* 1, 2. ethnarch (*ch.* 14. 47).

VAR. READ.—*V.* 41. β *Omit, Michaelis, Ew. Gm.*——*V.* 42. β *Omit* (*accidental repetition*), *Ga. Ew. Gm.*——*V.* 46. β appoint Simon, ℵ, *Vulg.*

VAR. REND.—[2] *V.* 4. to land *or* disembark in.——[3] our country.——[4] *Vs.* 5, 8. remitted unto thee.——[5] *V.* 7. *i.e. from taxation.*——[6] *V.* 14. the ships closed in from the sea.

VAR. READ.—CHAP. 15. *V.* 5. β remissions *or* immunities, ℵ A, 23. (*as in chs.* 10. 28; 13. 37).

Before CHRIST cir. 139.

sea, neither suffered he any to go out or in.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

*a* ch. 14. 24. 18 *a* And they brought a shield of gold of a thousand [7] pound.

19 We thought it good therefore to write unto the kings and countries, that they should [8] do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them [8].

20 It seemed also good to us to receive the shield of them.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

22 The same things wrote *β* he likewise unto Demetrius the king, and Attalus, to *γ* || Ariarathes, and Arsaces,

|| Or, *Arathes.*

23 And to all the countries, and to *β* || Sampsames, and the [9] Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and || Phaselis, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

|| Or, *Sampsaces.* Lat. *Lampsacus.*

|| Or, *Basilis.*

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora *β* [10] the second *day β*, † assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

† Gr. *bringing his forces to it.*

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and [11] much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye [12] withhold Joppe and Gazara, with the tower [12] that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion [13] || without the borders of Judea:

|| Or, *except the borders, &c.*

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and || fight against you.

|| Or, *subdue you in fight.*

32 So Athenobius the king's friend came to Jerusalem: and when he saw the glory of Simon, and [14] the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

33 Then answered Simon, and said unto him, We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

35 And whereas thou demandest Joppe and Gazara, albeit they did great harm unto the people in our country, yet will we give an hundred talents for them. Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

39 And commanded him to [15] remove his host toward [15] Judea: also

VAR. REND.—[7] *V.* 18. *See on ch.* 14. 24.—[8] *V.* 19. *Lit.* not seek their hurt, nor make war upon them . . . and their country, nor ally with them that make war upon them.—[9] *V.* 23. Spartans.—[10] *V.* 25. *Or,* a second time (*so Vulg.*). in the second siege, *Ew.*—[11] *V.* 26. many weapons.

VAR. READ.—*V.* 22. *β* they, ℵ.—*γ* Arathes, A, *cursives* (*incorrectly*).—*V.* 23. *β* Sampsaces, A, 106. *Ald.*; Lampsacus, *Vulg.*; Samsanus, *Syr.*—*V.* 25. *β* on the second day, 3 *cursives*, *Syr.*

VAR. REND.—[12] *V.* 28. hold Joppa . . . and the Acra.—[13] *V.* 30. *i.e. beyond.*—[14] *V.* 32. a sideboard.—[15] *V.* 39. encamp over against.

Before CHRIST cir. 139.

he commanded him to [16] build up β || Cedron, and to fortify the gates, and to war against the people; but as for the king *himself*, he pursued Tryphon.

40 So Cendebeus came to Jamnia, and began to provoke the people, and to invade Judea, and to take the people prisoners, and slay them.

41 And when he had built up Cedron, he set horsemen there, and an host *of footmen*, to the end that issuing out they might make [17] outroads upon [17] the ways of Judea, as the king had commanded him.

|| Or, *Gedor.*

## CHAPTER 16.

*3 Judas and John prevail against the forces sent by Antiochus. 11 The captain of Jericho inviteth Simon and two of his sons into his castle, and there treacherously murdereth them. 19 John is sought for, 22 and escapeth, and killeth those that sought for him.*

a ch. 13. 53.

THEN came up John a from Gazara, and told Simon his father what Cendebeus [1] had done.

2 Wherefore Simon called his two [2] eldest sons, Judas and John, and

b ch. 14. 26.

said unto them, b I, and my brethren, and my father's house, have ever from our youth unto this day fought against the enemies of Israel; and

c ch. 3. 6. & 14. 36.

c things have prospered so well in our hands, that we have delivered Israel oftentimes.

3 But now I [3] am old, and ye, by *God's* mercy [3], are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

5 And when as they rose in the morning, and went into the plain, behold, a [4] mighty [4] great host both of footmen and horsemen came against them: howbeit there was a [5] water brook betwixt them.

6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the [5] water brook, he went first over himself, and then the men seeing him [6] passed through after him.

7 *That done,* he divided his men, and set the horsemen in the midst of the footmen: [7] for the enemies' horsemen were very many.

8 Then sounded they with the β holy β trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which β *Cendebeus* had built.

10 || So they fled even unto the towers in the fields of Azotus; wherefore he burned β [8] it with fire: so that there were slain of them about γ two γ thousand men. Afterward he returned into the land of Judea in peace.

|| Or, *Which when he had set on fire, they fled unto the towers in the fields of Azotus; and there were slain, &c.*

11 [9] Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain [9], and he had abundance of silver and gold:

cir. 135.

12 For he was the high priest's son in law.

13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

15 Where the *son* of Abubus receiving them deceitfully into [10] a little hold, called Docus [10], which he had built, made them a great banquet: howbeit he had hid men there.

16 So when Simon and his sons [11] had drunk largely [11], Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

17 In which doing he committed a great treachery, and recompensed evil for good.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid

VAR. REND.—[16] *V.* 39. build the Cedron. *So v.* 41. —— [17] *V.* 41. inroads (*or* excursions) along. —— CHAP. 16. [1] *V.* 1. was achieving. —— [2] *V.* 2. elder. —— [3] *V.* 3. have grown old, and ye also through mercy.—— [4] *V.* 5. *Omit.*—— [5] *Vs.* 5, 6. watercourse *or* wâdy.—— [6] *V.* 6. went over.

VAR. READ.—*V.* 39. β Gedor, *Vulg.*; Hebron, *Syr. and* 3 *cursives.*

VAR. REND.—[7] *V.* 7. but *or* now.—— [8] *V.* 10. *i.e. Azotus. The marg. is wrong.* —— [9] *V.* 11. And Ptolemy the son of Abubus had been appointed general (*i.e. governor*) for the plain of Jericho.—— [10] *V.* 15. the castle called Dok. —— [11] *V.* 16. were drunk.

VAR. READ.—CHAP. 16. *V.* 8. β *Omit,* ℵ A, *cursives, Syr.* (*cp. chs.* 4. 13; 5. 33; 9. 12).—*V.* 9. β they, 3 *cursives, Syr.* —— *V.* 10. β them (*i.e. the towers*), *Vulg.*——γ *Omit,* A, *and* 3 *cursives*; three, 3 *cursives, Syr.*

him, and he would deliver him the country and cities.

19 He sent others also to Gazara to kill John: and unto the [12] †tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to [13] take Jerusalem, and the mountain of the temple.

21 Now one had run afore to Gazara, and told John that his father and brethren were slain, and, *quoth he*, *Ptolemee* hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they [14] sought to make him away.

23 [15] As concerning the rest of the acts of John, and his wars, and worthy deeds [15] which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he [16] was made high priest after his father.

Before CHRIST cir. 135.

† Gr. *captains of thousands.*

Before CHRIST cir. 135.

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THE SECOND BOOK

OF THE

# MACCABEES.

## CHAPTER 1.

1 *A letter of the Jews from Jerusalem to them of Egypt, to thank God for the death of Antiochus.* 19 *Of the fire that was hid in the pit.* 24 *The prayer of Neemias.*

cir. 144. THE brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and peace:

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3 And give you all an heart to [1] serve him, and to do his will, with a [2] good courage and a willing mind [2];

4 And open your hearts in his law and commandments, and send you peace,

5 And hear your prayers, and be [3] at one with [3] you, and never forsake you in time of trouble.

6 And now we be here praying for you.

cir. 144. 7 [4] What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years [4], from the time

*a* ch. 4. 7. that [a] Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood: [5] then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the [6] feast of [b] tabernacles in the month Casleu [6].

*b* Lev. 23. 34.

10 [7] In the hundred β fourscore and eighth year, the people [8] that were at [8] Jerusalem and in Judea, and the [9] council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt: [9]

11 Insomuch as God hath delivered us from great perils, [10] we thank him highly, as having been in battle against a king [10].

12 For [11] he cast them out that fought within [11] the holy city.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive β money in name of a dowry.

15 Which when the priests of β Nanea had set forth, and he was entered

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VAR. REND.—[12] *V.* 19. *See marg. and ch.* 3. 55.—[13] *V.* 20. seize.—[14] *V.* 22. were seeking to destroy him.—[15] *V.* 23. And the rest . . . and his deeds of might (Esth. 10. 2).—[16] *V.* 24. became.—CHAP. I. [1] *V.* 3. fear (Josh. 4. 24).—[2] great heart and a willing soul.—[3] *V.* 5. reconciled to.—[4] *V.* 7. In the reign of Demetrius . . . we the Jews write (*lit.* have written) . . . in these years, *Ew.*—[5] *V.* 8. and.

VAR. REND.—[6] *V.* 9. *i.e. the Feast of the Dedication* (*see ch.* 10. 5, 6; 1 Macc. 4. 59). *The Feast of Tabernacles proper was kept in Tisri, Gm.*—[7] *V.* 10. *Another letter begins here.*—[8] in.—[9] senate, and Judas, unto Aristobulus king Ptolemy's tutor, but of the stock, *etc.*, and to the Jews in Egypt, greeting and health!—[10] *V.* 11. as resisting the King, we greatly thank him.—[11] *V.* 12. he (*i.e. God*) himself cast out them that resisted in.

VAR. READ.—CHAP. I. *V.* 10. β forty, 2 *cursives.*—*V.* 14. β *Insert* much, A, *some cursives, Syr. Vulg. Fri.*—*V.* 15. β the Nanæum, A, *cursives, Fri.*

with a small company [12] into the compass of the temple [12], they shut the temple as soon as Antiochus was come in:

16 And opening [13] a privy door of the roof [13], they threw stones like thunderbolts, and struck down the captain $\beta$, hewed them in pieces, smote off their heads, and cast them to those that were without.

17 Blessed be our God in all things, who hath delivered up the ungodly.

18 Therefore whereas we are now purposed [c] to keep the purification of the temple upon the five and twentieth day of *the month* [d] Casleu, we thought it necessary to certify you thereof, that ye also might keep $\beta$ [14] *it, as the feast* of the tabernacles, and of the fire, *which was given us* when [14] Neemias offered sacrifice, after that he had builded the temple and the altar.

19 For when our fathers were led into Persia, the priests that were then devout took [15] the fire of the altar privily, and hid it in an hollow [16] place of a pit without water, where they kept *it* sure, so that the place was unknown to all men.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send [17] of [17] the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, *I say,* both the priests, and all *the rest,* Jonathan beginning, and the rest answering thereunto, as Neemias did.

24 And the prayer was after this manner;

O Lord, Lord God, Creator of all things,
Who art fearful and strong, and righteous, and merciful,
And the only [18] and gracious King,
25 The only giver of all things, the only just,
Almighty, and everlasting,
Thou that deliverest Israel from all trouble,
And didst choose the fathers, and sanctify them:
26 Receive the sacrifice for thy whole people Israel,
And preserve thine own portion, and sanctify it.
27 Gather [19] those together that are scattered from us,
Deliver them that serve [19] among the heathen,
Look upon them that are despised and abhorred,
And let the heathen know that thou art our God.
28 Punish them that oppress us,
And with pride do us wrong.
29 Plant thy people [20] again [20] in thy holy place,
[e] As Moses hath spoken.

30 And the priests [21] sung psalms of thanksgiving [21].

31 Now when the sacrifice was consumed, Neemias commanded $\beta$ [22] the water that was left to be poured on the great stones $\beta$.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined [23] from the altar.

33 So when this matter was known, [24] it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that || Neemias had purified the sacrifices therewith.

34 Then the king, inclosing the

c 1 Mac. 4. 59. ch. 2. 16.
d Lev. 23. 24, 27, 34. Num. 29. 1.
e Deut. 30. 5. ch. 2. 18.
|| Or, *Neemias his company.*

VAR. REND.—[12] *V.* 15. within the ring-wall of the enclosure.——[13] *V.* 16. the secret door (*trap-door*) of the panelled ceiling. ——[14] *V.* 18. *Text corrupt. Some words seem to have fallen out of the Greek. See Var. Read.*——[15] *V.* 19. *Insert* of.——[16] *Lit.* of a well with a waterless position.——[17] *V.* 20. *Omit.*

VAR. READ.—*V.* 16. $\beta$ *Insert* and those that were with him, *It.* —— *V.* 18. $\beta$ the day of the Feast of Tabernacles and the day of the Fire, which was given when, *etc., Vulg.* (*It.*); it like the Feast of Tabernacles. But we will speak to you also concerning the Fire: when Nehemiah had built the temple, *etc., Syr.*; it, in the manner of the Feast of Tabernacles, and for a memorial of the Fire which was given when, *etc., Fri.*

VAR. REND.—[18] *V.* 24. king and gracious One.—— [19] *V.* 27. our Dispersion, Free them that are enslaved. —— [20] *V.* 29. *Omit.*——[21] *V.* 30. began to chant the psalms (*i.e. those usually chanted*).——[22] *V.* 31. *Lit.* that the water also which was left should cover (?) great stones; *or,* that great stones should hold in the water which was left (*cp. Syr.*). —— [23] *V.* 32. *Insert* against it. —— [24] *V.* 33. and it was reported to the king of the Persians . . . the water had appeared, wherewith also Nehemias and his company had hallowed (with fire) the things pertaining to the sacrifice.

VAR. READ.—*V.* 31. $\beta$ *So* A, *Vulg. virtually, Fri.*; that they should set the water that was left, and surround the place with great stones, *Syr.*

place, made it holy, after he had tried the matter.

35 And the king took many [25] gifts, and bestowed thereof on those whom he would gratify.

36 And Neemias called [26] this thing [27] Naphthar, which is as much as to say, a cleansing: but many men call it [β] Nephi [27].

## CHAPTER 2.

*1 What Jeremy the prophet did. 5 How he hid the tabernacle, the ark, and the altar. 13 What Neemias and Judas wrote. 20 What Jason wrote in five books: 25 and how those were abridged by the author of this book.*

IT is also found in the records, that Jeremy the prophet commanded them that were carried away to take
*a* ch. 1. 19. of the fire, [a] as it hath been signified:

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in
*b* Baruch 6. 4. their minds, [b] when they [1] see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded [2] the tabernacle and the ark to go with
*c* Deut 32. 49. him, as he went forth into [c] the mountain, where Moses climbed up, and saw the heritage of God.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door [2].

6 And some of those that followed him came to [3] mark the way, but they could not find it.

7 Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud
*d* Ex. 34. 5. also, [d] as it was shewed under Moses, and [e] as when Solomon [4] desired that the place might be honourably sanctified.

9 It was also declared, that he being wise [f] offered the sacrifice of dedication, and of the finishing of the temple.

10 [5] And [g] as when Moses prayed unto the Lord, the fire [5] came down from heaven, and consumed the sacrifices: even [h] so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

11 And [i] Moses said, Because the sin offering was not to be eaten, it was consumed.

12 [6] So Solomon kept those [6] eight days.

13 [7] The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts [7].

14 In like manner also Judas gathered together all those things that || were lost by reason of the war we had, and they remain with us.

15 Wherefore if ye have need thereof, send some to fetch them unto you.

16 Whereas we then [k] are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the [8] same [8] days.

17 † We hope also, that the God, that delivered all his people, and [9] gave them all an heritage [9], and the kingdom, and the priesthood, and the [10] sanctuary,

18 [l] As he promised [11] in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

21 And [m] the manifest signs that came from heaven unto those that

*e* 1 Kings 8. 10.

*f* 1 Kings 8. 62, &c.

*g* Lev. 9. 23, 24.

*h* 2 Chr. 7. 1.

*i* Lev. 10. 16, &c.

|| Or, *fell out during the war.*

*k* ch. 1. 18.

† Gr. *Now God it is that saved all his people, and rendered the heritage, and the kingdom, and the priesthood, and the sanctuary, as he promised in the law: for we hope in God that he will shortly, &c.*

*l* ch. 1. 29.

*m* ch. 3. 24. & 5. 2. & 10. 29. & 11. 8. & 15. 12.

VAR. REND.—[25] *V.* 35. *Or,* sums of money. —— [26] *V.* 36. *i.e. the inflammable 'water.'* —— [27] Nephthar, which is interpreted, Purification (Luke 2. 22); but it is called among the multitude Nephthaï (*doubtless the Greek* naphtha, *Persian* naft. *The writer seems to derive the word from Chaldee* p'tar, 'to free,' pattîr, 'pure,' Ezek. 13. 10). —— CHAP. 2. [1] *V.* 2. saw. —— [2] *Vs.* 4–5. that the tabernacle and the ark should accompany him (*i.e. be sent with him*). But when he had gone forth . . . of God; Jeremiah came and found a cave-like chamber: and the tabernacle . . . he brought in thither, and closed up the door. —— [3] *V.* 6. set marks upon.

VAR. READ.—*V.* 36. β *So Vulg.* (*It.*).

VAR. REND.—[4] *V.* 8. asked. —— [5] *V.* 10. Even as Moses also prayed . . . and fire. —— [6] *V.* 12. Likewise also Solomon kept the (2 Chron. 7. 8, 9). —— [7] *V.* 13. Now they related, both in the public records and in the memoirs of Nehemiah, the same things; and how . . . collected the narratives about the kings and prophets, and the works of David, and letters of kings (*i.e. the Persian kings*) concerning votive offerings. —— [8] *V.* 16. *Omit.* —— [9] *V.* 17. restored the heritage unto them all. *See marg. for the general construction.* —— [10] sanctification (1 Cor. 1. 30). —— [11] *V.* 18. by means of, *or* through.

behaved themselves manfully to their honour for Judaism: so that, being but a few, they [12] overcame the whole country, and chased [13] barbarous multitudes,

22 And recovered again the temple renowned all the world over, and freed the city, and [14] upheld the laws which were going down, the Lord being gracious unto them with all favour [14]:

23 *All these things, I say,* being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

24 For considering the [15] infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter [15],

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

26 [16] Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others: yet || for the [17] pleasuring of many we will undertake gladly this great pains;

|| Or, *to deserve well of many.*

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

29 For as the master builder of a new house must care for the whole [18] building; but he that undertaketh to [19] set it out, and paint it, must seek out fit things [19] for the adorning thereof: even so I think it is with us.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

31 But to [20] use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgement [20].

32 Here then [21] will we begin the story: only adding thus much to that which hath been said, that [21] it is a foolish thing to make a long prologue, and to be short in the story itself.

## CHAPTER 3.

1 *Of the honour done to the temple by the kings of the Gentiles.* 4 *Simon uttereth what treasures are in the temple.* 7 *Heliodorus is sent to take them away.* 24 *He is stricken of God, and healed at the prayer of Onias.*

NOW when the holy city was inhabited with all peace, and the laws were [1] kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness, cir. 187.

2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;

3 Insomuch that Seleucus king of Asia of his own revenues [2] bare all the costs belonging to the service of the sacrifices.

4 But one Simon of the tribe of Benjamin, who was made [3] governor of the temple, fell out with the high priest about β [4] disorder in the city.

5 And when he could not overcome Onias, he gat him to Apollonius *the son* of [5] Thraseas, who then was governor of [6] Celosyria and Phenice,

6 And told him that the treasury in Jerusalem was full of [7] infinite sums of money, so that the [8] multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and [8] that it was possible to bring all into the king's hand.

7 Now when Apollonius [9] came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his [10] treasurer, and sent him with a commandment to bring him the foresaid money.

8 So forthwith Heliodorus took his journey, under a colour of visiting the cities of [6] Celosyria and Phenice, but indeed to fulfil the king's purpose.

9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared

VAR. REND.—[12] *V.* 21. plundered *or* spoiled. —— [13] *Insert* the.——[14] *V.* 22. restored the laws which were on the point of being abolished, the Lord having become propitious unto them with all clemency.—— [15] *V.* 24. deluge of numbers, and the existing difficulty for those who wish to enter (*lit.* be wheeled) into the narratives of the history, on account of the abundance of the material.——[16] *V.* 26. And.——[17] *V.* 27. gratitude.——[18] *V.* 29. *Lit.* foundation.——[19] paint it in encaustic and decorate it with figures, must seek out subjects fit.——[20] *V.* 31. follow after conciseness of style, and to decline elaborateness of treatment . . . that maketh the paraphrase.

VAR. REND.—[21] *V.* 32. let us begin the narrative, having added thus much to the things that were said before: for.——CHAP. 3. [1] *V.* 1. *Insert* still being. ——[2] *V.* 3. provided.——[3] *V.* 4. *Or,* overseer (2 Chron. 24. 11), *Ew.* ——[4] the law-breaking. *But see Var. Read.*——[5] *V.* 5. Thrasæus.——[6] *Vs.* 5, 8. Cœle-Syria. ——[7] *V.* 6. *Lit.* untold moneys.——[8] greatness of the amounts (*or* sums) was incalculable; and that they belonged not to the account of the sacrifices, but.—— [9] *V.* 7. met *or* conversed with.——[10] minister.

VAR. READ.—CHAP. 3. *V.* 4. β the clerkship of the market, A, *cursives, Fri. Ew.*

Before CHRIST cir. 187.

wherefore he came, and asked if these things were so indeed.

10 Then the high priest [11] told him that there was such money laid up for the relief [11] of widows and fatherless children:

11 And that some of it belonged to [12] Hircanus *son* of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:

12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.

14 So at the day which he appointed he [13] entered in to order this matter [13]: wherefore there was no small agony throughout the whole city.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that [14] *a* made a law concerning things given to be kept, that they should safely be preserved for such as had committed them to be kept [14].

*a* Ex. 22. 7, &c.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and [15] horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

18 Others ran flocking out of their houses || to the general supplication, because the place was like to come into contempt.

|| Or, *to make general supplication.*

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the † fear of the high priest, being in such an agony.

22 They then [16] called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

23 [17] Nevertheless Heliodorus executed that which was decreed.

24 [18] Now as he was there present himself with his guard about the treasury [18], the || Lord of β spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and [19] smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself β [20] with his weapons [20] β: and manifestly they acknowledged the power of God:

29 [21] For he by the hand of God [21] was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple, which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High [22] to grant him his life, who lay ready to give up the ghost [22].

Before CHRIST cir. 187.

† Gr. *expectation.*

|| Or, *Lord of our fathers.*

VAR. REND.—[11] *V.* 10. shewed him that the moneys were deposits.——[12] *V.* 11. Hyrcanus.——[13] *V.* 14. was entering in, to superintend the inquiry into these matters (*or*, the search for these moneys).——[14] *V.* 15. gave the law concerning deposits, to keep them safe for the depositors.——[15] *V.* 17. trembling.

VAR. REND.—[16] *V.* 22. were calling.——[17] *V.* 23. But . . . was about executing.——[18] *V.* 24. But when he with his pikemen was already there by the treasury.——[19] *V.* 25. threatened (*lit.* shook at).——[20] *V.* 28. *Omit* (*so Vulg. Syr.*).——[21] *V.* 29. *Lit.* And he, through the divine activity.——[22] *V.* 31. and grant life to him who was lying quite at the last gasp, *Rn.*

VAR. READ.—*V.* 24. β *So* A, 6 *cursives, Compl. Syr.*; the fathers, B, *Fri.*——*V.* 28. β *So some cursives.*

Before CHRIST cir. 187.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

33 Now as the high priest was making [23]an atonement, the same young men in the same clothing [24]appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and [25]saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt, there is an especial power of God.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

## CHAPTER 4.

1 *Simon slandereth Onias.* 7 *Jason, by corrupting the king, obtaineth the office of the high priest.* 24 *Menelaus getteth the same from Jason by the like corruption.* 34 *Andronicus traitorously murdereth Onias.* 36 *The king being informed thereof, causeth Andronicus to be put to death.* 39 *The wickedness of Lysimachus, by the instigation of Menelaus.*

cir. 187. *a* ch. 3. 4.

THIS Simon now, [a]of whom we spake afore, having been a bewrayer of the money, and of his country, [1]slandered Onias, as if he had [1]terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and [2]tendered his own nation, and was so zealous of [2]the laws.

3 But when their hatred went so far, that by one of [3]Simon's faction [3]murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

5 He went to the king, not to be an accuser of his countrymen, but [4]seeking the good of all, both publick and private [4]:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, cir. 175.

8 Promising unto the king [5]by intercession [5]three hundred and threescore talents of silver, and of another revenue eighty talents:

9 Beside this, he promised to [6]assign an hundred and fifty more, if he might have licence to set him up *b* a [7]place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem *by the name of* Antiochians [7]. *b* 1 Mac. 1. 14.

10 Which when the king had granted, and he had gotten into his hand the rule, he forthwith [8]brought his own nation to the Greekish fashion.

11 And the royal privileges granted of special favour to the Jews by the means of *c* John the father of Eupolemus, who went ambassador to Rome for amity and [9]aid, he took away; and putting down the governments which were according to the law, he brought up [9]new customs against the law: *c* See 1 Mac. 8. 17.

12 For he built gladly a place of exercise under the [10]tower itself, and brought the chief young men under his subjection, and made them wear a [11]hat.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

VAR. REND.—[23] *V.* 33. the.——[24] *Insert* again.——[25] *V.* 35. received. —— CHAP. 4. [1] *V.* 1. began to speak evil of Onias, that he had himself.——[2] *V.* 2. was the protector of his fellow-countrymen and a zealot for.

VAR. REND.—[3] *V.* 3. those who were approved by Simon. —— [4] *V.* 5. privately seeking the common good of all the people.——[5] *V.* 8. in conversation *or* at an interview.——[6] *V.* 9. give a written undertaking for (*v.* 23), *Rn.* ——[7] gymnasium and ephebium (*i.e. place of exercise for youths*), and to register the people in Jerusalem as citizens of Antioch.——[8] *V.* 10. began to bring. ——[9] *V.* 11. alliance, he renounced; and abolishing the civil institutions which . . . he began to introduce.——[10] *V.* 12. Acropolis *or* citadel (=the Acra, 1 Macc. 1. 33). ——[11] petasus (*i.e. a broad-brimmed hat, such as Greek youths wore—a badge of the palæstra*).

Before CHRIST cir. 175.

14 That the priests [12] had no courage to serve any more at [12] the altar, but despising the temple, and neglecting the sacrifices, hastened to [13] be partakers of the unlawful allowance in the place of exercise, after the game of || Discus called them forth [13];

|| Or, *the Discus*, which was a stone with an hole in the midst.

15 Not setting [14] by the honours of their fathers, but liking the glory of the Grecians best of all.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose [15] custom they followed so earnestly [15], and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following [16] shall declare these things [16].

cir. 174.

18 Now when the [17] game that was used every fifth year was kept at Tyrus [17], the king being present,

19 This [18] ungracious Jason sent [19] † special messengers from Jerusalem, who were Antiochians, to carry β three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not [20] convenient, but to be reserved [20] for other charges.

† Gr. *who were religious ambassadors.*

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of galleys.

cir. 173.

21 Now when Apollonius the *son* of Menestheus was sent into Egypt for the [21] || coronation of king *Ptolemeus* Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppe, and from thence to Jerusalem:

|| Or, *enthronizing.*

22 Where he was honourably received of Jason, and of the city, and was brought in with torch light, and with great shoutings: and so afterward went with his host unto Phenice.

cir. 172.

23 Three years afterward Jason sent Menelaus, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

Before CHRIST cir. 172.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

cir. 171.

27 So Menelaus got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratus the [22] ruler of the castle [22] required it:

28 For unto him appertained the gathering of the [23] customs. Wherefore they were both called before the king.

29 Now Menelaus left his brother Lysimachus in his stead in the priesthood; and Sostratus *left* Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochis.

31 [24] Then came the king [24] in all haste to appease matters, leaving Andronicus, a man [25] in authority [25], for his deputy.

32 Now Menelaus, supposing that he had gotten a convenient time, [26] stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus [26] and the cities round about.

33 Which when Onias knew of a surety, he reproved him, [27] and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

34 Wherefore Menelaus, taking Andronicus apart, prayed him to [28] get Onias into his hands [28]; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected *by him*, yet persuaded he

VAR. REND.—[12] *V.* 14. were no more zealous about the services of. —— [13] take part in the unlawful exhibition in the wrestling-school, after the challenge to quoit-throwing. —— [14] *V.* 15. *Insert* store. —— [15] *V.* 16. ways they emulated.—— [16] *V.* 17. will make this manifest. —— [17] *V.* 18. quinquennial games were being held at Tyre. —— [18] *V.* 19. foul. —— [19] sacred envoys, *Rn.*—— [20] meet, but to pay it.—— [21] *V.* 21. enthronement.

VAR. READ.—CHAP. 4. *V.* 19. β three thousand three hundred, 3 *cursives*, *Syr.*; three hundred didrachms, *It.*

VAR. REND.—[22] *V.* 27. governor of the citadel (*v.* 12). —— [23] *V.* 28. revenues.—— [24] *V.* 31. The king, therefore, went.—— [25] of rank.—— [26] *V.* 32. as he had purloined some golden vessels of those belonging to the temple, presented them to Andronicus; and others he had just sold for Tyre. —— [27] *V.* 33. having first withdrawn.—— [28] *V.* 34. kill (*so v.* 42; *lit.* overpower) Onias.

him to come forth of the sanctuary: whom forthwith he β shut up without regard of justice.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, [29] and certain of the Greeks that abhorred the fact also [29], complained because Onias was slain without cause.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there β [30] slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

Before CHRIST cir. 170.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelaus, and the bruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one β [31] ‖ Auranus being the leader, a man far gone in years, and no less in folly.

‖ Or, *Tyrannus.*

41 They then seeing the [32] attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and β [33] those that set upon them [33].

42 Thus many of them they wounded, and some they struck to the ground, and all *of them* they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelaus.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelaus, being [34] now convicted, promised [d] Ptolemee the *son* of Dorymenes to give him much money, if he would pacify the king toward him.

[d] 1 Mac. 3. 38.

46 Whereupon Ptolemee taking the king aside into a certain [35] gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelaus from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

48 Thus they that [36] followed the matter [36] for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, [37] caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelaus remained still in authority, increasing in malice, and being a great [38] traitor to the citizens [38].

Before CHRIST cir. 170.

## CHAPTER 5.

2 *Of the signs and tokens seen in Jerusalem.* 6 *Of the end and wickedness of Jason.* 11 *The pursuit of Antiochus against the Jews.* 15 *The spoiling of the temple.* 27 *Maccabeus fleeth into the wilderness.*

ABOUT the same time Antiochus prepared his second [1] voyage into Egypt: cir. 170.

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, [2] like a band of soldiers [2],

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of ‖ pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and [3] harness of all sorts.

‖ Or, *staves.*

4 Wherefore every man prayed that that apparition might turn to good.

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VAR. REND. — [29] *V.* 36. the Greeks also sharing their abhorrence of the crime.——[30] *V.* 38. *Lit. perhaps*, sent out of the world (*so Rn.*); banished, *Ew.* ——[31] *V.* 40. Tyrannus (Acts 19. 9). *So It.* ——[32] *V.* 41. attack.——[33] his party.

VAR. READ.—*V.* 34. β slew, *It. Syr. Gm. Wa. Perhaps*, shut out; *so that he could be fallen upon and slain.*——*V.* 38. β *So* 4 *cursives, Ald. Syr. It.* ——*V.* 40. β Auranus, A, *some cursives, Compl.*——*V.* 41. β *So* 5 *cursives, Ald.*

VAR. REND.—[34] *V.* 45. already worsted *or* defeated. ——[35] *V.* 46. colonnade.——[36] *V.* 48. spoke.——[37] *V.* 49. *i.e. gave them a state-funeral.*——[38] *V.* 50. schemer against his countrymen. —— CHAP. 5. [1] *V.* 1. expedition.——[2] *V.* 2. in companies.——[3] *V.* 3. cuirasses *or* corselets.

Before CHRIST cir. 170.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being [4] put back [4], and the city at length taken, Menelaus fled into the [5] castle:

6 But Jason [6] slew his own citizens without mercy, not considering that [7] to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been *his* enemies, and not *his* countrymen, whom he conquered [7].

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

8 [8] In the end therefore he had an unhappy β return [8], being γ accused before [γ] Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as [9] an open ‖ enemy [9] of his country and countrymen, he was cast out into Egypt.

‖ Or, *executioner.*

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking *there* to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any [10] solemn funerals [10] at all, nor sepulchre with his fathers.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon

[a] 1 Mac. 1. 10, &c.

[a] removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; [11] Menelaus, that traitor to the laws, and to his own country, being his guide:

16 And taking [11] the holy vessels with polluted hands, and with profane hands pulling [12] down the things that were dedicated by other kings to the augmentation and glory and honour of the place, [13] β he gave them away β.

17 And so haughty was Antiochus in mind, that he considered not [13] that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 [14] For had they not been formerly wrapped [14] in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, [b] as Heliodorus was, whom Seleucus the king sent to view the treasury.

[b] ch. 3. 25, 26.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

22 And [c] he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for [15] manners more barbarous [15] than he that set him there;

[c] 1 Mac. 1. 51.

23 And at Garizim, Andronicus; and besides, Menelaus, who worse than all the rest [16] bare an heavy hand over [16] the citizens, having a malicious mind against his countrymen the Jews.

VAR. READ.—[4] *V.* 5. driven in. —— [5] citadel (*ch.* 4. 12).——[6] *V.* 6. *Lit.* began to make massacres of. —— [7] *Lit.* victory over kinsfolk is the worst of defeats, but supposing that he was founding trophies over enemies and not over fellow-countrymen. —— [8] *V.* 8. The end, therefore, of an evil life (Gal. 1. 13) occurred, *Fri.*; At last, then, he met with an evil reverse (*or better*, end: *see Var. Read.*).——[9] a butcher *or* an assassin (*lit. as marg.*).——[10] *V.* 10. burial.

VAR. READ.—CHAP. 5. *V.* 8. β end, A, 5 *cursives.* ——γ *So Luther, Fri.*; shut up with (*i.e. imprisoned by*), *Greek MSS. It. Syr.*

VAR. READ.—[11] *Vs.* 15, 16. *Lit.* having Menelaus . . . for his guide, and taking. —— [12] *V.* 16. about. ——[13] *Vs.* 16, 17. Antiochus went on, and was lifted up in mind, not considering. *But see Var. Read.*—— [14] *V.* 18. But if it had not happened that they were previously involved. *See* Judith 5. 20; 11. 10. —— [15] *V.* 22. temper more savage.——[16] *V.* 23. exalted himself above (2 Thess. 2. 4).

VAR. READ.—*V.* 16. β *Omit*, A, *some cursives*, *It. Fri.*

Before CHRIST cir. 168.

24 He sent also [d] that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and [17] pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

26 [18] And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew [18] great multitudes.

27 But Judas Maccabeus † with nine others, or thereabout, [e] withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

[d] 1 Mac. 1. 29.

† Gr. *who was the tenth.*

[e] 1 Mac. 1. 53. Heb. 11. 38.

## CHAPTER 6.

1 *The Jews are compelled to leave the law of God.* 4 *The temple is defiled.* 8 *Cruelty upon the people and the women.* 12 *An exhortation to bear affliction, by the example of the valiant courage of Eleazarus, cruelly tortured.*

NOT long after this the king sent an old man of β ||·Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:

|| *Antioch:* the Latin interpreters.

2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, [1] || as they did desire [1] that dwelt in the place.

|| Out of Joseph. lib. 12. cap. 7. or, *as they were.*

3 [2] The coming in of this mischief was sore and grievous to the people [2]:

4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

5 [a] The altar also was filled with profane things, which the law forbiddeth.

[a] 1 Mac. 1. 47.

6 Neither was it lawful for a man to keep sabbath [3] days or ancient feasts, or [3] to profess himself at all to be a Jew.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the [4] sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus [4], carrying ivy.

8 Moreover there went out a decree to the [5] neighbour cities of the † heathen, by the suggestion of β Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:

† Gr. *Grecians.*

9 And whoso would not conform themselves to the manners of the Gentiles should be put to death [5]. Then might a man have seen the present misery.

10 For [b] there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.

[b] 1 Mac. 1. 60.

11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they [6] made a conscience [6] to help themselves for the honour of the most sacred day.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they [7] judge those punishments not to be [7] for destruction, but for a chastening of our nation.

13 For it is a token of [8] his [8] great goodness, when wicked doers are not suffered any long time, but forthwith punished.

14 For not as [9] with other nations, whom the Lord patiently forbeareth to punish, till they be come to the fulness of their sins, so dealeth he with us [9],

15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

16 And therefore he never withdraweth his mercy from us: and

VAR. REND.—[17] *V.* 25. *Lit.* acting the man of peace. —[18] *V.* 26. And all that went forth to the (religious) spectacle he stabbed at once; and rushing armed into the city laid low.—CHAP. 6. [1] *V.* 2. as they happened to be (*i.e. the Samaritans were* 'strangers' *or foreigners:* 2 Kings 17. 24). *So Vulg.* (*It.*) *Syr.* —[2] *V.* 3. But the access of the evil . . . even to the masses. —[3] *V.* 6. nor to observe ancestral feasts, nor.

VAR. READ.—CHAP. 6. *V.* 1. β Antioch, *Vulg. Ew.*

VAR. REND.—[4] *V.* 7. *Lit.* inwards; but when the feast of the Dionysia occurred . . . in honour of Dionysus. —[5] *Vs.* 8, 9. neighbouring Greek cities, at the suggestion of the Ptolemies (*see Var. Read.*), that they should behave in the same way against the Jews (*so Vulg.*), and cause them to eat of the inwards (of the sacrifices), but murder them that chose not to change to the Greek customs. *A.V. requires transposition of a clause in the Greek.* —[6] *V.* 11. did scruple.—[7] *V.* 12. consider that . . . were not.—[8] *V.* 13. *Omit.* —[9] *V.* 14. in the case of the other nations the Lord doth patiently defer . . . sins, so did he determine that it should be in our case also.

VAR. READ.—*V.* 8. β *So* A, *some cursives, Fri. See ch.* 4. 45.

Before CHRIST cir. 168.

though he [10] punish with adversity, yet doth he never forsake his people [10].

cir. 167.

17 But let this that we have spoken [11] be for a warning unto us. And now will we come to the declaring of the matter in few words [11].

18 Eleazar, one of the principal scribes, an aged man, and of a well-favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to [c] the [12] torment,

c Heb. 11. 35.

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own [13] provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find [14] favour.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereunto he was come, and his most honest [15] education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, *said he*, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone [16] to a strange religion [16];

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should [17] be deceived by me [17], and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the [12] torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches [18] proceeded, as they thought, from || a desperate mind [18].

|| Or, *madness, or, pride.*

30 But when he was ready to die with [19] stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I *now* endure sore pains in body by being beaten: but in soul am well content to suffer these things, [20] because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto [21] young men, but unto all [21] his nation.

## CHAPTER 7.

*The constancy and cruel death of seven brethren and their mother in one day, because they would not eat swine's flesh at the king's commandment.*

IT came to pass also, that seven brethren with their mother were taken, and compelled by the king [1] against the law to taste swine's flesh, and were [1] tormented with scourges and whips.

2 But one of them [2] that spake first [2] said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

3 Then the king, being in a rage, commanded pans and [3] caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that [2] spake first, and [2] [4] to cut off the utmost parts of his body [4], the rest of his brethren and his mother looking on.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to

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VAR. REND.—[10] *V.* 16. chastise with calamity . . . his own people. —— [11] *V.* 17. serve as a reminder. And after these few words we must come to the story. *So Rn.* —— [12] *Vs.* 19, 28. rod. *See* Heb. 11. 35; *Aristoph. Pl.* 476. —— [13] *V.* 21. preparing. —— [14] *V.* 22. mercy. —— [15] *V.* 23. conversation (*i.e. way of life*). —— [16] *V.* 24. over to heathendom. —— [17] *V.* 25. err on mine account.

VAR. REND.—[18] *V.* 29. were, as they thought, infatuation. —— [19] *V.* 30. the blows (*of the bastinado*). —— [20] for the fear of him. —— [21] *V.* 31. the young men, but also to the most of. —— CHAP. 7. [1] *V.* 1. to taste of the unlawful swine's flesh, being. —— [2] *Vs.* 2, 4. became spokesman, and. —— [3] *V.* 3. *Or*, braziers. —— [4] *V.* 4. after scalping him to cut off his hands and feet.

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the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh [5] upon us [5], and in truth hath comfort in us, as
*a* Deut.32.36. *a* Moses in his song, which [6] witnessed to their faces, declared [6], saying, And he shall be comforted in his servants.

7 So when the first was dead after this manner, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before [7] thou be punished throughout every member of thy body? [7]

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

9 And when he was at the last gasp, he said, Thou [8] like a fury [8] takest us out of this present life, but the King of the world shall raise us up, [9] who have [9] died for his laws, unto [10] everlasting life [10].

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully,

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, [11] Thou hast power over men, thou art corruptible, thou doest what thou wilt [11]; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done *unto us.*

19 But think not thou, that takest in hand to [12] strive against [12] God, that thou shalt escape unpunished.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

21 Yea, she exhorted every one of them in her own language, filled with [13] courageous spirits [13]; and stirring up her womanish thoughts with a manly [14] stomach, she said unto them,

22 I cannot tell how ye came into [15] my womb; for I neither gave you breath nor life, neither was it I that [16] formed the members of every one of you;

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would [17] counsel her son.

27 But she [18] bowing herself toward him, laughing the cruel tyrant to scorn, spake in her [19] country language on this manner; O my son, have pity upon me that bare thee nine months in my womb, and gave

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VAR. REND.—[5] *V.* 6. on. —— [6] witnesseth against them to the face, did plainly shew. *See* Deut. 32. 36, *Sept.*—— [7] *V.* 7. thy body is punished, limb by limb? —— [8] *V.* 9. accursed wretch! —— [9] since we. —— [10] an eternal revival of life.—— [11] *V.* 16. As thou hast power among men, though thou art mortal, thou doest what thou listest.

VAR. REND.—[12] *V.* 19. fight with (Acts 23. 9).—— [13] *V.* 21. a noble pride.—— [14] spirit.—— [15] *V.* 22. *Insert* being in. —— [16] *Lit.* harmonized. —— [17] *V.* 26. persuade. —— [18] *V.* 27. *Or*, leaning towards, *or* stooping down to him.—— [19] native (*so vs.* 8, 21).

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thee suck three years, and nourished thee, and brought thee up unto this age, and [20] endured the troubles of education [20].

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that
*b* Rom. 4. 17. [b] God made them of things that were not; and so was mankind made likewise.

29 Fear not this [21] tormentor, but, [22] being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers [23] by Moses.

31 And thou, that hast been the [24] author of all [24] mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our [25] sins.

33 [26] And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his [25] servants.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of [27] God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that [c] thou by torments and
*c* 1 Mac. 6. 13. ch. 9. 12, &c. plagues mayest confess, that he alone is God;

38 [26] And that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease.

39 Then the king, being in a rage, handled him worse than all the rest, [28] and took [28] it grievously that he was mocked.

40 So this man died undefiled, [29] and put [29] his whole trust in the Lord.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the [30] idolatrous feasts, and the extreme tortures.

Before CHRIST cir. 167.

## CHAPTER 8.

1 *Judas gathereth an host.* 9 *Nicanor is sent against him: who presumeth to make much money of his prisoners.* 16 *Judas encourageth his men, and putteth Nicanor to flight,* 28 *and divideth the spoils.* 30 *Other enemies are also defeated,* 35 *and Nicanor fleeth with grief to Antioch.*

THEN Judas Maccabeus, and they that were with him, went privily into the [1] towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men. cir. 166.

2 And they [2] called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, [3] sore defaced, and ready to be made even with the ground; and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

5 Now when Maccabeus had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

6 [4] Therefore he came at unawares, and burnt [4] up towns and [1] cities, and [5] got into his hands the most commodious places, and overcame [5] and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the bruit of his manliness was spread every where.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of [6] Celosyria and Phenice, to yield more aid to the king's affairs.

9 [7] Then forthwith choosing Nicanor

VAR. REND.—[20] *V.* 27. nurtured thee (Deut. 1. 31). —— [21] *V.* 29. *Lit.* executioner (*ch.* 5. 8). —— [22] proving.—— [23] *V.* 30. through.—— [24] *V.* 31. inventor of every.—— [25] *Vs.* 32, 33. *Insert* own.—— [26] *Vs.* 33, 38. But.—— [27] *V.* 34. heaven.—— [28] *V.* 39. taking.

VAR. REND.—[29] *V.* 40. putting.—— [30] *V.* 42. *Ch.* 6. 21. —— CHAP. 8. [1] *Vs.* 1, 6. villages.—— [2] *V.* 2. were ever calling.—— [3] *V.* 3. which was being.—— [4] *V.* 6. But he would come . . . burn. —— [5] by seizing the suitable positions overcome.—— [6] *V.* 8. Cœlesyria. —— [7] *V.* 9. But he (*i.e. Ptolemy*).

Before CHRIST cir. 166.

the *son* of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole [8] generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

10 [9] So Nicanor undertook [9] to make so much money of [a] the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

[a] 1 Mac. 3. 41. ver. 25, 34.

11 Wherefore immediately he sent to the cities upon the sea coast, [10] proclaiming [10] a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

[b] 1 Mac. 3. 56.

13 [b] They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

14 [11] Others sold all that they had left, and withal besought the Lord to deliver [12] them, being sold by the wicked Nicanor before they met together [12]:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and [13] for his holy and glorious name's sake, by which they were called [13].

16 So Maccabeus called his men together unto the number of six

[c] 1 Mac. 4. 8.

thousand, and exhorted them [c] not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongfully against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness; but our confidence is in the Almighty God, who [14] at a beck [14] can cast down both them that come against us, and also all the world.

19 Moreover he recounted unto them [15] what helps their forefathers had found, and [d] how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished [15].

Before CHRIST cir. 166.

[d] 1 Mac. 7. 41. ch. 15. 22.

20 And he told them of the battle that they had in [16] Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

21 Thus when he had made them bold with these words, and ready to die for the laws and the country, he divided his army into four parts;

22 [17] And joined with himself his own brethren, leaders of each band, *to wit*, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

23 Also *he appointed* Eleazar to read the holy book: and when he had given [17] them this watchword, The help of God; himself leading the first band, he joined battle with Nicanor.

24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

25 And took [e] their money that came to buy them, and pursued them far: but lacking time they returned:

[e] ver. 10, 11, 34.

26 For it was the day before the sabbath, and therefore they would no longer pursue them.

27 So when they had gathered || their [18] armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, β [19] which was the beginning of mercy distilling upon them [19] β.

|| That is, *the enemies' armour.*

28 And after the sabbath, when they had given part of the spoils to

VAR. REND.—[8] *V.* 9. race.——[9] *V.* 10. Now Nicanor resolved.——[10] *V.* 11. inviting them to.——[11] *V.* 14. But the others.——[12] those who had been sold . . . before he fell in with them.——[13] *V.* 15. on account of their being called after his august and glorious name. *So Rn.*——[14] *V.* 18. with a nod.

VAR. REND.—[15] *V.* 19. *Lit.* the helps which occurred in the time of their forefathers, and the one in the time of Sennacherib against the hundred and eighty-five thousand, how they perished. (*Greek text hardly sound.*)——[16] *V.* 20. Babylonia.——[17] *Vs.* 22, 23. And when he had appointed his brothers as leaders of each division . . . hundred men, and further (appointed) Eleazar also; after having publicly read the holy book, and given. (*The Greek, which is otherwise ungrammatical, may be so rendered, if we transpose one word.*)——[18] *Vs.* 27, 31. arms.——[19] *V.* 27. having appointed them a beginning of mercy.

VAR. READ.—CHAP. 8. *V.* 27. β *So* 2 *cursives, Compl. Vulg.*

Before CHRIST cir. 166.

20 the || maimed, and the widows, and orphans, the residue they divided among themselves and their servants.

29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily 21 got high and strong holds, and divided among themselves many spoils more, and made 20 the ||maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

31 And when they had gathered their 18 armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.

32 They slew also 22 Philarches, that wicked person, who was with Timotheus, and 22 had annoyed the Jews many ways.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, β 23 that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness 23 β.

34 As for 24 that most ungracious 24 Nicanor, who had brought a thousand merchants *f* to buy the Jews,

35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch, β having 25 very great dishonour β, for that his host was destroyed 25.

36 Thus he, that *g* took upon him to make good to the Romans their tribute by means of the captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

|| Or, *lamed with tortures.*

|| Or, *lamed.*

*f* ver. 25.

*g* ver. 10.

## CHAPTER 9.

1 *Antiochus is chased from Persepolis.* 5 *He is stricken with a sore disease,* 14 *and promiseth to become a Jew.* 28 *He dieth miserably.*

ABOUT that time 1 came Antiochus 1 || with dishonour [a] out of the country of Persia.

2 For he had entered the *city* called Persepolis, and 2 went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

3 Now when he 3 came to Ecbatane 3, news was brought him what had happened unto Nicanor and Timotheus.

4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee. Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, 4 the judgment of God now following him 4. For he had spoken proudly in this sort, That he would come to Jerusalem, and make it a common buryingplace of the Jews.

5 But the Lord 5 Almighty, the God of Israel, smote him with an incurable and invisible plague: for as soon as he had spoken these words, [b] a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;

6 And that most justly: for he had tormented other men's bowels with many and strange torments.

7 Howbeit he nothing at all ceased from his 6 bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey: but it came to pass that he fell down from his chariot, 7 carried violently; so that having 8 a sore fall, all the members of his body were much pained 8.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in 9 an horselitter 9, shewing forth unto all the manifest power of God.

9 So that [c] the worms 10 rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness

Before CHRIST cir. 164.

|| Or, *disorderly.*

[a] 1 Mac. 6. 1, &c.

[b] 1 Mac. 6. 8, 9, 13.

[c] Acts 12. 23.

VAR. REND.—[20] *Vs.* 28, 30. those who had been tortured.——[21] *V.* 30. became masters of.——[22] *V.* 32. the phylarch of Timotheus' party, a man most unholy, and one that.——[23] *V.* 33. and certain others, that had set fire to . . . they received a reward worthy of their impiety.——[24] *V.* 34. the thrice-sinful.——[25] *V.* 35. experienced the utmost ill-fortune in the destruction of his army.

VAR. READ.—*V.* 33. β *So* A *and most Greek MSS. Vulg. Fri. Gm.*——*V.* 35. β having been eminently successful (*ironical*), A, *some cursives, Fri.*

VAR. REND.—CHAP. 9. [1] *V.* 1. Antiochus chanced to be returning.——[2] *V.* 2. attempted.——[3] *V.* 3. was at Ecbatana.——[4] *V.* 4. *Lit.* when the judgment from heaven, in fact, was with him.——[5] *V.* 5. Allseeing.——[6] *V.* 7. arrogance.——[7] as it was driven *or* rushed along.——[8] had a sore fall, he was fearfully wrenched in all his limbs.——[9] *V.* 8. a litter (*see v.* 10).——[10] *V.* 9. bubbled, *or* seethed.

Before CHRIST cir. 164.

of his smell was noisome to all his army.

10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

11 Here therefore, being [11] plagued, he began to leave off his great pride, and to come to the knowledge *of himself* [12] by the scourge of God, his pain increasing every moment [12].

12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself, as if he were God.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,

14 That the holy city (to the which he was going in haste, to lay it even with the ground, and to make it a common buryingplace,) he would [13] set at liberty [13]:

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all [14] equals to the citizens of || Athens:

|| Or, *Antioch.*

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and [d] out of his own revenue defray the charges belonging to the sacrifices:

*d* So Ezra 6. 9. 1 Mac. 10. 39, 40.

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the [15] just judgment of God was come upon him [15]: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

19 Antiochus, king and [16] governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

21 [17] As for me, I was weak, or else I would have remembered kindly your honour and good will [17]. Returning out of Persia, and being taken with a grievous disease, I [18] thought it necessary to care for the common safety of all:

22 Not [19] distrusting mine health, but having great hope to escape this sickness.

23 But considering that [20] even my father [20], at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom || the state was left, might not be troubled:

|| Or, *common affairs.*

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often committed and commended unto [21] many of you, when I went up into the high provinces; to whom I have written as followeth:

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he || understanding my mind will favourably and graciously yield to your desires.

|| Or, *following.*

28 Thus the murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

29 [22] And Philip, that was brought up with him, carried away his body [22], who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

## CHAPTER 10.

*1 Judas recovereth the city, and purifieth the temple. 14 Gorgias vexeth the Jews. 16 Judas winneth their holds. 29 Timotheus and his men are discomfited. 35 Gazara is taken, and Timotheus slain.*

NOW Maccabeus and his company, the Lord guiding them, recovered the temple and the city: 165.

2 But the altars which the heathen had built in the [1] open street, and also the chapels [1], they pulled down.

VAR. REND.—[11] *V.* 11. broken down. —— [12] being racked every moment with the pains by the divine scourge.—— [13] *V.* 14. declare free.—— [14] *V.* 15. *i.e. in political privilege. The conjecture of the marg. is only supported by ch.* 4. 9.—— [15] *V.* 18. judgment of God that had come upon him was righteous. —— [16] *V.* 19. general.—— [17] *V.* 21. But, for myself, I am in a feeble state. Your honour and goodwill I remember with affection, *Fri.*

VAR. REND.—[18] *V.* 21. think (*the Greek pasts are epistolary*).—— [19] *V.* 22. despairing of.—— [20] *V.* 23. my father also. —— [21] *V.* 25. the most; *or perhaps*, the noblest, chief. —— [22] *V.* 29. But Philip his foster-brother carried the body home (*to Antioch*). —— CHAP. 10. [1] *V.* 2. market-place, and also the sanctuaries (*sacred enclosures*: 1 Macc. 1. 47).

3 And having cleansed the temple [a] they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with [2] mercy, and that they might not be delivered unto [3] the [3] blasphemous and barbarous nations.

5 Now [b] upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.

6 [c] And they kept eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they [4] had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts [4].

7 Therefore they bare [5] branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 [d] They ordained also by a common statute and decree, That every year those days should be kept of the whole nation of the Jews.

9 And [6] this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and *appointed him* chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, [7] choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them [7].

13 [8] Whereupon being accused of *the king's* friends before Eupator, and called traitor [9] at every word [9], because he had left Cyprus, that Philometor had committed unto him, and [10] departed to Antiochus Epiphanes, β [11] || and seeing that he was in no honourable place, he was so discouraged, that [11] β he poisoned himself and died.

14 But when Gorgias [12] was governor of the || holds, he hired soldiers [12], and nourished war continually with the Jews:

15 And therewithal the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,

17 And assaulting them strongly, they won the [13] holds, and kept off [13] all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

18 And because certain, who were no less than nine thousand, were fled together into two very strong [14] castles, having all manner of things convenient to *sustain* the siege,

19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

20 Now || they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the [14] castle, and took seventy thousand drachms, and let some of them escape.

21 But when it was told Maccabeus what was done, he called the [15] governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

22 So he slew those that were found traitors, and immediately took the two [14] castles.

Before CHRIST 165.

*a* 1 Mac. 4. 47.

*b* 1 Mac. 4. 52, 54.

*c* 1 Mac. 4. 56.

*d* 1 Mac. 4. 59.

cir. 164. beginning.

Before CHRIST cir. 164.

|| Or, *and not bearing his authority as becometh a nobleman.*

|| Or, *strong places.*

|| Or, *Simon.*

VAR. REND.—[2] *V.* 4. moderation. —— [3] *Omit.*—— [4] *V.* 6. were passing the feast of tabernacles in the hills and in the caves like wild beasts. —— [5] *V.* 7. *Greek* thyrsi (Judith 15. 12).—— [6] *V.* 9. such (*as related in ch.* 9).—— [7] *V.* 12. being the first to observe justice toward the Jews on account of the injustice that . . . was endeavouring to manage his relations with them peaceably. —— [8] *V.* 13. Wherefore. —— [9] ofttimes.

VAR. REND.—[10] *V.* 13. gone over to.—— [11] *Text corrupt.*—— [12] *V.* 14. *Lit.* became general of the places, he began to keep mercenaries. —— [13] *V.* 17. places, and drove back. —— [14] *Vs.* 18, 22. towers (*v.* 20: tower).—— [15] *V.* 21. leaders.

VAR. READ.—CHAP. 10. *V.* 13. β *Omit, Vulg.*; and had not exercised his authority worthily (Luke 22. 25), *or* honourably discharged his honourable office (*partly after* A, *and Gm. Fri.*). *The words constitute part of the accusation.*

Before CHRIST cir. 164.

23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

24 Now Timotheus, [e] whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

25 But when he drew near, ‖ they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,

26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be [f] an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

27 So after the prayer they took their weapons, and went on [16] further from the city: and when they drew near to their enemies, [17] they kept by themselves.

28 [18] Now the sun being newly risen, they joined both together; the one part having together with their [19] virtue their refuge also unto the Lord for a ‖ pledge of their success and victory: the other side making their rage leader of their battle.

29 But when the battle waxed strong, [g] there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

30 And took Maccabeus betwixt them, and covered him on every side with their [20] weapons, and kept him safe, but shot arrows and [21] lightnings against the enemies: so that being confounded with blindness, and full of [22] trouble, they were killed.

31 And there were slain *of footmen* twenty thousand and five hundred, and six hundred horsemen.

32 As for Timotheus himself, he fled into a [23] very strong hold [23], called Gazara, where Chereas was governor.

33 But they that were with Maccabeus laid siege against the fortress [24] courageously four days.

34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered [25] wicked words.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall [26] manly, and with a fierce courage killed all that they met withal.

36 Others likewise ascending after them, whiles they were busied with them that were within, [27] burnt the towers [27], and kindling fires burnt the blasphemers alive; and others broke open the gates, and, having received in the rest of the army, took the city,

37 And killed Timotheus, that was hid in a certain [28] pit, and Chereas his brother, with Apollophanes.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

## CHAPTER 11.

3 *Lysias, thinking to get Jerusalem,* 8 *is put to flight.* 16 *The letters of Lysias to the Jews:* 22 *of the king unto Lysias,* 27 *and to the Jews:* 34 *of the Romans to the Jews.*

NOT long after this, Lysias the king's [1] †protector and cousin, who also managed the affairs [1], took sore displeasure for the things that were done.

2 [a] And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation [2] of the ‖ Gentiles [2],

3 And to make [3] a gain of the temple, as of the other chapels of the heathen [3], and to set the high priesthood to sale every year:

4 Not at all considering the power of God, but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

6 Now when ‖ they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard them-

Before CHRIST cir. 164.

e 1 Mac. 5. 6, 7.

‖ Or, *Maccabeus, and they that were with him.*

f Ex. 23. 22. Deut. 28. 7.

‖ Or, *warrant,* or, *surety.*

g See ch. 2. 21.

† Gr. *tutor.*

a 1 Mac. 4. 28.

‖ Or, *Grecians.*

‖ *Maccabeus and his company.*

VAR. REND. — [16] *V.* 27. some distance. — [17] *i.e. they halted* (*so Vulg.*). — [18] *V.* 28. But when the sun was just rising, both sides attacked. — [19] valour. — [20] *V.* 30. panoplies (Eph. 6. 11). — [21] thunderbolts. — [22] bewilderment. — [23] *V.* 32. *Lit.* stronghold that was indeed a fortress. — [24] *V.* 33. joyfully. — [25] *V.* 34. unlawful.

VAR. REND. — [26] *V.* 35. manfully. — [27] *V.* 36. set the towers alight. — [28] *V.* 37. cistern. — CHAP. II. [1] *V.* 1. guardian and kinsman and minister. — [2] *V.* 2. for Greeks (*so v.* 24). — [3] *V.* 3. the temple subject to tribute, like the other sanctuaries of the nations.

selves together with him to help their brethren: so they went forth together with a willing mind.

8 [4] And as they were at [4] Jerusalem, [b] there appeared before them on horseback one in white clothing, shaking his [5] armour of gold.

9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

10 Thus they marched forward in [6] their armour [6], having an helper from heaven: for the Lord was merciful unto them.

11 And giving a charge upon their enemies like lions, they slew eleven thousand *footmen*, and sixteen hundred horsemen, and [7] put all the other to flight.

12 Many of them also [7] being wounded escaped [8] naked; and Lysias himself fled away shamefully, and so escaped.

13 Who, as he was a man of understanding, casting with himself what [9] loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them, he sent unto them,

14 And persuaded them to [10] agree to [10] all reasonable *conditions*, and *promised* [c] that he would persuade the king that he must needs be a friend unto them.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

16 For there were letters written unto the Jews from Lysias to this effect: Lysias unto the people of the Jews *sendeth* greeting:

17 John and [11] Absalon, who were sent from you, delivered me the [12] petition subscribed, and made request for the performance of the contents thereof.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

19 If then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

20 But of the particulars I have given order both to these, and [13] the other that came from me [13], to commune with you.

21 Fare ye well. The hundred and eight and fortieth year, the four and twentieth day of *the month* β || Dioscorinthius.

22 Now the king's letter contained these words: King Antiochus unto his brother Lysias *sendeth* greeting:

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the [2] Gentiles, but had rather keep their own manner of living: for the which cause they require of us, that we should suffer them to live after their own laws.

25 Wherefore our mind is, that this nation [14] shall be in rest [14], and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

26 Thou shalt do well therefore to send unto them, and || grant them [15] peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

27 And the letter of the king unto the nation of the Jews was after this manner: King Antiochus *sendeth* greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

29 Menelaus declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will [16] depart shall have safe conduct [16] till the thirtieth day of Xanthicus with security.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

32 I have sent also Menelaus, that he may comfort you.

33 Fare ye well. In the hundred

Before CHRIST cir. 164.

b ch. 2. 21. & 10. 29.

c 1 Mac. 6. 58, 59, 60.

cir. 163.

Before CHRIST cir. 163.

|| Or, *Dioscorus.*

|| Or, *give them assurance.*

VAR. REND.—[4] *V.* 8. *Lit.* But on the spot, and while they were hard by.——[5] panoply.——[6] *V.* 10. *Or,* readiness. ——[7] *Vs.* 11, 12. forced them all to fly. But the most of them.——[8] *V.* 12. *i.e. having thrown away their arms.* ——[9] *V.* 13. a defeat. ——[10] *V.* 14. make terms upon. ——[11] *V.* 17. Absalom. ——[12] *Or,* document appended, *Gm.*

VAR. REND.—[13] *V.* 20. to my own envoys. ——[14] *V.* 25. also be without disquiet (*v.* 23).——[15] *V.* 26. pledges (*lit.* right hands).——[16] *V.* 30. go back shall have a pledge (*v.* 26).

VAR. READ.—CHAP. II. *V.* 21. β *Corrupt, Fri. Gm. Rn.;* Dioscorus (*a Cretan month*), *It.;* Tisri II., *Syr.* Dystrus (*the fifth Macedonian month; Xanthicus, vs.* 30, 33, *being the sixth*) *seems better.*

forty and eighth year, *and* the fifteenth day of *the month* || Xanthicus.

34 The Romans also sent unto them a letter containing these words: Quintus Memmius and Titus β Manlius, [17] || ambassadors of the Romans, *send* greeting unto the people of the Jews.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of *the month* Xanthicus.

## CHAPTER 12.

1 *The king's lieutenants vex the Jews.* 3 *They of Joppe drown two hundred Jews.* 6 *Judas is avenged upon them.* 11 *He maketh peace with the Arabians,* 16 *and taketh Caspis.* 22 *Timotheus' armies overthrown.*

WHEN these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

cir. 164.

2 But of the [1] governors of several places, [a] Timotheus, and Apollonius the *son* of [2] Genneus, also Hieronymus, and Demophon, and beside them Nicanor the [3] governor of Cyprus [3], would not suffer them to be quiet, and live in peace.

3 The men of Joppe also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had [4] prepared, as though they had meant them no hurt.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned [5] no less than two hundred of them [5].

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him *to make them ready.*

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he [6] slew.

7 And [7] when the town was shut up, he [8] went backward, || as if he would return to [8] root out all them of the city of Joppe.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 Now when they were gone from thence nine furlongs [9] in their journey toward [9] Timotheus, no fewer than five thousand *men on foot* and five hundred horsemen of the Arabians set upon him.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to [10] pleasure him otherwise.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they || departed to their tents.

13 β He went also about to make a [11] bridge to [11] a certain strong city β, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was γ Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

15 Wherefore Judas with his company, calling upon the great Lord of the world, [b] who without any rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of

Before CHRIST cir. 163.

|| Or, *April.*

|| Or, *consuls.*

Before CHRIST cir. 164.

|| Or, *with a purpose to return.*

|| Or, *went from place to place with their families and cattle.*

a See ch. 10. 37.

b Josh. 6. 20.

VAR. REND.—[17] *V.* 34. legates (*so Vulg.*); *i.e. commissioners, Rn.* —— CHAP. 12. [1] *V.* 2. commandants (*i.e. military governors*). —— [2] Gennæus. —— [3] Cypriarch (*cp.* Asiarch, Acts 19. 31).——[4] *V.* 3. *Or,* brought alongside. —— [5] *V.* 4. them, being not less than two hundred.

VAR. READ.—*V.* 34. β Manius, A, *some cursives, Syr. Fri.*; Manilius, *Vulg.*

VAR. REND.—[6] *V.* 6. stabbed. —— [7] *V.* 7. as.—— [8] returned, purposing to come again and.——[9] *V.* 10. on the march against.——[10] *V.* 11. assist.——[11] *V.* 13. *Or,* mound against. *But see Var. Read.*

VAR. READ.—CHAP. 12. *V.* 13. β He attacked also a certain city that was strong with earthworks (bridges, *It.*), *cod.* 55. *It. Fri. Gm. Bi.*——γ Caspin, A; Casphin, *It.*; Kaspa, *Syr.* *Cp.* Casphon, 1 Macc. 5. 36.

Before CHRIST cir. 164.

God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

17 Then departed they from thence seven hundred and fifty furlongs, and came to [12] Characa unto the Jews that are called [13] Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

20 And Maccabeus ranged his army by bands, and set [β] || them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and [γ 14] two thousand and five hundred horsemen.

|| *Dositheus and Sosipater.*

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called [c] Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

[c] 1 Mac. 5. 43, *Carnaim.*

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the [15] appearing of him that seeth all things, fled amain, one running this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much [16] craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

26 Then Maccabeus marched forth to [17] Carnion, and to the temple of || Atargatis [17], and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas [18] removed the host toward [18] Ephron, a strong city, wherein [β] Lysias abode, and [β] a great multitude of divers nations, and [19] the [19] strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the [20] time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto [21] them: and so they came to Jerusalem, the feast of the weeks approaching.

32 And after the *feast*, called Pentecost, they went forth against Gorgias the [22] governor of [β] || Idumea,

|| Or, *Jamnia*, 1 Mac. 5. 58.

33 Who came out [22] with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, [23] was still upon [23] Gorgias, and taking hold of his coat drew him by force; and when he would have taken that cursed man alive, a horseman of Thracia coming upon him [24] || smote off [24] his shoulder, so that Gorgias fled unto Marisa.

|| Or, *put by his arm*: or, *wounded him in the shoulder*: or, *struck him in the shoulder.*

36 Now when they that were with [β 25] || Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

|| Or, *Esdrin.*

Before CHRIST cir. 164.

|| That is, *Venus.*

VAR. REND.—[12] *V.* 17. Charax. —[13] *See* 1 Macc. 5. 13.—[14] *V.* 20. one.—[15] *V.* 22. *i.e. a divine Apparition, as in chs.* 3. 25; 10. 29; *etc.* —[16] *V.* 24. trickery.

VAR. READ.—*V.* 20. β captains, *Gm. Fri. Rn.*—γ *So* 6 *cursives, It. Syr. Compl.*

VAR. REND.—[17] *V.* 26. *See* 1 Macc. 5. 43. —[18] *V.* 27. marched against. —[19] *Omit.* —[20] *V.* 30. times. —[21] *V.* 31. their nation (Mark 7. 26). —[22] *Vs.* 32, 33. commandant of Idumea. Now he (*Judas*) went out, *Gm. Rn.*—[23] *V.* 35. did cling to. —[24] *So Vulg. and virtually Syr. Perhaps rather*, seized. —[25] *V.* 36. Esdris; *i.e. Ezri* (*so Syr.*); *a Jewish name*, 1 Chron. 27. 26.

VAR. READ.—*V.* 27. β *So Syr.*; was (abode, *It.*), *many Greek codd. It. Fri.*—*V.* 32. β *As marg., Gro.: cp. v.* 40; *Jos. Ant.* 12. 8, 6.—*V.* 36. β *So some cursives*; Esdrin, *It.*

Before CHRIST cir. 164.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

38 So Judas [26]gathered his host, and [26]came into the city of Odollam. And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

|| Or, *at such time, &c.*

39 And upon the day following, || as [27]the use had been [27], Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

40 Now under the coats of every one that was slain they found things consecrated to the idols of [28]the Jamnites [28], which is forbidden the Jews by [d]the law. Then every man saw that this was the cause wherefore they were slain.

*d* Deut. 7. 25, 26.

41 All men therefore praising the Lord, the righteous Judge, who [29]had opened [29] the things that [30]were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain.

43 And when he had made a gathering [31]throughout the company [31] to the sum of β two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and [32]honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain [33]should have risen [33] again, it had been superfluous and vain to pray for the dead.

45 And also in that he perceived that there was great favour laid up for those that [34]died godly [34], it was an holy and [35]good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin [35].

## CHAPTER 13.

1 *Eupator invadeth Judea.* 15 *Judas by night slayeth many.* 18 *Eupator's purpose is defeated.* 23 *He maketh peace with Judas.*

Before CHRIST cir. 163.

IN the hundred forty and ninth year it was told Judas, that Antiochus Eupator was [1]coming with a great power into [1] Judea,

*a* ch. 11. 1.

2 And with him [a]Lysias his [2]protector, and ruler of his affairs [2], having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with [3]hooks.

3 Menelaus also joined himself with them, and with great dissimulation encouraged Antiochus, not for the [4]safeguard of the country, but because he thought to have been made governor [4].

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all [5]mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a [6]round instrument [6], which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed [7]any other grievous crime [7], there did all men thrust him unto death.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be [8]put from [8] their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that || had [9]even now

|| Or, *had had a little respite.*

VAR. REND.—[26] *V.* 38. with his army.——[27] *V.* 39. necessity required, *Rn.*——[28] *V.* 40. Jamnia.——[29] *V.* 41. maketh manifest. —— [30] are. —— [31] *V.* 43. *Lit.* by a poll-tax. —— [32] honourably. —— [33] *V.* 44. would rise. ——[34] *V.* 45. *Lit.* slept in piety. —— [35] pious intent. Wherefore he made the propitiation . . . their sin.

VAR. READ.—*V.* 43. β three, 3 *cursives, Syr.;* twelve, *It.*

VAR. REND.—CHAP. 13. [1] *V.* 1. *Lit.* come with multitudes against.——[2] *V.* 2. guardian and minister. ——[3] scythes.——[4] *V.* 3. salvation of his country, but because he thought to be reinstated in his office (*of High Priest*). —— [5] *V.* 4. the mischiefs. —— [6] *V.* 5. *Or,* revolving machine, *Wordsworth, Rn.* —— [7] *V.* 6. an excess of certain other mischiefs.—— [8] *V.* 10. bereaved of.——[9] *V.* 11. now but a little while revived (*cp.* Judith 4. 3), to become subject.

Before CHRIST cir. 163.

been but a little refreshed, to be in subjection [9] to the blasphemous nations.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and [10] try the matter *in fight* by the help of the Lord.

14 So when he had committed *all* to the || Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

|| Or, *Lord.*

15 And having given the watchword to them that were about him, [11] Victory is of God [11]; with the most valiant and choice young men he [12] went in into the king's tent [12] by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with [13] all that were upon him [13].

16 And at last they filled the camp with fear and tumult, and departed with good success.

17 This was done in the break of the day, because the protection of the Lord did help him.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by [14] policy,

19 And marched toward Bethsura, which was a strong hold of the Jews: but he was put to flight, failed, and lost of his men:

20 [15] For Judas [16] had [16] conveyed unto them that were in it such things as were necessary.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

22 The king treated with them in Bethsura the second time, gave his hand, took their's, departed, fought with Judas, was overcome;

23 Heard that Philip, who [17] was left over the affairs in Antioch, || was desperately bent, confounded [17], intreated the Jews, submitted himself, and sware to all equal conditions, agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

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|| Or, *rebelled.*

24 And accepted well of [18] Maccabeus, made him principal governor [18] from Ptolemais unto the β Gerrhenians;

25 Came to Ptolemais: the people there were [19] grieved for [19] the covenants; for they stormed, because they [20] would make their covenants [20] void:

26 Lysias went up to the [21] judgment seat [21], said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch. Thus it went touching the king's coming and departing.

## CHAPTER 14.

6 *Alcimus accuseth Judas.* 18 *Nicanor maketh peace with Judas.* 39 *He seeketh to take Razis,* 46 *who, to escape his hands, killeth himself.*

cir. 162.

AFTER three years was Judas informed, that Demetrius the *son* of Seleucus, [a] having entered by the haven of Tripolis with a great power and navy,

a 1 Mac. 7. 1.

2 Had taken the country, and killed Antiochus, and Lysias his [1] protector.

3 Now [b] one Alcimus, who had been high priest, and had defiled himself wilfully in the times of β their mingling *with the Gentiles* β, seeing that by no means he could save himself, nor have any more access to the holy altar,

b 1 Mac. 7. 5.

4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a [2] palm, and also of the [2] boughs which were || used solemnly in the temple: and so that day he held his peace.

|| Or, *thought to be of the temple.*

5 Howbeit, having gotten opportunity to further his foolish enterprize, [3] *and* being called into counsel [3] by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

6 Those of the Jews that be called Assideans, whose captain is Judas

VAR. REND.—[10] *V.* 13. decide.——[11] *V.* 15. The God of Victory; *or* God's Victory. —— [12] fell upon the royal quarters (*lit.* court). —— [13] the throng in his house (1 Macc. 6. 37), he laid low, *Fri.* —— [14] *V.* 18. tactics *or* strategy.——[15] *V.* 20. But.——[16] *Omit.*—— [17] *V.* 23. had been left in charge of the state, was behaving desperately at Antioch; was confounded.

VAR. REND.—[18] *V.* 24. Maccabeus; left Hegemonides as commandant (*so Syr., but It. wrongly as A.V.), Gm. Scholtz, Fri. Rn.*——[19] *V.* 25. angry about. ——[20] desired to make the arrangements (*with the Jews*). ——[21] *V.* 26. tribune *or* platform (Matt. 27. 19).—— CHAP. 14. [1] *V.* 2. guardian (Gal. 4. 2).——[2] *V.* 4. palm tree, and besides these some of the palm (*see* Neh. 8. 15; *ch.* 10. 7).——[3] *V.* 5. when summoned to a council.

VAR. READ.—CHAP. 13. *V.* 24. β Gerarenes, *cod.* 55. *probably;* Gazar, *Syr.* —— CHAP. 14. *V.* 3. β purity, A, *some cursives, Fri.* (*The term recurs, v.* 38.)

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Maccabeus, nourish war, and are seditious, and will not let the realm be in peace.

7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

9 Wherefore, O king, [4] seeing thou knowest [4] all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 This was no sooner spoken of him, but [5] others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

12 And forthwith calling Nicanor, who had been [6] master of the elephants, and making him [7] governor
c 1 Mac. 7. 26. over [7] Judea, [c] he sent him forth,

13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

15 Now when the Jews heard of Nicanor's coming, and that the heathen || were up against them, they
|| Or, *were joined to them.* cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

16 So at the commandment of [8] the captain [8] they removed straightways from thence, and came near unto them at the [9] town of [10] Dessau.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden β [11] silence of his enemies [11].

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not [12] try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

20 So when they had taken long advisement thereupon, and [8] the captain [8] had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves: and β [13] when the day came [13], and stools were set for either of them β,

22 Judas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: [14] so they made a peaceable [14] conference.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that [15] came flocking [15] unto him.

24 And he would not willingly have Judas out of his sight: [16] for [16] he loved the man from his heart.

25 He prayed him [16] also [16] to take a wife, and to beget children: [16] so [16] he married, was quiet, [16] and [16] || took
|| Or, *lived together with him.* part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and [17] considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be [18] the king's successor [18].

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing

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VAR. REND.—[4] *V.* 9. when thou hast ascertained. —[5] *V.* 11. the rest.—[6] *V.* 12. *Insert* appointed.—[7] commandant of.—[8] *Vs.* 16, 20. their leader (*i.e. Judas*). —[9] *V.* 16. village.—[10] = Adasa (1 Macc. 7. 40), *Ew.*—[11] *V.* 17. dumb terror inspired by the enemy, *Gm.*

VAR. READ.—*V.* 17. β coming, *It. Syr.* (=*Greek* parousian *for* aphasian). *Perhaps we should read* appearance (epiphasin *or even* paraphasin); *but cp. ch.* 15. 21.

VAR. REND.—[12] *V.* 18. decide.—[13] *V.* 21. he (*Judas*) came forward, *Gm. The Greek text is doubtful. See Var. Read.*—[14] *V.* 22. they held the proper.—[15] *V.* 23. had come in flocks (*v.* 14).—[16] *Vs.* 24, 25. *Omit.*—[17] *V.* 26. taking with him.—[18] successor to himself (*i.e. to Alcimus, v.* 13).

VAR. READ.—*V.* 21. β there went forth from each a chair; they set chairs, A, *cursives, Fri.* (*so virtually It.*).

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against the king, he watched his time to accomplish this thing by policy.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and [19] withdrew himself from Nicanor.

31 But the other, knowing that he was notably [20] prevented by Judas' policy [20], [d] came into the great and holy temple, and commanded the priests, [21] that were offering their usual sacrifices, to deliver him the man.

[d] 1 Mac 7. 33, &c.

32 And when they sware that they could not tell where the man was whom he sought,

33 He stretched out his right hand toward the [22] temple, and made an oath in this manner: If ye will not deliver me Judas as †a prisoner, I will lay this [23] temple of God even with the ground, and I will break down the altar, and erect [24] a notable temple unto Bacchus.

† Gr. *bound.*

34 After these words he departed. Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of their nation, saying in this manner;

35 Thou, O Lord [25] of all things [25], who hast need of nothing, wast pleased that the temple of thine habitation should be among us:

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was cleansed, β and stop every unrighteous mouth β.

37 Now was there accused unto Nicanor one β Razis, one of the elders of Jerusalem, a lover of his countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had [26] been accused of [26] Judaism, and did boldly jeopard his body and life with all vehemency for the religion of the Jews.

39 So Nicanor, willing to [27] declare the hate [27] that he bare unto the Jews, sent above five hundred men of war to take him:

40 For he thought by taking him to do the Jews much hurt.

41 Now when the [28] multitude would have taken the tower, and violently broken into the outer door, and bade [28] that fire should be brought to burn it, he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused otherwise than beseemed his noble [29] birth:

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly up [30] to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void place.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he [31] plucked out [31] his bowels, and taking them in both his hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him those again, he thus died.

Before CHRIST cir. 161.

## CHAPTER 15.

*5 Nicanor's blasphemy. 8 Judas encourageth his men by his dream. 28 Nicanor is slain.*

BUT Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

2 Nevertheless the Jews that were compelled to go with him said, O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above *other days.*

3 Then the [1] most ungracious [1] wretch demanded, if there were a Mighty one in heaven, that had commanded the sabbath day to be kept.

4 And when they said, There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business. Yet he obtained not to have his wicked will done.

6 [2] So Nicanor in exceeding pride

VAR. REND.—[19] *V.* 30. hid.——[20] *V.* 31. *Lit.* outgeneralled by the man.——[21] while they.——[22] *V.* 33. holy place *or* fane.——[23] shrine.——[24] *Insert* here.——[25] *V.* 35. *Omit.*——[26] *V.* 38. *Or*, been brought to trial for.——[27] *V.* 39. display the ill-will.

VAR. READ.—*V.* 36. β *Omit* (*found only in* 4 *cursives, Syr. Ald.*), *Fri.*——*V.* 37. β Razias, *It.*

VAR. REND.—[28] *V.* 41. multitudes were on the point of taking the tower, and were forcing the outer door, and bidding.——[29] *V.* 42. *Or*, nature, *Gm.*——[30] *V.* 43. on.——[31] *V.* 46. shed.——CHAP. 15. [1] *V.* 3. thrice guilty.——[2] *V.* 6. And.

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and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with [3] comfortable and [3] good words: and beside that, he told them a dream worthy to be believed, [4] as if it had been so indeed [4], which did not a little rejoice them.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, [5] reverend in conversation, gentle in [6] condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

14 Then Onias answered, saying, This is [7] a lover of the brethren, who prayeth much for the people, and for the holy city, *to wit*, Jeremias the prophet of God.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt [8] wound the [8] adversaries.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

18 For the care that they took for their wives, and their children, their brethren, and kinsfolks, was in [9] least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were [10] in the city took not the least care [10], being troubled for the conflict abroad.

20 And now, when as all [11] looked what should be the trial [11], and the enemies were already come near, and [12] the army was set in array, and the beasts conveniently placed, and the horsemen set [13] in wings [13],

21 Maccabeus seeing the coming of the multitude, and the divers [14] preparations of armour [14], and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

22 Therefore in his prayer he said after this manner; O Lord, [a] thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

23 Wherefore now also, O [15] Lord of heaven, send a good angel before us for a fear and dread unto them;

24 And through the might of thine arm let those be stricken with terror, that [16] come against thy holy people to blaspheme [16]. And he ended thus.

25 Then Nicanor and they that were with him came forward with trumpets and [17] songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

27 [18] So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

28 Now when the battle was done, returning again with joy, they [19] knew that [b] Nicanor lay dead in his harness [19].

29 Then they made a great shout

[a] 1 Mac. 7. 40, 41. ch. 8. 19.

[b] 1 Mac. 7. 43.

VAR. REND.—[3] *V.* 11. the cheer that is in.——[4] a waking vision (*and so, real*). —— [5] *V.* 12. modest. ——[6] demeanour. —— [7] *V.* 14. the.——[8] *V.* 16. crush thine.

VAR. REND.—[9] *V.* 18. less.——[10] *V.* 19. found (*perhaps it should be*, left) in the city endured no small agony. (*The battle-ground was visible from the walls, Stanley.*) —— [11] *V.* 20. were looking for the coming decision. —— [12] their.——[13] on the wings.—— [14] *V.* 21. equipment of arms. —— [15] *V.* 23. Ruler of the heavens.——[16] *V.* 24. came . . . with blasphemy. —— [17] *V.* 25. pæans *or* war-songs. —— [18] *V.* 27. *See* Ps. 149. 6.——[19] *V.* 28. recognized Nicanor lying prostrate in his panoply.

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and a noise, praising the Almighty in their own language.

30 And *Judas*, who was ever the chief [20]defender of the citizens both in body and mind, and who [21]continued his love toward his countrymen all his life[21], commanded to

*c* 1 Mac. 7. 47. [c]strike off Nicanor's head, and his hand with his [22]shoulder, and bring them to Jerusalem.

31 So when he was there, and had called them of his nation together, and set the priests before the altar, he sent for them that were of the [23]tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, *d* which with proud brags he had

*d* ch. 14. 33. stretched out against the holy temple of the Almighty.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the [24]glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

35 He hanged also Nicanor's β head upon the [23]tower, an evident and manifest sign unto all of the help of the Lord.

36 And [e]they ordained all with a

*e* 1 Mac. 7. 49. common decree in no case to let that day pass without solemnity, but to celebrate the thirteenth day of the twelfth month, which in the Syrian tongue is called Adar, the day before

*f* Esth. 9. 17, 21. [f]Mardocheus' day.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power. And here will I make an end.

38 And if *I have done* well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely [25]framed delighteth the ears of them that read the story. And here shall be an end.

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VAR. REND.—[20] *V.* 30. actor on behalf (*Greek*, protagonist). —— [21] had preserved the good-will of his youth toward his fellow-countrymen. —— [22] arm.—— [23] *Vs.* 31, 35. Acra *or* citadel.—— [24] *V.* 34. self-manifesting, *or* self-revealing.

VAR. REND.—[25] *V.* 39. tempered.

VAR. READ.—CHAP. 15. *V.* 35. β face (*perhaps*, trimmings), A, *cursives*, *Fri.*

THE END OF THE APOCRYPHA.

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